JOURNAL

OF THE

National Indian Association

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA

No 169 —JANUARY, 1885

LONDON
C KEGAN PAUL TRENCH & CO
1 PATERNOSTER SQUARE

BRISTOL J W ARROWSMITH
11 QUAY STREET

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Communications for the *Journal* to be addressed, care of Miss E. A. MANNING, 35 Blomfield Road, Maida Hill, London, W.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal, recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 169. JANUARY. 1885.

INDIAN STUDENTS IN ENGLAND.

During several years we have regularly chronicled in this *Journal* the success in professional Examinations, the arrivals and the departures of Indian students It has lately been suggested that many of our readers would be interested in learning the names and the lines of study of the gentlemen from India at present staying in Great Britain and Ireland. We have, therefore, prepared a classified list, and the beginning of the New Year seems a suitable time for publishing it. We do not claim absolute completeness for our list, but we have endeavoured to make it accurate, and we shall be grateful for information which may enable us on the next occasion to render it entirely correct.

I.—BENGAL.

Name.	Race.	Profession, or Subject of Study.	Place of Study or Residence
N. Banerjea ...	Hindu	... Barrister-at-Law.	... London
. N. Banerjea ... (B.A. Calcutta)	—	Medicine	... London
. L. Banerjea... ...	—	... Medicine ...	... London
. C. Biswas	—	... Law ...	... Oxford
. Bose	—	... Medicine ...	... Aberdeen
. C. Bose	—	... Agriculture	... Cirencester
. K. Bose ... ... (M.D. Edin.)	—	... Medicine ...	... London
. N. Bonarjee ...	—	... For I. C. S. ...	... London

I.—BENGAL (*Continued*).

Name.	Race.	Profession, or Subject of Study.	Place of Study or Residence.
S. Bonnerjee	Hindu	At School	Rugby
B. Chakravarti (M.A. Calcutta.)	—	Agriculture	Cirencester
A. Chaudhuri (B.A. Cantab., M.A. Calcutta)	—	Law	London
A. G. Chuckerbutty	—	I.C.S. Selected Cand.	Univ. Coll., London
D. N. Das	—	Teacher of Languages	London
S. R. Das	—	Law	Cambridge
D. N. P. Datta	—	Medicine	Edinburgh
K. Datta	—	Medicine	Glasgow
K. B. Dutt	—	Law	London
P. N. Datta	—	Science	Edinburgh
L. B. Day	—	Law	London
N. N. De	—	Law	London
J. N. Dutt	—	Mech. & Elect. Engin.	London
M. L. Dutt	—	Science	Univ. Coll., London
U. K. Dutt	—	Medicine	Univ. Coll., London
J. M. Ghose	—	Science	Edinburgh
L. M. Ghose	—	Barrister-at-Law	London
— Ghose	—	For I.C.S.	London
K. P. Gupta (F.R.C.S. Edin.)	—	Medicine (Visitor)	London
R. C. Gupta	—	At School	London
J. T. C. Mitter	—	Medicine	Glasgow
J. C. Mitra	—	For I. C. S.	London
S. B. Mitra	—	Law	London
N. G. Mookerjee (M.A. Calcutta)	—	Agriculture	Cirencester
U. N. Mukerji	—	I. Med. Service	Netley
B. Mullick	—	At School	London
E. Nundy	—	Medical Practitioner	London
T. N. Palit	—	Bar.-at-Law (Visitor)	London
J. N. Palit	—	Law	London
G. N. Palit	—	Science	London
L. N. Palit	—	I. C. S. Selected Cand.	Cambridge
S. N. Palit	—	At School	London
S. P. Ray	—	Medicine	London
D. N. Ray (M.D., L.S.A. Lond.)	—	Medicine	London
D. L. Ray (M.A. Calcutta)	—	Agriculture	Cirencester
A. K. Ray (M.A. Calcutta.)	—	Agriculture	Cirencester
P. C. Roy	—	Science	Edinburgh

I —BENGAL (*Continued*)

Name	Race	Profession or Subject of Study	Place of Study or Residence
P N Roy	Hindu	Medicine	Glasgow
S Sarbadhicary	—	Law	Edinburgh
K N Sen	—	Science	Univ Coll, London
R K Sen	—	Law	London
P N Sen	—	Engineering	London
N P Sinha	—	Medicine	London
S P Sinha	—	Barrister at Law	London
Ibrahim Ahmed	Mahom	Law	Oxford
T U Ahmed (M B Edin)	—	Medicine	Glasgow
T U Ahmed	—	Law	London
M Abu Reza	—	Law	London
Assam			
G C Bezbaroa	Hindu	Medicine	Glasgow
Aurung Shah	Mahom	Medicine	Glasgow

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II —BOMBAY

Name	Race	Profession or Subject of Study	Place of Study or Residence
K N Bahadhurji	Parsee	Medicine	Univ Coll, London
M M Bhownaggree	—	On leave	London
R B Colabavala	—	Law	London
D P Cama	—	Commerce	London
M D Cama	—	Law	London
F B Cama	—	Commerce	London
H D Cama	—	Commerce	London
D R Colah	—	(Visitor)	London
P R Cola	—	Commerce	Manchester
M R Dadabhoy	—	Law	London
Messrs Dadabhoy	—	Commerce	London
D E Dharwar	—	Commerce	London
M D Fracis	—	Commerce	London
J D Framjee	—	On leave	London
N B Gandevia	—	Medicine	London
J J Gazdar	—	Barrister, in practice	London
P M Hakim	—	Medicine	London
A C Homji	—	Engineering	Sunderland
B P Jejeebhoy	—	Engineering	Bolton
J Cowasjee Jehanghier	—	(Visitor)	London
S M Kaka	—	Medicine	London
S A Kapadia	—	Medicine	London
R M Kharegat	—	Commerce	London
J K Kabraji	—	For I C S	London

II.—BOMBAY (*Continued*).

Name.	Race.	Profession, or Subject of Study.	Place of Study or Residence.
A. B. Master	Parsee ...	Electrical Science ...	London
P. R. Mehta ...	— ...	Agriculture	Cirencester
J. E. Modi	— ...	Law	London
N. J. Moolla	— ...	Commerce	London
H. R. Mody	— ...	Medicine	London
M. R. Motabhoy ...	— ...	Barrister-at-Law ...	London
P. H. Patuck	— ...	Engineering	London
Shapoorjee Sorabjee	— ...	Engineering	Bolton
A. K. Sethna	— ...	Law	London
R. D. Sethna	— ...	Barrister-at-Law ...	London
D. P. Shroff	— ...	Visitor	London
G. A. Wadia	— ...	Resident	London
L. M. Wadia	— ...	Law	Cambridge
B. A. Wadia	— ...	Law	Cambridge
Abdul Ali	Mahom. ...	Law	London
Adam H. Mahomed ...	— ...	Commerce	London
J. F. Mirza	— ...	Medicine	Aberdeen
M. A. Rogay	— ...	(Visitor)	London
M. B. Tyabji	— ...	For I.C.S.	London
L. G. Bhadbhadi ...	— ...	Law...	London
V. H. Chintamon ...	Hindu ...	Art	London
Ramdas Chubildas ...	— ...	Law	Cambridge
S. A. Erulkar	Beni Israil ...	Engineering	Newcastle
S. C. Kotewal	Hindu ...	Medicine	London
V. G. Kotharé	— ...	Law	London
C. C. Lalcaca	— ...	Medicine	London
B. S. Mankar	— ...	Medicine	London
D. J. Mantri	— ...	Medicine	London
P. Y. Sheshadri ...	— ...	Agriculture	Cirencester
D. M. Sanglo		... Science	Edinburgh

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III.—MADRAS.

P. Chetti	Hindu ...	Medicine	Edinburgh
P. N. Chetti	— ...	Law	Cambridge
P.V. Ramasawmi Raju	— ...	Law	London
A. Rajahgopaul ...	— ...	Medicine	Edinburgh

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IV.—NORTH-WEST PROVINCES.

Mir Aulad Ali	Mahom. ...	Professor	Trin. Coll., Dublin
Hamid Ali Khan ...	— ...	Law	London
Abdul Jalil	— ...	Law	London

IV.—NORTH WEST PROVINCES (*Continued*)

Name	Race	Profession or Subject of Study	Place of Study or Residence
Abdul Alim	Mahom	At School	Brighton
M Masha Allah Khan	—	Medicine	London
M Abdul Majid	—	Law	London
M Abdul Rashid	—	Agriculture & Law	Cirencester
M Abdul Vahid	—	Law	Cambridge
Mahomed Rafique (B A Cantab)	—	Law	Cambridge
Kamr Uddin	—	(Visitor)	London
M Hameed Ullah	—	Law	London
Syed Habib Ullah	—	Barrister at Law	London
Syed Nabi Ullah (B A Cantab)	—	Law	Cambridge
Pundit B N Dar	Hindu	Law	London
Pyari Lal	—	Law	London
Roshun Lal	—	Law	London
Khushwakt Rai	—	Law	London
Kanta Pershad	—	Medicine	London
Kumar Shiam Sinha	—	(Visitor)	London
19			

V.—PUNJAB

Name	Race	Profession or Subject of Study	Place of Study or Residence
Aziz Ahmed	Mahom	Law	Cambridge
Aziz Ahmed	—	Arts	Glasgow
M Umar Buksch	—	Law	London
Rahim Buksch	—	Medicine	London
Col. Altaf Hussain	—	Law	London
Inayat Ullah	—	Law	Cambridge
Sardar K. N Kapur	Sikh	Law	Woking
C. Golak Nath (B.A Cantab)	Hindu	Barrister at Law	London
Pundit Sham Lal	—	(Visitor)	London
Sirdar Thakur Sing	Sikh	(Visitor)	London
Sirdar Narendra Sing	—	(Visitor)	London
Sirdar Goordit Sing	—	(Visitor)	London
12			

VI.—NATIVE STATES

Baroda

Name	Race	Profession or Subject of Study	Place of Study or Residence
V M Samarth (B A Bombay)		Law	Oxford
Shrimant Sampatrao Gaikwad		Study	Oxford
Shrimant Ganpatrao Gaikwad		Study	Oxford

VI.—NATIVE STATES (*Continued*).

Name.	Race.	Profession, or Subject of Study.	Place of Study or Residence.
Baroda.			
Shrimant Khasherao Jādhav		... Study	Oxford
Shamsudin J. Sulemani (L.M. Bombay.)		... Medicine	Oxford
Cooch Behar.			
Kumar B. Narayan ...	Hindu	... Medicine	Edinburgh
Hyderabad.			
Mir Dawar Ali	Mahom.	... Study	London
Kattiawar.			
Kumar Shri Harbhamji, Ravaji of Morvi (B.A. Cantab.)	Hindu	... Law	London
Mysore.			
S. B. Ramasawmi Aiengar	Hindu	... Law	London
9			

VII.—CEYLON.*

J. B. Sathupathy ...	Hindu	... Law	Cambridge
N. Tyagaraja	—	... Law	Cambridge
G. P. S. Ferdinands...	Singhalese	Medicine	Aberdeen
F. T. Keyt	—	... Medicine	Aberdeen
4			

Total—160.

In examining the foregoing list, it is noticeable that the study of Law is that which predominates. We find 53 preparing for, or ready to practice the legal profession, as compared with 38 students of Medicine; and for Science, Agriculture, and Engineering the total is 23. Though a good field is open in India for really capable and well-informed native barristers, this profession has apparently become over-full. It is especially a pity that many enter who are not qualified to succeed in it, but who might get on in other lines of work or study. Too often young men come to England with the object of studying Law, who have a very imperfect knowledge of English, and whose previous education has been very limited. They wish to visit this country, and they look upon Law as an easy

* We have not the full number of Ceylon students.

profession, in preparing for which they can have plenty of leisure, and besides, the status which it secures will prove advantageous to them on their return The Examinations of the Inns of Court have, however, lately been made more severe, so that those only who are determined to work hard will now be able to pass—With regard to students of Medicine, we notice that there are comparatively fewer than some years ago when the Indian Medical Service opened more appointments than at present But the best European diplomas represent a higher standard than do those of India, therefore many think it worth while to come here in order to obtain them, and a certain recognition being mostly given to the previous medical courses of students, the period of stay in Europe is not necessarily very long—It is much to be desired that such subjects as Science Engineering Agriculture, and Technical Instruction should be made a more definite object by Indian students, and already we observe that the number, though still not large of those who take up these lines, is on the increase Public opinion in India is becoming very favourable to technical study, and though institutions are happily being formed in that country for imparting practical as well as theoretical science, yet the excellent, well arranged opportunities for such study that are now established in England will not we hope fail to attract students of exceptional energy and ability The experience of such men, after a residence in the West may prove of the greatest value in stimulating enterprise and industrial progress in India—One more point in the list calls for remark It is that it includes the names of boys, who are now frequently sent over for education Some of these intend to compete for the Indian Civil Service, for, without several years spent here, they have not much chance of passing for it with the present low standard as to the age of competition Besides several English educated Indian gentlemen are now otherwise desirous of giving their sons the benefit of school training in England We may add that it is a remarkable fact though not indicated in our list, that some native ladies now come to Europe, and take a lively interest in their travels

We have tried to make a calculation as to how many Indians have visited England since a few first began to complete their professional studies here, that is in the last fifteen or twenty years, and we think the number must have been

over 700. The question naturally presents itself, How much good has resulted to India from this experience of English life? Some may think that it would have been better if the habit on the part of students of visiting Europe had never begun, because of the disturbing influence of contact with new ideas, and because a three years' residence here only gives after all a superficial acquaintance with English ways and English thought. There have no doubt been many cases in which want of previous development and the unaccustomed independence in a strange land have caused harm to the individual, and in which the ambition of visiting this country has wrecked lives that might have been successful under more natural conditions. But, on the other hand, numbers of Indian students have, by their steady industry, justified their ardent wish to encounter the difficulties of a lengthened absence from home, and have borne strong testimony to the awakening effect of a near view of English institutions and of the wonders of Western civilisation. Such students have returned to work in India with enlarged religious, moral, and intellectual ideas, and they feel that their journey has borne valuable fruit for their future lives. It must be remembered that those who come to England have not been educated entirely under Oriental influences. The colleges and schools of India established or encouraged by the Government have already effected a certain break with old traditions. The point, therefore, is, whether the surface knowledge which is so much to be lamented shall be deepened, even though not so much deepened as we might wish, by means of a visit to the West.

But besides effects on persons, the indirect results of the visits to England of these students is necessarily great. Each one in returning conveys ideas to his country which gradually undermine superstition, loosen the sway of undesirable social customs, and supply glimpses of new forms of truth. The present transition period is one of inevitable difficulties, which must often perplex the conscience and sorely try the sympathies of those concerned. We can but hope, however, that in the end it will issue in reverence for what is really good in the East, and practical adherence to all that is of useful adaptation in the West. In conclusion, we may refer to the experience, which is much appreciated by our visitors from India, of cordial, thoughtful intercourse with English men

and women, who endeavour to render their absence from home less lonely, and who thus may succeed in forging thereby a few unbreakable bonds of sympathy between the dwellers in two countries separated by half the globe

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MEETING OF THE NATIONAL INDIAN ASSOCIATION

At a well attended meeting of the Association, held on Thursday afternoon, December 11th, at 1 Adam Street, Adelphi, Sir Barrow H Ellis, K C S I, in the chair, a very interesting Paper was read by Mr Thornton, C S I, on the Literature of the Punjab Full extracts from the Paper will be published in a future number of this *Journal*, meanwhile the following summary indicates its main points The audience, among whom were many who knew the Punjab well, appreciated greatly the learning and the graphic interest of the Lecture.

The Punjab Mr Thornton said, with its Feudatory States (exclusive of Kashmir), included an area exceeding that of Prussia and a population of 22,700,000 souls It presented the greatest variety of climate and scenery, and its races were as diverse as its [illegible] amongst others, the *Jats* a race [illegible] cultivators), *Rájputs*, of pure [illegible] race, *Gujars*, from East Tartar[illegible] *Tájik* aborigi-nals from Iran, *Moghul* descendants of the soldiery of Baber, *Ahírs*, from the West Coast of Bombay, *Khaggas* and *Qureshis*, from Arabia, *Tibetans*, from Central Asia, besides a multitude of nomad, commercial, and hill tribes, peculiar to the Province, while on the North-Western frontier were *Biloches*, of Persian origin, and *Patans*, whose nationality was still a puzzle

After a brief review of the history of the Punjab, in the course of which it was suggested that the rude semblances of triremes which still ply upon the river Satlaj were, perhaps, a reminiscence of Alexander's fleet, Mr Thornton proceeded to describe the languages, ten in number, spoken in the Province, viz, *Hindi* and *Urdú* or *Hindustáni*, *Bágri*, *Pahári*, *Panjábi*, *Dogri*, *Jatki*, and *Kashmiri*, belonging to the Indic

division of the Arian family; *Pashto* (the language of the Patáns or Afgháns) and *Bilochi*, belonging to the Iranic division of the same family, and the *Tibetan* of Láhul and Spiti, a Mongolian language.

Of these languages the *Punjábi* was the vernacular of upwards of 14,000,000 souls. It was closely akin to the Hindi, but sufficiently distinct in its phonetic system and vocabulary to admit of its being recognised as a separate tongue,—as separate as Frisian from Flemish, or Catalan from Provençal. It had a written literature; but, owing to the fact that the language had been sneered at by Hindi scholars as a *patois*, its literature had been singularly neglected. Much of it was borrowed from Hindi, Urdú, and Sanskrit originals, and much was worthless; but some of it was interesting and characteristic, and it was certainly a mine worth working. Strange to say, the *Granth*, or sacred book of the Sikhs, was not written in Punjabi, but in an old form of Hindi; but the *Janam Sákhi*, or Life of Nának, was written in Punjabi; so was the *Book of the Sayings of Nanak*. There was also a remarkable religious poem, the *Wárán Bhai Gurdás de*, describing the conflict between good and evil in the human soul; the *Páras Bhág*, a collection of ethical precepts; the *Rájniti*, a poem on the duties of a prince; the *Khair Manukh*, a poetical treatise on medicine; several historical poems, and numerous imitations of Urdú poetry, some of which, especially the *Songs of the Twelve Months*, by Hashim, were very polished.

But side by side with the written literature there was in the Punjab, as elsewhere in India, a vast amount of Folklore in the shape of legends or folk-poems, folk-tales, ballads, songs, and *swángs* or semi-religious mythical plays, partly acted and partly recited. Until very lately this most interesting field of literature had remained, in the Punjab, almost unexplored. But a good commencement had been made by Captain R. C. Temple, who was publishing a collection of Punjab legends, and editing with notes a series of Punjab tales, translated by Mrs. Steel and published in the *Indian Antiquary*, and he had also started a Punjab *Notes and Queries*.

Mr. Thornton proceeded to describe the different classes of bards, the principal subjects of their legends, their value to the historian and philologist, the general characteristics

of the folk-tale and the ballad, the fondness of all classes for songs and also for proverbs—a knowledge of which was of immense practical value to those engaged in administration, and brought into contact with the people

With regard to the present condition and prospects of the Punjabi language and literature, it had been predicted by Mr Beames, the learned author of the *Comparative Grammar of the Seven Modern Aryan Languages of India*, that, with the extension of railways and the immense development and diffusion of printed Urdú literature, the Punjabi language would be ultimately extinguished by the Hindustani, and Mr Ibbetson, the able compiler of the Punjab Census Report, stated that the process was no doubt in progress, admitting the possible truth of this, Mr Thornton was nevertheless of opinion that the process would be a slow one There were upwards of 14 000,000 speakers of Punjabi, and of these, according to the Census returns, 937 in every thousand could neither read nor write, and only 15 in a thousand were being taught, so that the mass of the people would be little affected by the extension of Urdu literature Moreover, of late years a new Punjabi literature was being developed Four newspapers were published in that language, and from 100 to 200 books, including works on grammar, geography, and science, were issuing yearly from the Punjab presses, while two native societies had been established for the diffusion of useful knowledge through the medium of Punjabi

Mr Thornton then gave a brief account of Hindi and Urdu literature, based on the works of Garcin de Tassy and Beames, and of the style and contents of the *Granth*, and reviewed the literary position of the remaining languages, of which three only—viz., Pahari, Pashto, and Tibetan—had any written literature at all. He then proceeded to read translated specimens of the different classes of literature described, reading, in some cases a few lines in the original to give an idea of the rhythm

The list included

(1) An extract from the *Waran Bhai Gurdas de*, the great religious poem of the Sikhs,
(2) Part of a polished Ode by Hashim,
(3) Portion of a Legend
(4) A Folk tale,

(5) A Ballad describing the battles of the Satlaj;
(6) Extract from the *Granth*;
(7) Specimen of a Bilochi Love Song;
(8) Specimen of a Jatki Dorha (antiphonal song);
(9) Specimens of Proverbs and Riddles;
(10) Two Songs of political interest; viz:
(*a*) The "Song of the Canal" (from Mrs. Steel's collection),
(*b*) The "Good Old Times," a song contrasting English with Native Rule.

Some statistics were then given showing the enormous development of vernacular literature and educational institutions in the Punjab since annexation. There were now 28 vernacular newspapers, 24 periodicals, and 26 societies *for the diffusion of knowledge and discussion of social* questions; upwards of 800 vernacular books issued yearly from the press; and the Province contained a university, several colleges, 25 high schools, 2800 primary and indigenous schools, besides medical and art and industrial institutions. But, on the other hand, the Census statistics showed that, in the Punjab, out of every 1000 males 937 could neither read nor write; that, whereas, in England, out of every thousand persons of all ages 120 were under instruction, in all India, out of every thousand males only 28 were under instruction, and in the Punjab only 15.

What was the inevitable conclusion from these facts?

That, though the efforts made were most praiseworthy, and the advance, from one point of view, prodigious, education had hardly touched the great mass of the population.

"In these circumstances," Mr. Thornton continued, "it will, perhaps, be not inappropriate to venture a suggestion based upon the subject we have been considering. In the imperfect sketch I have given of the past and present condition of the Punjab, one fact, at least, has been established—the ardent love of the Punjabi, whether from the hills or from the plains, whether Sikh, Hindu, or Mussulman, for poetry and tales. Would it not be possible to utilize this love in the cause of education? Would it not be possible for the Educational Department, in conjunction with the 26 literary societies of the establishment of which we have just heard, to prepare and diffuse through schools and zananas

and assemblies a better class of tale and poem and song, and thus develop in the early future, not for the few thousand of the better class alone but for the entire population of a great Province, a more wholesome, a more refined, a more elevating 'Literature of the Punjab'?"

Sir Barrow Ellis expressed his great interest in the Paper, and said that he hoped what Mr Thornton suggested would bear some fruit, in the cultivation of poetry and the use for educational purposes of amusing stories The Education Department had devoted itself too much to dry school books, and it had made little or no attempt to reach the heart of the people by literature of an interesting and amusing kind

In the course of a brief discussion which followed, Mr Thornton mentioned that he was assured by a Sikh gentleman that a tale known as the *Bride's Mirror* which had been written for the use of the zanana at the instance of Sir William Muir, was read with avidity by the ladies of his household, who would gladly welcome similar publications

Votes of thanks to Mr Thornton and Sir Barrow Ellis closed the proceedings

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HOME TRAINING OF CHILDREN

The deplorable condition of our women in India can be bettered in two ways first, by imparting a sound and liberal education, and the second way, which follows the first as a [illegible] and giving them their own rights [illegible] in society Very little freedom is [illegible], and nothing is more tyrannical than the [illegible] or life She ought to [illegible] ight to have the right [illegible] the age she pleases But great changes must needs take place before she reaches this stage of freedom—changes in her surroundings changes in the way of her training and, above all, thorough changes in herself Old superstitions, manners, and customs would have to give way before intelligence, culture, and refinement The woman of the present day, if only trained, is quite fit to take her place by the side of her intelligent

husband. The dust of ages must be swept away, the sleeping faculties awakened and cultivated by careful education, the mind enlarged, and everything must be done to develop her powers, and bring out and strengthen the very best qualities in her. What our women lack most is that freedom of thought and action, that strength of character, that quiet determination of will, that vigour of thought and purpose, which will surmount all difficulties, and make them brave enough to overcome all foolish prejudices and break down all unwise barriers of caste, custom, and manners.

But let me confine my attention to education at home. The training of a child ought to commence early. The present social customs prevent the bringing in all the reforms that one would wish to introduce concerning education at home. Still, there are many things that can be attended to in spite of all these drawbacks. One of them is the regular healthy exercise of children in their early years: freedom to talk, play, and romp about as much as they like. Somehow or other our Hindu mothers have got an idea that the girls ought to be seen and never heard. If they are observed running about or jumping with their little brothers, they are checked and taunted as '*tomboys*,' and made to sit in a corner, tending their little baby-sisters. Thus the healthful flow of spirits is checked; the girl is made to feel the difference between her and the boys; and, naturally shy, she grows more shy and reserved, and takes the air of an old woman, so that before they emerge into girlhood our girls become women. I would insist on our girls being taken out more in the open air, and made to observe birds, trees, and flowers, and to run about in the fields with companions of their own age. A kind of children's parties should be encouraged, and the children must be allowed to do whatever they like in the shape of games, plays, &c. There should be no old dames, with their distorted notions of *girlish* propriety, to check them. By this means their bodies will be developed and their minds strengthened. It is not necessary for me to point out the connection between mind and body.

The learning at home during the days of infancy ought to take more the character of play. Never let the child mope over her lessons, and let the task be as light as possible. The present infant-school teaching is very unsatisfactory. There is a mania in these days for opening of schools. Any person

who finds it difficult to earn a livelihood in any other way at once starts a school and carries it on without any system or method The huddling together of little children in one small room the long hours they are made to sit over their letters with no diversion whatsoever except perhaps an occasional threat or touch of the cane from the not very gentle looking master and the incessant rout of the alphabet all these are very trying to a sensitive child School becomes a punishment Children early get disgusted with learning associating it with all the disagreeable accompaniments of school life Until these private schools are thoroughly reformed it would be anything but fair to ask parents to send their little ones to them How often have I seen wee little children with tears in their eyes looking disconsolately at their letters as something which they can never master and also casting anxious furtive half frightened glances at the teacher who never fails to pounce on such timid little ones shake them up and make their little task as disagreeable as possible Here again I must notice that the mother is the best teacher the children can have If she is herself well educated she will know how to make the task a pleasure for the little child Let the lessons be interspersed with small stories both amusing and instructive and let the games and plays in the play hours be made as lively as possible Moral discipline is also much needed in these early years On no account use a cane let the child learn to fear the mothers word A reproof with the eye at the proper time will be quite sufficient

Now a word of advice to the mother A mother needs to exercise a good deal of self control She must not give in to any of the foolish desires of her children and she must keep her word This is most important for truthfulness ought to be taught early and there is nothing that shakes the childs confidence in the mother so much as any attempt at deception or concealment or her part How many of our foolish mothers in order to keep the child quiet will invent a story will tell a falsehood! which however the child soon finds out and what is the consequence? The child mistrusts her mother learns to disbelieve her and will often bluntly contradict her saying an abrupt No to her statements whilst the silly mother not knowing what harm she has done to her child will turn round laughing to the other women

and say how very clever and knowing her child is. Some mothers, however, have the common pretext of children being very inquisitive, and wanting to know all about everything. They are so many "*Why, why's*" in the house, the mother says, and it is such a bother to be answering questions. We can only say to this, that it is better not to answer at all than to let the children have false ideas, with the after consciousness that the mother has been deceiving. But, after all, this inquisitiveness is not so troublesome if only the mother is patient, and gives a little time to the answering. She would be able to do an incalculable amount of good by the proper answering of questions. The answers ought to be simple and descriptive, so as to be able to bring up a picture before the child's mind. She can infuse her own spirit in her words, and make the picture grand and lifelike. She can also, in describing people, point out traits of real nobility and goodness in them, and give a simple, honest colouring to the whole. And her little trouble and pains will, I assure you, be amply repaid by seeing her child grow more sensible to good impressions, and more honest.

It may appear to my readers that these are, after all, very trifling matters. What is there in a few questions, mere childish babblings? Why attach such importance to them? The fact is, it is these trifles that so strongly influence children in their after-life, and make them either honest, truthful, and straightforward, or cowardly and mean. Have not India's children been enough stigmatized and branded as untruthful and lacking in moral courage? How much of this is owing to the early training at home—to the foolish, ignorant girl-mothers! Then there are other evils similar to these. One is that of frightening little children. Here again there is falsehood brought in. How many devils are summoned up! What forms are given them! And what grisly monsters are made to lie in the dark all night, ready to swallow or harm the poor innocent little one! All this a Hindu child alone knows and [illegible] well. Fear, a kind of dread of the unknown and unseen, takes possession of the child. Imagination is stirred. Hideous, uncouth figures, in the shape of different gods and devils, rise before the child's mind; and the child becomes ever ready to listen to and believe all the idle stories of every old dame. Thus the mind early leans on the side of superstition, and timidity

and cowardice are the result And again, what can be said of the indulging, spoiling *Lutchmi Ammal*, whose sole idea of ruling her children is by servile compliance with their demands? Or of *Shesh Ammal*, who alternately keeps petting, coaxing or punishing the child, whichever she is most inclined to do? I know mothers who, when they are tried and made peevish by some cause or other, give vent to their feelings by illtreating their own children, especially when the trial comes from the husband and mother-in-law A Hindu home it must be observed, is anything but a model peaceful one

The mother must be neither over lenient nor over strict, she must be firm in her dealings with her children, and have a command over her temper Different children, it must be known, require different kinds of treatment, and hence she must have an eye for character It won t do to treat harshly a weak, sensitive, timid child, nor to be over gentle and yielding with a strong self willed one Thus far the training holds good both for boys and girls, but in training girls a good deal more discretion is needed Endowed with finer sensibilities, less animal spirits, and quiet observation, the girl sees and understands things which never enter into her companion, the noisy little playful fellow s head Let the girl never be made to feel that she is a bore and a burden to the family one who has nothing whatsoever in common with the family Alas! it is considered a great misfortune to have girls in a Hindu home Here let me once more allude to the foolish notions of our people Who does not know of the proverbial ill luck brought by a girl? Or who has not seen or heard of the mother weeping silent bitter tears by the cradle of the little innocent baby girl, whose advent into th world perhaps marks the separation of the unhappy wife fro the husband? It is a disgrace to have girls, and therefor in some cases, another wife is planned for The dowry of t little babe is already [illegible] and is, of course, thought of the light of a heavy fine [illegible] poor child, thus ushered i the world, is made to feel all this as soon as she is abl understand anything Why wonder we, then, at our s being devoid of spirit and energy, demure child-maidens girl wives?

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TECHNICAL SCHOOL EDUCATION AT THE LONDON INTERNATIONAL HEALTH EXHIBITION.

The following article from *Nature* has a special interest for India at a time when technical education is prominently under consideration. A previous article had described the methods and appliances of Primary School education displayed at the Health Exhibition held last year in London, and this one deals with the technical handicrafts and illustrations of science-teaching of England and foreign countries brought together on that occasion.

The increased attention now being devoted to the whole subject of infant training, and the enlarged sympathy and interest with which the best modern teachers are studying the methods of Froebel (some of the developments of which are at the basis of all so-called technical training), have justified the appropriation of a considerable space to illustrations of the Kindergarten system. The British and Foreign School Society have devoted the whole of the room at their disposal to this purpose, in order to make the display as complete as possible, and here will be found a practical answer to those who allege that "Kindergarten work is all play," for the manner in which it leads up to various trades is distinctly shown. In the Belgian Court there is also a very complete and effective Kindergarten exhibit, though it contains nothing specially new, and the same remark applies to that of the city of Antwerp. In the gallery of the Albert Hall (No. 1374) is an admirable exhibit, in which all Froebel's occupations are grouped round a given object in nature, illustrating the Pestalozzian system of Kindergarten teaching, as carried out in Berlin.

The subject of domestic economy, and other forms of technical and industrial occupation for girls, are illustrated in a very thorough manner by the Minister of Public Instruction in Belgium, and to a less extent by the corresponding official in France. A notice appended to the Belgian Illustrative Museum states that mere oral lessons have been found to produce no good results, and hence that this subject is taught in a "decided, intuitive, and demonstrative" manner, which has necessitated the formation of illustrative collections in each school. These will be found to be most complete, every stage in the manufacture of clothing and food, from the raw material to the finished product, being illustrated, as well as the more important points in house sanitation. No similar exhibit is to be found in the

English section The embroidery and other work of the "École professionelle de jeunes filles" will repay careful inspection With regard to needlework generally, we are informed that some lady experts in this matter have a very high opinion of what is shown in the Belgian and French Courts, as well as of that sent by the Birmingham School Board, which appears to be the best English needlework In this connection also a word may be said in support of the efforts now being made by the Scientific Dress cutting Association, who show interesting demonstrations of their methods

Turning now to the more general question of scientific and technical instruction as illustrated at the Health Exhibition, it will be remembered that one of the results of a comparison of English and foreign primary school methods was stated to be, that elementary scientific instruction formed a much more prominent feature in French and Belgian primary schools than in English We notice with great pleasure that, in opening a higher grade school at Manchester on 7th of July, Mr Mundella pointed out that one objection to English education was its too exclusively literary character The practice of the Liverpool and Birmingham School Boards, and to a less extent of the London School Board (which in its exhibit endeavours to illustrate its whole system, and not merely certain features of it, as is done by the Birmingham authorities), is, however, a pleasing exception to this general statement It cannot be denied, however, that a very much better foundation is laid in primary schools abroad than at home for that technical education the importance of which is now becoming so generally recognised, as evidenced by the extraordinary demand for copies of the recently published Report of the Royal Commission on the subject, and by the noble building in which the chief educational exhibits are temporarily housed

It may be convenient, as in the former case, to notice fir the foreign appliances for, and results of, technical educatio the collection of which in point of interest and size is not so larg when compared with the primary schools In the Belgian Court the case with the Ministry of Public Instruction and of the Ca collections of the noticeable, the technological collect bourg School are specimens industries are most complete, and to illustrate the various industries as vegetable fibre, minerals, arranged under such heads as vegetable fibre, minerals, animal kingdom, &c, while under the head of botany admirable series of specimens illustrative not merely of ag ture but of arboriculture, the various methods of graftin example, being clearly shown There is also an interestir lective exhibit, "des ecoles industrielles et professionelles no less than three societies whose sole object

technical and professional training of women in various trades, such as artificial flower-making, dress-making, embroidery, &c. This appears to be a new departure, which might be advantageously followed in our own country.

In reviewing the recent progress of educational legislation in France, we find that in March, 1882, laws were passed which rendered obligatory (1) the teaching of the elementary physical sciences in primary schools, and (2) the performance therein of a certain amount of manual work. Accordingly, under the first of these heads we find exhibited by the Minister of Public Instruction the authorised collections of objects and apparatus used in this teaching, as well as models of simple and cheap instruments such as could be fabricated by the pupils themselves. The second law alluded to has called into existence the "École normale de travail manuel," a school probably unique of its kind, whose whole course of instruction is well illustrated by a series of photographs and specimens, and by a detailed programme. It comprises the systematic teaching of carpentry, the use of the lathe, the chemical and physical laboratory, the smith's forge, and the "fitting" shop. The whole instruction is gratuitous, and admission is obtained after a competitive examination in the lower grade schools. Fuller details about this school, as well as about the present system of education in France as a whole, will be found in the ten pages of the special educational catalogue devoted to an introduction to the French exhibits. Closely associated with this is a capital collection of work from the École des Arts et Métiers of Aix (Bouches-du-Rhone), which, together with the results of various apprenticeship and art schools, is exhibited by the Ministry of Commerce, Paris. The handicraft work of the primary schools of Vierzon and of Voiron (Isère), as well as of the technical schools at Evreux and Nantes, deserves careful examination; while in the department of agricultural industry, the work of a school at Lille is much to be commended and worthy of imitation. Among the private exhibits in the French section the [illegible]st noticeable features are:—the admirable collection of [illegible]ects of natural history and of science diagrams, all for scho[illegible] use, shown by M. Émile Deyrolle, and the wonderful coll[illegible]on of botanical and physiological models shown by Mm[illegible] [illegible]uve Auzoux and M. Montaudon. Part of th[illegible] [illegible] [illegible]atomical models (probably the best of their ki[illegible] is a [illegible]) composed of solid pieces, which can be easily adjusted [illegible] or separated, and removed piece by piece as in actual dissecti[illegible]. Somewhat similar models are shown by Mme. Lemerci[illegible]. It is greatly to be regretted that the very high price of the[illegible] excellent models is an effectual bar to anything beyond a ver[illegible] limited use of them.

The collection of educational appliances as used in Norway,

and shown by Mr Mallings in the gallery of the Albert Hall, deserves warm commendation It is characterised by the same importance as attached to *objective* and practical teaching (as distinguished from book *information*) which we noticed *in the* French and Belgian schools This publishing house is one of the sights of Christiania

Prominent among the illustrations of technical education in England, *the* preparations for which, as we have before stated, have not yet reached down *to our* primary *schools to* any appreciable extent, are the three rooms devoted to illustrations of the work at the Finsbury *Technical* School. These are specially remarkable, as showing the admirable methods which characterise the whole of the work there, and which, we venture to think, deserve careful study *A room is devoted* to the mechanical laboratory and appliances, and a large amount of space to the department of electrical engineering while a special feature in the display is the explanatory *printed paper* of notes attached to each piece of apparatus Another good example of English technical ... he collection of drawings and models relating to ... tons con

mens of school work done ...
Glasgow, ... the object of a two years' technical course is to prepare ... able amou... Nottingham, exhibits some work done in the ... d *technical* school attached to it and the Engineering Department of University College, *London, illustrates* its work mainly by photographs and plans The nearest approach to the handicraft school teaching as *practised on* the Continent, is *to* be *found in* the admirable technical work of the Central Higher School of the Sheffield School Board, in which an attempt is made to pro ... the proper *connection between* the theoretical instruction when ... room and the practical instruction in the workshop the case w... Technical School, the Oldham School of Science ... kenwell Technical Drawing *School*, *and* the ... ow praiseworthy results of ... here be called too to the ... na *four trades departments*

arranged under such heads as vegetable ... nled Boys, the pupils
animal kingdom, &c, while under the head ... ving chosen a trade
admirable series of specimens illustrative not merely ...
ture but of arboriculture, the various methods of graf... hibitors the
example, being clearly shown There is also an *interestin*... ting as it
lective exhibit, "des écoles industrielles et professionelles" ... arrange-
there are no less than three societies whose sole o...

ments and fittings required for applied science educational buildings; these are so placed that comparisons are readily made between the arrangements adopted in various noted colleges, &c. Mr. Millis shows some excellent results of instruction in trades classes, specially models in wood and metal-plate work. Mr. James Rigg exhibits more than a hundred mechanical models specially arranged for instruction in four or five of the subjects in which the Science and Art Department examines pupils, and a smaller collection of the same kind is shown by Messrs. Gilkes and Co. Lathes of different patterns, and other mechanical tools and apparatus, are exhibited by Messrs. Holtzapffel and Co., Messrs. Melhuish and Sons, Mr. Syer, Mr. Evans and others.

In neither of these articles has any reference been made to the appliances for elementary art instruction, nor to the special methods and apparatus used in educating the blind, and the deaf and dumb, all of which, however, are very fully illustrated. The seven classes of exhibits which come under "Group IV.—The School" (to quote the official phraseology) are also unnoticed. These comprise such important subjects as everything relating to the structural arrangements of school buildings, school kitchens, sanatoria, and infirmaries, and lastly, though by no means least in importance, the gymnastic and other apparatus for physical training in schools. Enough however has, we hope, been said to give some idea of the vast scope of this exhibition of educational appliances, and to justify the assertion made at the beginning of the first article, that probably no such extensive and valuable a collection of school appliances, methods, and results has ever been brought together before. Such an opportunity for study is not likely to occur again for some years, and we conclude by reiterating an earnest hope that it will not be lost by those most vitally interested in it.

WM. LANT CARPENTER.

REVIEWS.

COLEBROOKE'S LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE.*

(Continued from [illegible] 576.)

The following letter was written to Strachey a few weeks after Trimbukjee had contrived to escape:—

"You need not admonish me to come home. It is already the subject of my thoughts and dreams, and I have more than

* *Life of the Honourable Mountstuart Elphinstone.* By Sir T. E. Colebrooke, Bart., M.P. In two vols., with portraits and map. London: John Murray. 1884.

once been on the point of going for a time, but the thoughts of being three or four years an omeedwar* and of staying out here till fifty deterred me I am, however, persuaded that by continuing here for the five years that are necessary to give me £1,500 a year, I give up a great part of my chance even of happiness in this world As to action or distinction, that is gone long ago I shall be fifty two by the time I get home—too old to set up a wife and family, and likewise too old to mix in society so as to be able to do without them I doubt also whether I shall be able to get on without some employment I might, if I could, go heartily into society, and this I should like well enough to do,

ἀλλὰ μάλ᾽ αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,†

an unfortunate epithet, in this age of short petticoats, and I doubt whether I shall ever be at ease among them Are you ever shy nowadays? By the bye, you have never mentioned what are your thoughts of Lord Byron, though all the rest of the world seems to have been talking of him for these last three or four years I like *Childe Harold* very much, it is exquisite blue-devilage If you have read it but once, I dare say you do not like it I was so disappointed in the expectation I had formed from its title, and so disgusted with the badness of the old English, and the affectation of using the old English at all, that I did not admire it at first, but on reading it again I did extremely One merit it has, it is the first practical exhibition of real blue devils—causeless, cureless dejection, with gloom enough to be interesting, and not so dark as to be really distressing A Claude Lorraine picture of the world that sometimes shows things under a tint more pleasing than their natural colours Then, Lord Byron's poetry (*Childe Harold* at least) is always written in good faith Topics are not brought forward because they ar capable of embellishment, nor sentiments introduced becaus they appear to be required The poet seems to pour for whatever strikes his own mind, because it strikes him, and employ the language that will express his thoughts with m force, and without much considering how either the ideas or diction are to affect his readers I do not like his tales half well I am sick of their monotony or mannerism, and besi his heroes, with all their dark energies, are too much akin to captains of robbers and proprietors of castles in the Apenn that have figured so much in plays and romances, German English, for the last fifty years The finest lines in Lord B

* "Expectant (of office)

† But I very much fear the Trojans and the long robed Trojan wo

I think, are the seventh, eighth and ninth stanzas of the second canto of *Childe Harold*, which read, I beg of you. You may even read from the beginning of the canto if you have time.

"You used to say, speaking of Forlorn,* that it was the sign of an ignorant man to talk much of the book he happened to be *reading; and you must have discovered before now that I am* reading *Childe Harold*, and have had the blue-devils. I have *so, though it is of rare occurrence with me now.*

. . . . .

"Dick has started his plan of going to Constantinople again. I entered on it at once, though rather coldly; but I have since thought over it till I am in a flame for Greece:

> 'And thou, Parnassus, whom I now survey,
> Not in the frenzy of a dreamer's eye,
> Not in the fabled landscape of a lay,' &c., &c.

"Imagine exploring Thermopylæ for the tomb of the three hundred Spartans, or actually finding their epitaphs:

> 'Stranger, tell the Lacedæmonians
> That here we lie in obedience to their commands.'†

"My plan is to pass through Asia Minor, stay three months in Greece, and come back by Egypt. It might take you eight months, but I should only ask for six months' leave. If there is *anything to do in India, of course I shall not go.* I might go home too, if I thought I would get any appointment there; but Malcolm looks to Bombay, and Adam to Council. I mention Bombay, because you alluded to it. I never even thought of it, not because I think I could not get on where Jonathan had governed and Charles Ricketts been talked of; but because I have no claims, and no particular interest. I should like nothing in it but the pay. A Governor of Bombay must always be hated. His great duty is to economise and buy cotton. I should not even like the patronage. I am pretty clear of being plagued with recommendations, and of being obliged to promote the undeserving, to pass over the good, and to displease the presumptuous, and have no wish to 'mingle in the filthy fray.'"

The following entry in the journal, dated the 14th February, 1817, is very characteristic of the writer, from the way in which hunting, poetry and day-dreams, Thucydides and Trimbukjee, are all jumbled up together:

"The hunt was out yesterday at Waronda. I rode there on the previous night, and arrived at half-past one. On the way we repeated, with great delight, the *Country Churchyard*, the

* Sir Barry Close. † Herodotus vii. 228.

Allegro and *Penseroso*, and some other poetry Hot weather and little sport—one hog killed I find my way of dreaming still strong It is the greatest of all waste of time, and, unlike other idling, it mixes with and impedes business and reflection, when in their actual exercise, and as nothing was ever well done or conceived without undivided attention, the consequence is apparent It is also a bore, for after rendering all common life insipid, it gets insipid itself One is likewise apt to confound the ideal world with the real one and to act, or at least to talk, on totally false grounds I would by no means reject those day-dreams which elevate the mind, awaken the feelings, or exercise the imagination, but all musings which have not those effects, and still more all which nourish bad passions, ought to be stoutly resisted There has been a small body of Pindarrees in the Concan, which we tried with little success hitherto, to intercept There is a body of troops, first foot and now horse, forming under Trimbukjee, near the Pagoda of Mahadeo Remonstrating with the Peshwa, and making preparations for more effectual measures This last business is the leading event of the time, it has in a great measure, repelled former thoughts I read Thucydides, and do Greek exercises with Jeffreys, with some profit, but small I read Ellis's specimens and letters of Swift

"Night I have had much information about Trimbukjee this evening, and, like all the intelligence I have received of late, it is full of notices of plans to assassinate me This is probably the result of a design to try to intimidate me into listening to proposals for Trimbukjee's pardon, after temptations and prayers have failed I have always expected this part of the game to come in its season, and must take care not to be annoyed at it now it has come No one could ward off such designs if really entertained and ss one in the end I must them to attract attent ver gave me an uneasy hour"

All his plans for taking a brief furlough were upset by the progress of events, and, as was often the case in those days, he did not return to Europe until many years after, when his service was ended In the following passage he glances with some misgiving at that future which lies before all Anglo-Indians

"I lately read Malcolm's review of the Bengal Sepoys, and to day Worsley's correspondence regarding it Malcolm's review is good, but I read Worsley's letters with interest and respect

lavished large sums of money and grants of land on intriguing fanatics of this caste, who were strongly opposed to the new order of things. In the Sattara proclamation it was declared that all *wuttun* and *enam* lands, pensions and annual allowances should be continued, provided the holders retired from the service of Bajee Rao within two months, and assurances to the same effect, accompanied by a distribution of sums of money among poor Brahmins, were publicly renewed by Elphinstone at Nassick and Poona. In spite, however, of these acts of conciliation, or perhaps in consequence of them, a conspiracy was detected, having for its object the murder of the Europeans at Poona and Sattara, the surprise of some of the principal forts, and the possession of the person of the Raja of Sattara. Elphinstone ordered the ringleaders to be blown from guns. This was an innovation, and Sir Evan Nepean, the Governor of Bombay, vainly advised Elphinstone to ask for an act of indemnity. "If I have done wrong," said Elphinstone indignantly, "I deserve to be punished; if I have done right, I do not require an act of indemnity." Elphinstone was strongly impressed with the importance of preserving the privileges of the feudal nobility. The great Jageerdars were allowed to retain the entire management of their own jageers, including the power of life and death, and were not to be interfered with unless in case of very flagrant abuse of power; while the minor Jageerdars were made more amenable to the control of the Commissioner, but exempted from the jurisdiction of the ordinary Courts. The settlement of the southern Mahratta country would, in ordinary course, have devolved on Munro; but shattered health compelled him to return to Europe, and Elphinstone had to deal also with the feudal potentates of this tract, a task which he accomplished as successfully as the other.

In the midst of these occupations he learned from his uncle, Lord Keith, that he had refused a baronetcy for him. "It would have annoyed and embarrassed me," he tells his uncle, "to have been obliged to accept a baronetcy, and thus to admit the superiority of an honour, which I should have shared with half the aldermen in London, over that which I derive from my birth, and which can never be held but by a gentleman."

A few months later, in the early part of 1819, the following entries appear in his journal:

"Feb 12 —I have to-day received intelligence which seems strange that I am appointed Governor of Bombay It gives me no great delight It strikes out all hope of seeing England for five years at least, and I look with some dread to so protracted a residence in India Besides, I leave a new, interesting, active office for an old established and regulated appointment, and I quit the field of expectation and popularity for the difficulties of performance and the envy of possession

"Feb 23 —Last night, as I lay awake, the following reflections, which I fear are well founded, occurred to me If I go to Bombay, I must not hope to be near so happy as I have been here The climate will certainly not agree with me, and I shall have the languor and irritability which made me so uncomfortable in Candeish The society will be new and awkward to me —lawyers, merchants, sailors, &c, instead of officers whom I am used to, and with whose ideas I sympathise, numbers of strangers, and new intimacies I shall not be able to keep up the constant entertainments I have here, even on a much more limited scale I shall exceed my means without having much real comfort My business will be complicated without being interesting I shall have constant occurrence of business of which I am ignorant, without any being so important or lasting as to compel me to master the subject To aid me, instead of a staff of my own choosing, and forming part of my own family, I shall have secretaries who will each have his own views, interests and dependents, and councillors who will start objec tions, point out difficulties, or at least require confirmations and create delay I shall have all the trammels of establishec custom, and the restraints of English law, the embarrassment of orders from the Court of Directors, and the odium of keepin up economy here, as well as that of occasioning expense Leadenhall Street"

The closing months of these two years of administrat labours were devoted to the preparation of a masterly rep on the settlement of our new provinces On the 26th Octo he bade adieu to Poona. He was now forty Nearly years of the best period of his life had been spent in Deckan, and his feelings on leaving scenes with whic many memories were entwined may be gathered fror journal

"Camp, Ambygaum, Oct 26 —After sitting up at a b second supper till near half past four, I left Poona at ... not get clear of petitioners and persons takin ... Poona at Waukree I afterwards occa

stopped to look back to what could still be seen of the scenes where I have passed so many tranquil and pleasing hours. We rode on through Chandkair, and over the hunting-grounds, now rendered doubly interesting by the reflection that I should never more enjoy them. As we came near our ground the scenery improved, and at last we passed over a low ridge, and entered a beautiful valley surrounded by mountains, over which towered the hill forts of Toruj, Tekona, Esapoor and Loghur. The first two are particularly bold and magnificent. The valley itself is divided by the Powna, and is diversified by some green and sunny knolls, scattered with fine trees. The clouds were dull and heavy, and added greatly to the beauty of the view, both by their own appearance and by the effect of the light and shadow they produced in the landscape. I feel a sort of respect as well as attachment for this fine, picturesque country, which I am leaving for the flat and crowded roads of Bombay, and I cannot but think with affectionate regret of the romantic scenes and manly sports of the Deckan.

"Ω λύκοι, ὦ θωες, ὦ ἀν' ὤρεα ωφλάδες ἄρκτοι,
Χαίρεθ·' ὔμμιν ἐγὼ [Δάφνις ὁ βωκόλος] οὐκ ἔτ' ἀν' ὕλαν,
Οὐκ ἔτ' ἀνὰ δρυμὼς, οὐκ ἄλσεα· χαῖρ' 'Αρέθοισα.
Καὶ ποταμοί."

Elphinstone's nomination to the Governorship of Bombay was a deep disappointment to Malcolm, who was so many years his senior, but it made no difference in the friendship of these distinguished statesmen. The eight years of Elphinstone's administration were uneventful. Writing to Adam soon after his arrival, he says:

"I am not nearly so hard worked as in the Deckan; and much of my work (that is, much of what takes up my time) is half play, such as talking to people who come to me on business, instead of puzzling over records or pumping natives, going to Council, going to church. What I dread, detest, and abhor one
a degree which I fancy never was equalled, is making
and ceremonies of that nature. I avoid them as ...ed from his
by avowing my horror of the practice; but ...ronetcy for him.
occur. All the other people of Bom... ...ssed me," he tells his
degree that, if I were Charles ... accept a baronetcy, and thus
purpose to put down the fash... of an honour, which I should have
Of his ordinary mo... ...dermen in London, over that which I
given by Mr. Warden ...n, and which can never be held but by a

* Theoc. *Idyll*, I
the mountains, fa... ...nths later, in the early part of 1819, the follow-
in the woods, ...
rivers." ... appear in his journal:

"During the eight years Mr Elphinstone was Governor of Bombay, he visited each part of the Presidency twice I was with him, as under-secretary, during his last tour through the Peshwa's country His habits, whether in the Presidency or in the Mofussil, were the same He rose at daybreak, and, mounting one of a large stud he always had, rode for an hour and a half, principally at a hard gallop He had a public breakfast every morning, and never left the room as long as one man desirous of speaking to him remained, but after that he was invisible to all but his suite I have been associated in the same relation with Sir John Malcolm, Lord Clare, Sir Robert Grant, and many good men of business, but Mr Elphinstone was the best His industry was such that he took as much pains about a matter of five rupees as with the draft of a treaty He had the pen of a ready writer, his minutes being written off quickly and without erasure After luncheon he took a short *siesta,* and in the afternoon read Greek or Latin, and I have been called to him sometimes as late as six o'clock in the evening, and remained there till there was only time left to stroll for half an hour before an eight o'clock dinner at ten he rose from the table, and, reading for half an hour in his own room, went to bed. Although surrounded by young men, he never [illegible] the slightest indecorum; and if anyone after dinner [illegible] *double entendre,* he would not say anything, but [illegible] his chair, broke up the party We always had [illegible] *shikaree,* whose business it was to enquire for [illegible] he brought in intelligence of game, Mr [illegible] proclaim a holiday, and go hunting for one [illegible] days, and he was fond of a chase at any time [illegible] many striking excellencies, that which placed [illegible] the great men I have heard of was his [illegible] thoughtfulness for others"

During these tours Elphinstone [illegible] [illegible] of seeing the practical working [illegible] himself, and of revisiting places [illegible] very different circumstances. [illegible] bade adieu in December 1822, [illegible] of the best [illegible] Raja of Sattara [illegible] Deckan and his feeling [illegible] many memories were entwined [illegible] journal

'Camp, Ambegaum, Oct. 26 — After [illegible] supper till near half past four, I [illegible] did not get clear of petitioners and [illegible] till I passed the Powna at Waukr [illegible] I afterwards [illegible]

Civil and Criminal Register, and his Minute of démands, collections and balances for the last quarter, and began explaining the state of his country as eagerly as a young collector. He always sits in the Nyna-daish, and conducts his business with the utmost regularity. I hunted with him the day we parted, and a young gentleman, Mr. Morris, Second Assistant at Sattara, had a bad fall just in front of me, and lay for dead. When I got off, I found a horseman dismounted, and supporting his head; and, to my surprise, it was the Raja, who had let his horse go and run to his assistance. The Raja's turning out well is principally owing to Captain Grant, the Resident, formerly adjutant of the Grenadier battalion, and now historian of the Mahratta Empire, for which he has collected inimitable materials. *I am wandering over the country with fifteen or sixteen* gentlemen and three ladies."

In a letter to Mrs. Stewart Mackenzie, he refers to another visit to the Raja of Sattara in *1826*:

"He is the most civilised Mahratta I ever met with; has his country in excellent order, and everything, to his wells and aqueducts, in a style that would do credit to a European. I was more struck with his private sitting-room than anything that I saw at Sattara. It contains a single table covered with green velvet, at which the descendant of Sivajee sits in a chair, and *writes letters, as well as a journal of his transactions, with his* own hand. I do not know what his ancestor would think of so peaceful a descendant. He gave me at parting the identical *baugnuck* (literally, tiger's claws) with which Sivajee seized the Mogul General in a treacherous embrace, when he stabbed him and afterwards destroyed his army. They are most formidable steel hooks, very sharp, and attached to two rings fitting the fingers, and lie concealed in the inside of the hand."

One of the most important measures which engaged Elphinstone's attention was the preparation of a code of laws. Although, as Commissioner of the Deckan, he decided on making as few changes as possible at first, he was hard at work studying the principles of legislation in Jeremy Bentham, and examining the regulations in force in different parts of India; and these labours now bore fruit. A committee, consisting of Babington, an excellent judge, Captain Robertson, a celebrated collector, and Erskine, was appointed *to revise the regulations, and institute a systematic enquiry* into the existing customs and usages of the people. "This code," says Sir J. Fitzjames Stephen, "refers to the same sub-

ects as the Bengal Regulations, but differs from them in the
circumstance that it contains a body of substantial criminal
law, which remained in force till it was superseded by the
criminal code and which had very considerable merits,
though it would probably not have supported the test of
strict professional criticism to which, indeed it was not
intended to be subjected" The compilation of a civil code
was a much more difficult matter Some of these difficulties
are referred to in the following letter to Strachey in 1822

'I send you some specimens of the new Code They are
selected as being the most innovating The bulk of the regula
tions for civil justice are quite on the Bengal plan These
specimens are only drafts proposed by the committee They
have yet to be discussed by all the judges and confirmed by the
Government Two excellent translators are sharpening their
tools to commence, the moment one page is passed I have
another project much at heart to which every single person
without exception that I have consulted has objected, yet it
seems to me a moderate plan enough, and chiefly faulty from its
insignificance It is to find out if there is any book of Hindoo
law (or any portion of such a book) which is universally and
practically recognised in the territory under Bombay If there
is, print it, and ultimately declare it to be law Next to ascer
tain whether any more portions of the law are very generally
recognised Then print them specifying the countries or castes
to which they do *not* apply Lastly, by slow degrees—either by
circulating interrogatories or merely by selecting cases that are
tried by the courts—ascertain the peculiar laws of every con
siderable division, geographical or genealogical, and record
them in like manner You would then have a code of laws—
a very imperfect one, but one known to the judges and th
people—capable of comparison and improvement by the Legi
lature The most sweeping objection is that the Hindoos ha
no general law at all What we call Hindoo law applies,
fact, to the Brahmins only, each caste has separate laws a
customs of its own, and even they vary according to the par
the country in which the ... portion of a caste is sett
There is a good deal of truth in the assertion, but it only sh
how much a general code is wanted, and how long it will
to make one that will apply to all castes without destro
their own peculiar laws or customs We should, ther
begin, and I do not care how long we take to finish,
we *progress* Another objection is, that we give durab
absurdities that would be forgotten if we let them alon

we might avoid subjects particularly pregnant with absurdity (such as the rights of Brahmins, &c.); and as to the others, these being clearly seen, and their relation to other parts of the system clearly known, would facilitate their correction when the proper time came. The difficulty of the undertaking, and the want of Sanscrit scholars, are stronger objections; and if the thing were only begun upon while I am here, I should think myself well off."

Eventually, Mr. Steele, of the Civil Service, drew up a work, giving an account of authoritative law treatises by Sanscrit writers, and a mass of information regarding rules of caste, marriage, inheritance, and the customary law in some branches of contract. Mr. Borradaile, another Civil Servant, translated a work on inheritance, and submitted a series of reports on the decisions of the courts of law; but these works did not appear until the year in which Elphinstone left India.

In a letter to Strachey, Elphinstone describes his attempts to carry out Bentham's reforms in another direction:

"He" (Babington) "is assisting me in getting the civil engineer to draw out a plan of a panopticon for a penitentiary on this island. I proposed this when I first arrived, but my hand, you may have observed, is not always very plain; and the secretary, in drafting a letter from my minutes, where I spoke of the 'panopticon so much recommended by Mr. Bentham,' referred the chief engineer to Bentham's *Panoply*, a publication of which the Governor in Council had no doubt some copies might be procurable in this country. The chief engineer, not finding the *Panoply* so common a work as Mr. Secretary had supposed, the thing lay over till lately, when I was considering the subject of jails in general, of which six new ones happen at this moment to be required. I proposed, among other things, that they should be built in the form of a cheap sort of panopticon, but the Sudder Adawlut yesterday replied, announcing their decided preference for the plan of the Alipore jail; and we are now writing to Calcutta to learn whether the Alipore jail is still approved in that part of the world, where the cause of John Elliott *versus* Jeremy Bentham will be decided."

Elphinstone has been sometimes styled the founder of the system of State education in India. Sir T. E. Colebrooke more appropriately speaks of him as a pioneer in that cause; for although he devoted much time and thought to the subject, but

little was actually effected during his administration Early in 1821 we find him writing to Malcolm about "a college which has been suspended by the opposition of my colleagues to my plan for grafting a native college on the European one, so as to educate native instruments of Government, as well as young civil servants, and likewise to preserve and encourage native learning" Nothing came of this project, which was disapproved by the Court of Directors Even a college for the promotion of native learning, established at Poona, was regarded with disfavour by the home authorities, although it formed part of a policy already sanctioned of continuing the charitable grants of money formerly paid by the Peshwas The following entry in his journal for 1823 shows him taking up the subject in earnest

"Oct 13 —I am quite oppressed with the climate (thermometer 90°), at least, my mind is so slow and sluggish that I can scarcely do anything I spent great part of the forenoon writing a minute on the education of the natives Though most anxious about the subject, I could make but little progress At length, however, I got on, and finished the outline of a long minute, with some extensive plans I must take care to support them against the opposition and neglect of the executive officers, who in general are too much taken up with details to have time to consider new plans, which they reject as unnecessary, and detest as giving trouble, so that many good resolutions remain unexecuted, and enterprises of great pith and moment

'With these regards their currents turned away
And lose the name of action'

This quotation from *Hamlet* is, of course, not qu
accurate, but it was, unfortunately, only too appropriate T
Governor in the minute above referred to, pointed out t
without great assistance from Government, no real prog
was to be expected There was an Education Society, bu
was working on a [illegible] small scale 'The circumstance
observed, "of our having [illegible]ely succeeded to a Bra
government likewise, by making it dangerous to enco
the labours of the missionaries, deprives the cause of e
tion of the services of a body of men who have mor
and more time to devote to the object than any other c
Europeans can be expected to possess" Government
the education of the natives entirely on themse

it might increase the means and stimulate the exertions of the Society already formed for that purpose. A combination of these two modes of proceeding would, he thought, probably ensure the best result. The modes of teaching must be improved. Native schools must be multiplied. School-books must be supplied. Encouragement must be held out to the lower orders to avail themselves of the means of instruction. Schools must also be established for teaching the European sciences and the English language. Books on moral and physical science must be prepared and published in the native languages, and encouragements must be held out to those who were willing to acquire a knowledge of European discoveries. The expense, even if great, was a necessary charge, and ought to be cheerfully incurred. The minute *closes with the following remarks:*

"It is observed that the missionaries find the lowest castes the best pupils; but we must be careful how we offer any special encouragement to men of that description; they are not only the most despised, but among the least numerous of the great divisions of society. It is to be feared that if our system of education first took root among them, it would never spread farther; and in that case we might find ourselves at the head of a new class, superior to the rest in useful knowledge, but hated and despised by the castes to whom these new attainments would always induce us to prefer them. Such a *state of things* would be desirable if we were conte[illegible]ed to rest our favour on our army, or on the attachment of a part of the population, but inconsistent with any attempt to found it on a more extended basis.

"To the mixture of religion, even in the slightest degree, with our plans of *education* I must strongly object. I cannot agree to clog with any additional difficulties a plan which [illegible]
already so many obstructions to surmount. I am conv[illegible]gs, that
the conversion of the natives must infallibly [illegible] panopticon,
diffusion of knowledge among them. Evid[illegible]nouncing their
aware of the connection, or all attacks [illegible]pore jail; and we are
be as vigorously resisted as if th[illegible]ner the Alipore jail is still
only effect of introducing Chri[illegible] world, where the cause of John
to sound the alarm, and [illegible]tham will b[illegible]ided."
ing danger. Even t[illegible]as been sometimes styled the founder of the
as long as no conv[illegible] education in India. Sir T. E. Colebrooke more
against a plan [illegible] speaks of him as a pioneer in that cause; for
and in this [illegible]ly he devoted much time and thought to the subject, but
plans of [illegible]

In spite of Elphinstone's anxiety that something should be done, the cause languished for want of funds, and its first great impulse came from the natives themselves on his retirement. A fund, which ultimately reached the sum of Rs 272 000, was raised for the foundation of professorships, for the purpose of teaching the natives the English language and the arts, sciences, and literature of Europe, but it was many years before the Home Government could be induced to give some aid in carrying out this project, and the Elphinstone Institution, the most enduring tribute to his fame, was not established until 1834, seven years after he had left India. "Hoc potius mille signis" was his reply when he first heard that such an institution had been proposed

The importance of qualifying the natives for the public service, and of encouraging their employment, is frequently dwelt on in his official and private correspondence The following passage occurs in one of his educational minutes

"At no very distant day we might see natives engaged in superintending a portion of a district, as the European assistants are now In a more advanced stage, they might sometimes be registrars and sub collectors, or even collectors and judges, and it may not be too visionary to suppose a period at which they might bear to the English nearly the relation which the Chinese do to the Tartars, the Europ
the military power, while the
civil stations and many of th
army

"It may be urged that if we raise the natives to an equality with ourselves by education, and at the same time admit them to a share in their own government, it is not likely they will be content with the position assigned, or will ever rest until they have made good their title to the whole It cannot be denied that there is much ground for the apprehension, but I do not see that we are [illegible] more secure on any other plan If we endeavour to depress the [illegible] our government may be over thrown by their resistance, and such a catastrophe would be more disastrous and more disgraceful than that just supposed Even if we succeeded in the attempt, our empire, being unconnected with the people, would be liable to be subverted either by foreign conquest or by the revolt of our descendants, and it is better for our honour and interest, as well as for the welfare of mankind, that we should resign our power into the hands of

the people for whose benefit it is entrusted, than that it should be wrested from us by a rival nation, or claimed as a birthright by a handful of creoles."

Elphinstone held, in common with most Indian statesmen of that day, that a free press and a foreign yoke are incompatible with each other; and when he abolished the censorship, he adopted the rules laid down by Lord Hastings, the first of which forbade reflections on the Judges. The old Recorder's Court had in 1823 been replaced by the Supreme Court, and the new Chief Justice, Sir E. West, was a very different kind of man from Elphinstone's friend, Sir James Mackintosh, in whose composition Sydney Smith said the gall-bladder was omitted. He quarrelled with the whole bar, and attacks were made on him in one of the papers. He complained to Government: but, in spite of warnings and threats, the attacks were continued both on the Chief Justice and on the Puisne Judge, Sir C. Chambers; and as the editor refused even to apologise, Elphinstone had no alternative but to enforce the regulations and deport him. The Chief Justice, however, took it into his head that the Governor was determined to humiliate himself and his office; and when, under orders of the Court of Directors, the Bengal press regulations were presented for registration, a form necessary to give them validity, the Supreme Court rejected them as unnecessary, with many panegyrics on the liberty of the press. One of the Bombay papers defended the press regulations, and observed that they had not much liberty to boast of at Bombay; on which the Chief Justice threatened the editor with fine and imprisonment, and insinuated that his paper was connected with Government, a charge which Elphinstone felt bound to officially deny. Other misunderstandings arose. An action was brought against the Company by a native banker to enforce certain claims which he had bought for a trifling sum from an ex-Governor of one of the Peshwa's forts, who had been compelled to disgorge some treasure with which he had run away, and the Chief Secretary was summoned to attend the Supreme Court with all the records connected with the Mahratta war. This preposterous demand was successfully resisted by the Bombay Government, but these controversies embittered the close of Elphinstone's administration. He was also discouraged at the small support which his educational plans received from Government, and being now

in a position to retire with an income of £2 500, he sent in his resignation from Poona, but it was not until November, 1827, that he was relieved at Bombay by his successor, Sir John Malcolm

Such leisure as he had latterly was chiefly devoted to reading connected with his projected tour through Greece The following notes in the journal refer to other studies

"Feb 18 —Guicciardini, whom I have read to within one third of the end, has been suspended for some time owing to my reading Clarendon instead I never read him and Hume together without wonder at the candour of the one and the prejudice of the other The violent Cavalier writing a history of his own times inveighs against all the errors and prejudices of Charles's reign, and speaks of the established rights and liberties of the people exactly as a Whig would do now, while the philosopher of George III's reign scarcely admits that there were any rights and treats liberties as new discoveries just coming into notice at this time and unknown in the sense in which we now consider them Still plagued with discussions and fears of war with the Chief Justice"

R M MACDONALD

(To be continued)

CHOLERA AND ITS PREVENTIVE AND CURATIVE TREATMENT By D N RAY MD LSA (London) With an Introduction by T F ALLEN MD New York 1884

Cholera a timely book The average practitioner knows as much about cholera as he does about orthopœdic surgery He has a few general facts in mind and expects to look it up when an epidemic threatens Where is he to find his information? Scattered through multitudinous works on practice a little in each In no one place can he find a concise clear and comprehensive account of its history, etiology, manifestations and treatment This little book gives all theories to date and what is of especial value the preventive, hygienic and dietetic as well as medicinal treatment Does the practitioner wish the best recognised method in use by the allopathic school? He can find them classified here according to all theories of etiology and pathology Does he prefer the homœopathic? In no work on practice or therapeutics are there so full indications for

the use of the simillimum. He will have countless questions asked him: 'What shall I give to eat? What shall I give to drink? How shall I keep the temperature?' &c. These questions are all answered in this book. Dr. Ray is a native of India, has seen cholera from his infancy, and is thoroughly familiar with it. He has brought to his work patience and zeal. Writing in a strange tongue, he has expressed himself with singular clearness and directness. The price of the work is within the range of all, and we advise physicians of all schools to procure it.—*New York Society for Medico-Scientific Investigation.*

TO MY COUNTRYMEN OF THE NORTH-WEST PROVINCES.

In Bombay, Madras, Bengal, and other provinces of India, progress is being made in a variety of ways, and there is a great promise of further advance in learning and in industrial enterprise, through the increasing interest in the welfare of the country. But there is cause for great discouragement as regards the backward state of the North-West Provinces. The people there are sunk in apathy and indifference as to promoting their improvement. Their superstitions and prejudices are mainly the cause of their low condition, for these naturally depress all their energies. It must be said, however, that the state of the Mohammedans is far better than that of the Hindus; for the former show great energy, and exhibit much effort in improving their minds and their circumstances, and are ready to follow everything that promises to contribute to their welfare. In support of this statement, I may adduce the fact that there is a larger number of Mohammedans in England studying for the professions, than of Hindus from the North-West Provinces.

I earnestly urge upon Hindus, then, that more should come to England and enter upon a course of study, either in Medicine, or for the Civil Service, or Engineering, and other elevated pursuits, which raise the individual and give honour to a nation. And I would say to my friends: The acquiring of Western learning, and the appreciation of what you may see here of that which is good, will greatly enlighten our countrymen on your return among them; or if you have a distaste for learning, or attaining any branch of knowledge, still, pray come to visit

this country, its museums, its seats of learning, and see the contrasts between Western and Eastern life, as well as the boundless products of industries of England, its beautiful landscapes and the aspects of nature in its grandeur. It is our duty to study the characteristics of the nation which rules over India, and to observe the freedom which they enjoy, socially and politically, thus affording a valuable example to the human race. Facilities are now afforded for travelling to England, and this can be done with tolerable ease and comfort. The great advantages to be derived from a stay in England I have only briefly pointed out, but they are numerous, and not to be overestimated.

VERITAS.

London.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

I. THE WILLIMANTIC MILLS, U.S.A.

"The leaders of industry, if industry is ever to be led, are virtually the captains of the world. If there be no nobleness in them, there will never be an aristocracy."—CARLYLE

Labour in America stands, in theory at least, upon an admitted equality with capital; and some years ago, when the operative classes consisted almost entirely of native-born, and [illegible]

so great a flood of illiterate labour into the United States that the character of industrial populations there seems in danger of becoming degraded from its originally high level to the much [illegible] To prevent such [illegible] alamity that could [illegible] on the sovereignty [illegible] s are bending all their energies, and [illegible] to bear upon the management of their mills the same altruistic [illegible] nciples which form the best and surest foundation for a moral code. If, among these establishments, there is one which more than another encourages hope for the future of labour in America, it is the Willimantic Thread Company, of Connecticut, of whose operations I propose to give here a brief account.

The Willimantic Mills lie on a small stream of that [illegible] which, rising on the eastern flank of the Lyme range [illegible]

Thames about twenty miles north of Long Island Sand, to debouch with the latter river at New London. To this mountain torrent the spindles owe some thanks for power, but many more for beauty, as it plunges past the mills in a series of cascades, whose clear brown waters throw themselves, three times in the space of half a mile, over masses of gneiss rocks, which art has fashioned into dams, and nature has adorned with the foliage of maple and birch. Behind the green arbours which overarch the flashing water, rise the shoulders of great wooded hills, upon the flats at whose feet stand extensive and handsome buildings of white granite, rising from wide, closely-mown lawns, tastefully planted with maples.

We approached the largest of these fine workshops by a wide gravelled path, winding through a garden, whose beds were waiting for their summer dress, and entered it by a handsome glazed porch, one of several similar ante-rooms. These, in addition to being provided with numbered closet spaces for wraps and hats, are hung with pictures; and further decorated with sub-tropical plants growing in suitable beds, so that we seemed to be on the threshold of some great conservatory, rather than approaching a mill, by the workpeople's entrance. Nor can the visitor at first think otherwise on passing from the porch into the factory. The floor of its vast single room, nearly a thousand feet long and two hundred feet wide, contains, indeed, fifty thousand spindles; but instead of looking upwards to a low dark ceiling hung with a chaos of whirling pulleys and belts, the eye seeks the azure of a New England sky through a roof, partly of clear, partly of coloured glass, prettily disposed in geometrical designs. The motive power is in the basement of the building, and all the shafting is housed in brick tunnels beneath the floor, which, consequently, offers a firm instead of a disagreeably jarring footing to the operatives. The walls are mere piers, separating great windows, also of clear and coloured glass, below each of which the brickwork is fashioned into pockets, filled with soil, and forming great flower-beds planted with climbers, such as taxonia, cobœa and English ivy, together with geraniums, petunias and flowering shrubs, which frame the spindles, so to speak, in roses. The large room is spotlessly clean, and beside the spinning-frames stand girls who, although mill hands, may truly be said to be of from fifteen to twenty-five summers. All of them are neatly dressed, and wear a uniform white linen apron of tasteful cut, while their faces are clean, bright and healthful, and their hair carefully, often skilfully, dressed.

The dining-room is a large, handsome apartment, decorated, like the porches, with pictures and plants, where all who please

may get a capital mid day meal, well cooked and daintily served, for a trifling sum Here, too at nine o'clock every morning, the younger hands assemble in detachments, to take a cup of milk and a slice of bread and butter, furnished at the expense of the company American mills begin work at seven o'clock, and the first stop for a meal is made at noon Five hours is too long for young people to wait for food without a sacrifice of vital energy, and hence it has been found, by carefully comparing the cost of the time and food in question with the increase of production to which it gives rise, that it pays to show this attention to the health of the young hands So marked, indeed, was the advantage that followed upon it, that the President, Colonel Barrows, is now trying a farther experiment in the same direction A certain section of the help has been selected to receive a small cup of bouillon at 10 30 every morning, but without leaving their machines This had been given for three months previously to my visit and with such effect that I found it easy to determine in what section of the factory the experiment was in progress by the greater physical vigour of the operatives "It is not benevolence," said Colonel Barrows; "it pays, otherwise I could not ask my directors to adopt the plan I proved the value of the milk meal by figures before I allowed the company to pay for it, and when I can do the same thing for the bouillon I will ask them to relieve me of the cost. But," he added, "those girls go from their work as they come to it, singing, laughing, almost dancing, and I know that, in their high physical condition, they cannot help turning out more and better work than the others."

"But," I asked, "your æsthetic treatment of the factory buildings, your stained glass roof and windows, your little art galleries in the porches and dining-room, and, above all, your flowers and the gardeners who care for them—do these things pay?" "Remember," was the answer, "I was my own architect in this mill, and, aside from expensive decorations, of which, observe, there is none, it costs no more to give an open roof an eyeable construction, or to paint it tastefully, than to disregard appearances altogether. As for the stained glass, I admit that it has cost twenty pounds more than plain glass would have done, but, in so large a building, that is not a ruinous extravagance The pictures are all presents or the work of our own art school, and as for the flowers, I must tell you something about cotton-spinning before you can understand that it pays to 'frame my spindles in roses'

"Cotton-spinning cannot be carried on except in a moist atmosphere, and America, with her dry climate, has more difficulty in securing proper hygrometrical conditions in the spinning-

rooms than Manchester. Usually the air is kept moist by spray-producing machines, called aspirators, and in our other buildings, not furnished, as this is, with flowers, it is the work of two men to attend to these aspirators, and report on the hourly condition of the air in the mill. But here a single gardener does all the work of my conservatory, while the transpiration of the plants keeps the air much more equably moist than do the aspirators. In addition to this, I am sure that the very intelligence to which, as I believe, our thread owes its superiority is fostered almost as much by cleanliness, order and beauty, as by education itself."

"Your idea is evidently to make the factory more than a mere workshop?" I inquired.

"I wish it to be a place only less attractive than home itself," was the answer. "Factory work is monotonous, I grant, but not more so, making fair allowance for the stimulus of promotion which always awaits good service, than the ordinary domestic duties. Work must always be largely a matter of routine for all but very high intellects, but routine itself need not be dull when its tasks are performed easily because health is high, cheerfully because of reward and appreciation, pleasantly because of intelligent companionship and inspiring surroundings. But it is time for us to go and look at the library."

Colonel Barrows's first library was an old blacksmith's shop, fitted up with book-shelves, well supplied with books, newspapers and magazines, and to which every operative was freely invited. In the early days of this reading-room, the hands, being chiefly Irish-Americans, behaved as *only* Irish-American youth can do. They sat in the comfortable chairs, hat on head and heels in air, chewing and spitting, treating the books without respect, and, if they read at all, discussing the newspapers loudly and foolishly. "I used to go down every night," said Barrows, "take off my hat on entering, and read my newspaper, as I would have done at a club. I never asserted myself or rated anybody, no matter how bad his behaviour, but courteously greeted the room on entering and leaving, and showed myself ready to chat over the news, or, if asked, to read aloud, as I would among a company of gentlemen. It told in time; for, meanwhile, I was building good houses in Oakgrove; establishing a co-operative store, where it soon became known that the best goods could be had at the lowest prices; organising evening schools and art classes; so that, first the better, and then the worse sort began to realise that I really wished to benefit them and to meet my advances half-way."

And now? The old library is abandoned to the smith once more. A really beautiful Queen Anne building has been added to the mill, and contains a library of two thousand volumes, a

handsome reading room, where all the papers and most of the scientific journals lie upon the tables, an amply equipped art school, taught by a Newhaven professor, a singing school, in charge of a clever musician a clerk in the company's service, and an evening school, taught by an excellent 'school marm," the American equivalent of our "certificated mistress"

Leaving this beautiful building, tasteful, refined and well-ordered as a club in its design decoration and keeping, this legend, conspicuous on the walls, was the last, as it had been the first thing upon which, entering my eyes rested "Remember that the learning of the few is despotism, the learning of the multitude is liberty, and that intelligent and principled liberty is fame wisdom and power The well educated operative does more work, does it better, earns more money, commands more confidence rises faster and to higher posts in his employment than the uneducated workman can"—HORACE MANN

The co operative store, if it did not begin, like the library, in a smithy, was first opened in a coal shed Finding that his operatives were paying two dollars a ton more for their fuel than the company, Colonel Barrows gave notice that they might buy from the company's stores at cost Then he ascertained that they were giving too much at the shops for flour, so he treated this as he had done the coal supply, and, finally opened three other departments—one for groceries a second for meat, and a third for dry goods, shoes and millinery Thus, in the course of a short time after his coming to Willimantic his people were able to buy everything they wanted about 10 per cent below retail prices, while Barrows, true to his love of the *comme il faut*, has made his shop a perfect miracle of cleanliness and order, vieing in these respects with the mill itself

The colonel has a fixed idea that by placing people among pleasant and beautiful surroundings, they become more careful, cleanly, tasteful and intelligent, and therefore, as he is never tired of insisting, more valuable to their employers So, by-and [illegible] his hands on a picturesque and [illegible] the river, known as Oakgrov [illegible] ion are provided, the rents in all cases being fixed at such a sum as will pay 5 per cent on outlay Every cottage is surrounded by a garden, and the gardener who attends to the mill supplies the people with cuttings, and teaches them how to cultivate flowers The president offers a prize for the door yard that is handsomest in appearance on the first day of every September, and great is the competition, greater the general taste for floriculture, thus begotten

We visited two of these homes of industry The first was tenanted by a French Canadian family, only one of whose members

could speak good English. She, a comely girl of eighteen, told us that her parents and the three elder girls, of whom she was one, worked in the mill, earning together five pounds a week; that their rent was five shillings a week; that the younger children were at school, and the three working girls pupils of the evening and art classes. The second house was the residence of the electrical expert, who looks after the Edison lights in the mill. He was a Yankee, and a highly-paid man. We spent half an hour chatting pleasantly with him, and it did not surprise me, after some experience of American skilled labour, to find his house, if somewhat simpler, as attractive as that, say, of an English clergyman, while its books and papers gave ample evidence of the owner's familiarity with the world of commerce and science.

On our way to the chief's house we met a staid but sweet-voiced lady, dressed in grey, with a bunch of flowers in one hand and a little memorandum-book in the other. The colonel stopped to speak with her, and I, by-and-by, became aware that this was his "mission-woman," who daily visits sick homes, ascertains all wants, lightens many a weary hour of suffering, and brightens many an invalid room with flowers from the mill, while taking shrewd note of the condition of every house she enters, reporting her daily work to the president, and taking counsel with him in any case of difficulty. "I would back the girls in my mill against any ladies' college in America," said he, as she left us, "whether for intelligence or virtue; but a wise and good woman always among the people does as much to keep us free of the beginnings of evil as the school or the pulpit."

A moment later we reached the door of one of the most tasteful but oddest houses I have ever seen. "This is my bungalow," said Barrows; "I hope you will like it. One of the chief objects I had in view when designing it was to show my people that beauty can be bought without much money, and that a pretty home is within the reach of every operative." The walls are all made of old materials, or rather of overburnt and distorted bricks, the refuse of a neighbouring kiln. The courses are irregular in consequence, but tastefully so, and pretty climbers make the straggling Elizabethan cottage still more picturesque.

The woodwork of the doors, windows, and staircases have no mouldings, but constructive skill takes the place of other decoration, while the unpolished surfaces of native walnut and chestnut, two of the cheapest American woods, replace all paint. We entered a great central hall, lighted from the roof, whose simple structural features were neither decorated nor concealed, and I looked in admiration round a noble yet home-like apart-

ment whose hangings, pictures books and furniture bespoke refined taste and, as it seemed to me, a long purse as well "You have made a palace of your cottage colonel," I said, "surely these embroideries and pictures are no example for wage earners to copy" "Every one of them is the work of my wife" was the answer, "as [illegible] might be those of our art scholars Come and look at [illegible] studio," I was [illegible] fortunate enough to see the mistress [illegible] his charming retreat [illegible] absent for the moment fr[illegible] her delightful [illegible] was clear that Colonel Bar[illegible] possesses [illegible] as well as a "woman who exa[illegible] in his wife. Her [illegible] open to every mill girl [illegible] things for them to study [illegible] daughters of Irish peasant[illegible] no offensive 'Lady Bountiful' [illegible] trouble sympathy for [illegible] awaiting every operative [illegible]

That all this is no [illegible] what I saw at Willimant[illegible] testify It was time I [illegible] many hours of my [illegible] was I in all he had to [illegible] whence we surveyed the [illegible] the very feet of the [illegible] live surrounded [illegible] flutter of washing [illegible] because you [illegible] "It is not [illegible] reply, 'these people [illegible] responsibility [illegible] I dare [illegible] out their [illegible]

[illegible]

many other educated native gentlemen attended, while one side of the hall was occupied by a large number of Pundits. The proceedings commenced with the recitation by two students of some Sanskrit *slokas* set to music, invoking blessings on the Maharaja and the Royal Family. Then followed the Report of the institution, which was read by Mr. Chithamabaram Iyer, Assistant Commissioner, Palace. We give the following summary of the Report:—The College was founded by the Maharaja in 1876, with the object of promoting the study of the Vedas and of Hindu science; but latterly other subjects have been added to the curriculum, as the Kanarese Language, English, Arithmetic, Hygiene, Physics, Geography, &c. The number of students has increased to 188, as against 90 last year; and nine teachers have been added to the eight employed before the extension of the scheme. Students who are advanced in Sanskrit study Medicine and Music. Examinations are regularly held, and several Scholarships have been awarded as the results. In connection with the College there is a branch establishment, where poor, deserving students are fed, clothed, and educated, free. Of 33 boarders, 20 had passed the examinations creditably. The Report gives the standard of the different examinations, and their results. The Maharaja has caused certain examinations to be instituted for advanced students, and prizes are granted to those who pass. We continue the account of the proceedings given in a local newspaper:—

"After the reading of the report, hymns from the Vedas were recited with the intonations peculiar to them. Then two Ghanapatees (professors in Vedas) sang *Ghana* of a hymn in a very effective style. One of these Ghanapatees played on the veena. This was followed by the exhibition of a wonderful feat of memory on the part of the Ghanapatee. A Srotria from the audience came forward and showed on his fingers, according to recognised rules, certain signs signifying the particular order of swaras or notes occurring in a hymn of the Vedas. The Ghanapatee hit upon the right hymn without much hesitation. The audience looked for the result with great excitement. The man's courage and memory did not fail him. After a minute or two he recited the verse, to the astonishment of all. Then came a short discussion in *Thark* (Sanskrit Logic) and *Vyakarana* (Sanskrit Grammar). A dialogue between an astrologer and a

THE LATE MR. FAWCETT.

The following reply has been received from Mrs. Fawcett in acknowledgment of the address of condolence from Indian gentlemen in England, referred to in our last number:—

"I have only to-day received the beautiful address so kindly sent to me from the meeting of Natives of India held on November 15th. May I beg you to offer, so far as it is in your power, my earnest thanks to all who took part in the meeting. My dear husband always felt deeply touched by the generous recognition which his labour on behalf of India received from the Indian people, and it is therefore particularly gratifying to me to receive one more assurance that the feelings they entertained for him during his life are only strengthened and intensified by his removal from us. I trust that many other Englishmen may be encouraged to take up the cause of India, and work at it with the same disinterested enthusiasm that he shewed.

"*Dec. 1st.* "M. G. FAWCETT."

In connection with the subscriptions collected here by Mr. Bhownaggree for the Nowrojee Furdoonjee Testimonial (Bombay), we are asked to acknowledge a further subscription of £1 10s. from Messrs. Kerrawalla and Co., of the Wool Exchange. The total amounts to over £51, and the list is now closed.

We regret to record the death, on November 25th, of Miss Susanna Winkworth, of Clifton, a friend of the late Miss Carpenter, and for many years a member of the Committee of the National Indian Association. Miss Winkworth was well known in the literary world through her translations of Bunsen's works, and of other German books. She had lately devoted much time and energy to the improvement of dwellings for the industrial classes at Bristol, and she took practical interest in various educational institutions.

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OF

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IN AID OF

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INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION

IN INDIA

No. 170.—FEBRUARY, 1885

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

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The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

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OF THE

NATIONAL INDIAN ASSOCIATION.

No 170 FEBRUARY 1885

SOCIAL REFORM AMONG THE HINDUS

Paper read by M R Ry P Ranganatha Mudalyar, M A, *at the Annual Meeting of the Madras Branch of the National Indian Association, on 6th October, 1884*

The subject on which I propose to say a few words this evening is, "Social Reform among the Hindus" It may be [illegible] vague and comprehensive, [illegible] deed, my object in choosing [illegible] was to enable myself to string loosely together a few thoughts, without any attempt at logical order or precision I may say, once for all, that I have endeavoured to put nothing into this paper that I do not sincerely believe to be right and true I am, of course, prepared to be told that some of the conclusions I have arrived at are erroneous, and some of the reforms I propose unsound and even mischievous, but, as the sole motive by which I am actuated is a desire to point out what I consider to be serious evils and to suggest remedies for them, I pray that I may be heard with patience and judged with indulgence I have, indeed, not studied to please, but I should be sorry to give offence

There are in India at present, as there are in other countries, and there have been at other times, men who are not without a desire to promote the well being of their mother country, and whose firm conviction it is that the social customs and in-

stitutions which have so long stood the test of time must possess a peculiar vigour and adaptability, and should not, therefore, be parted with at any cost. Men of this sort believe, and earnestly believe, that usages and modes of living which were good enough for so many generations of their ancestors must be good enough for themselves, and that any attempt to pull down any part of the existing social fabric, with a view to improve it, will be attended with the most disastrous results. This party, which may be denominated the party of *Order*, has arrayed in its ranks at present nearly all Hindus who have not had the benefit of a sound English education, and even some who have enjoyed that benefit. Take the whole class of Pandits with their old-world notions of right and wrong, and with a knowledge made up of nine parts of myth and just a tenth part of truth; form an alliance between the Pandits on one side, and on the other the numerous and powerful body of Purohits, Gurus, Matathipathis, Pandara Sannithis, Achariyas, and a host of other priestly advisers and rulers; combine the reputation for learning and wisdom possessed by the former class with the acknowledged sanctity and authority of the latter, and you can form some conception of the difficulty of carrying out any reform which will have the effect of calling in question the wisdom of the past, and of diminishing the influence exercised for long ages by the priestly class. The illiterate classes—and they form the great majority of our peasants and artisans, our day-labourers and menial servants—are averse to change as change; they do not care to be drifted from their ancient moorings; enough for them the simple faith and the primitive ways of living of their forefathers; to doubt the wisdom of the village teacher or to challenge the authority of the village priest is a presumption they dare not even think of; they know not what the Vedas say or the Smrithis prescribe; but let a Brahmin, not perhaps very much wiser than they, assert with confident dogmatism—*this* is the teaching of the Vedas, and *this* the rule prescribed by the Smrithis, and they receive the priestly advice with unquestioning reverence and submission. Here is an amount of *vis inertiæ* which it is almost as difficult to overcome as the active opposition of the Pandit and the Priest. But this is not all. To the great majority of the male population must be added the entire female population of the country. It is commonly said that the female members of a Hindu household exert little or no influence on the fates and fortunes of the family, and that the tyranny of the stronger sex over the weaker has rarely been carried to such a cruel pitch as in India. I am talking of the people of Southern India, and I can assert of them with confidence that the men

treat their womankind as a rule with due tenderness and consideration and that the women very often exercise rather more influence than it is good for the family that they should But this by the way Women have at all times been the stoutest champions of orthodoxy and Hindu women are and have always been like their sisters of the West the firmest supporters of the established order of things and the staunchest allies of the church Against this vast mass of antiquated learning and wisdom out of date—vested interests and priestly bigotry blind veneration for the past and cold apathy the simple unreasoning faith of the untutored and the influence for evil exercised indeed in soft and winning ways but none the less powerful of the mother and wife sister and daughter—is to be set the impulse to a purer and happier mode of living imparted to the few by western knowledge and western culture With such enormous disparity of strength between the contending parties it is no matter for wonder that little or nothing has yet been done in Southern India in the way of social reform

In Hindu society as it is at present constituted the number of men who have received the benefit of a liberal education is a very small fraction of the whole community and even this small number is unfortunately split up into factions which do not care to act in concert Human life is said to have its three tenses youth that dreams of the future manhood that lives in the present and old age that dwells lovingly on the past Even so among the educated Hindus there are three classes with strongly marked differences There are men who cling tenaciously to the past and who would listen to no proposal tending to lay violent hands on the sacred ark of custom Such as these are not without clear good sense in the practical affairs of life but the bias of a false patriotism is so strong in them that they will not believe in the people of the East being improved by contact with the people of the West There are others who are not wanting in culture and energy and who have acquired honour and profit in the professions to which they have devoted themselves but this class of men are so utterly immersed in the present that they consider their whole duty done if they earn money, support their family, subscribe to a few charities pay taxes and so conduct themselves in every transaction of life as to escape prosecution under the penal code There are others again—alas! how few!—who are courageous enough to protest against the social evils the country is groaning under and who are willing to bear odium and reproach for the good of their country but their voice is like a cry in the wilderness and their efforts to improve the condition of their fellow countrymen are imputed to youthful excess of zeal or

senile weakness of mind. And what is the kind of life that the educated Hindu leads? In answering this question, I shall give but a part of the picture, and shall attempt to tone down the harsher features of even the part I give. The broad barrier that separates the public, the outer life of the educated Hindu, *i.e.*, his life as an officer of state, or a teacher or a lawyer, from his private or inner life, has often reminded me of the double life led by the somnambulist, with this essential difference in favour of the somnambulist, that, whereas the somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business into his home, and from his home to his place of business, a clear and painful consciousness of both his lives. This want of harmony in the conduct of the educated Hindu, as a public man and as a private individual, shows itself in a variety of ways. As a teacher, he may expound excellent principles of morality, and instil into the minds of his pupils liberal and just views of men and things; but see him in the midst of his domestic surroundings, and you catch him doing the very things he denounced elsewhere with such fervid zeal. As a Judge or a Vakil, he may be able to sift and weigh evidence; but when he is at home, he, like other people, believes without evidence, and sometimes arrives at conclusions opposed to obvious facts. To speak in the first person, I may have no faith in judicial astrology; and yet whatever important thing I do, I must do on an auspicious day determined for me by an astrological charlatan. I may feel sincerely that the way in which religious ceremonies are performed and mantrams uttered by my family priest is a mockery of things solemn, a profanation of things sacred; and yet this solemn mockery, this sacred profanity must be endured, or I run the risk of being reviled as an apostate. I may feel that the best thing I can do for my stupid son is to keep him single, until such time at least as he is able to shift for himself, and earns enough to maintain a wife and children with; but such is the tyranny of custom that he must be married as soon as he arrives at man's estate, even though I have to bear the burden of supporting, it may be to the last day of my life, my worthless son and his wife, and all the creatures that they may bring into existence. It may seem to me to be a profligate waste of money to spend hundreds and thousands of rupees in connection with a marriage on gifts to the well-to-do, food to the pampered, on dancers and songstresses, on processions and illuminations, and on the various shows and festivities that are imagined to be an integral part of marriage; but I must do as others do, or I shall be taunted as a miser, and suspected even by my friends as a possible

renegade But why multiply instances? That there is th glaring incongruity between thoughts and deeds, betwee public professions and private practices, is felt by none mor keenly than by the educated Hindus themselves, and lest i should be thought that I feel a malicious pleasure in drawing up an indictment against others I acknowledge, and acknowledge with shame and compunction that I am myself as much at fault as many others I pretend to no higher wisdom and no higher virtue than belong to the majority of my educated countrymen

One peculiar difficulty with which the question of social reform is beset in India is, that social usages and customs—the least important, as much as the most—are invested with a religious character The observance of such customs is supposed to confer religious merit and their violation to incur the divine displeasure If a child is to be put into a cradle and have a name given to it if a boy is to be put to school, if a young man is to exchange the cap for the turban, if I have to remove from one house into another, or if I have to go on a journey, the priest must be called in, mantrams chanted and blessings invoked, and each of these things, which may not at the first blush seem to have any close bearing on religion, has to be done on stated days and in prescribed modes. The Brahminic system has struck its roots deep into the Hindu mind, and has ramified far and wide in all directions so as to cast a dark shadow on the entire life of the Hindu, the whole circle of his domestic and social duties It is said with great plausibility that a system of such vast extent and power, which has endured for several hundreds of years without being seriously altered or impaired should be approached with caution and reverence, and that changes rendered necessary by the altered condition of things should be introduced so slowly and gradually that the ancient foundations of the system may remain unshaken, even though a part of the superstructure may be pulled down and rebuilt Whether this is a practicable mode of procedure will depend on the character of the reforms to be accomplished. It is easy to imagine some modifications of existing social customs which will leave the system, as a whole, intact, and excite but little opposition But there are other and more crying evils—evils that must be swept away before India can be said to be regenerated—such as the endless pecuniary exactions of the priest and the purohit, the sinful waste of money on shows and mummeries in our temples, the baleful influence exercised by astrological superstitions, the marriage of infants, the consignment of widows to a life of cheerless desolation, and last, but not least, the institution of caste And

I am by no means sure that any one of these major evils can be attacked and destroyed without making the Brahminic system totter to its very foundations.

Talking of the method of effecting social reforms, I feel bound to make a passing mention of the efforts made by some of my countrymen to obtain religious sanction for the re-marriage of widows. Two of our most distinguished citizens have, with considerable ingenuity and labour, studied the religious books of the Hindus, and published a long array of texts in favour of the re-marriage of widows. I was always of opinion that this mode of proceeding was doomed to fail. There is no difficulty in making as long a list of texts against re-marriage as for it; and if the discussion of a social problem like this with momentous issues is made to turn on the grammatical construction of a sentence or on the interpretation of an ambiguous word, sometimes on the spirit of what is written, and sometimes on the letter, the discussion may go on for ever without either party convincing the other. There seemed to be a way of escape out of this difficulty when the Great Guru of the Madhwas came to Madras some time ago. It was thought best to refer the matter at issue to him, to argue out the question *pro* and *con* before him, and to abide by his decision. And ostensibly with this purpose, meetings were held; but there was no real discussion of the question at issue. The jagath-guru is too wise a man to be enlightened by any arguments advanced by his disciples; and in declaring that his object in convening a meeting was simply to remove any doubt that still existed in regard to the illegality of widow re-marriage, he was simply giving expression to a foregone conclusion in his own mind. There is nothing to wonder at in the conduct of the Guru. He has simply refused to be a party to his own effacement, and in the meanwhile we may be thankful to him for teaching us the futility of hoping that the gurus and the priests will stand by us, and help us in working out our social regeneration.

This is not the place for me to enlarge on some of the topics I have adverted to; notably the institution of caste. Whatever peculiarity of social condition rendered it necessary at one time that the community should be divided into castes with impassable barriers between them, that necessity no longer exists. Indeed, the four castes do not in our days confine themselves to their proper avocations. The Brahmin, noted at one time for his piety and religious knowledge, is now equally noted for official zeal and for his secular knowledge. The Vaisya gives up his hereditary profession of a tradesman, and reconciles himself to the position of an accountant or a clerk. The Sudra is no

longer doomed to menial and mechanical drudgery, he is a master now, where once he was wont to be a servant, and instead of driving the ploughshare or mowing with the scythe, he wields the sword or flourishes the policeman's *baton* And the Kshatriya, the proud warrior of old, is scarcely to be distinguished from the common herd around him And if all that the institution of caste is responsible for consisted in the division of the community into four classes, which could neither eat together nor intermarry, the evil would be comparatively small But the evil goes deeper and wider Each caste is divided into a number of classes, and each of these classes is sub divided, and the process of repeated division is carried to such a pitch as to leave but a few families in one of the ultimate classes, the *infima species* so to speak The institution of caste is the *primum mobile*, and the endless series of classes and subclasses the "cycle and epicycle orb in orb" Take the class of Sudras There are among them Mudaliyars and Nayudus, and Pillais and Reddis, and each of these sub divisions is so divided and re divided that one has to select a husband for his daughter, or a wife for his son, from among the members of fifty or sixty families Surely if all Mudaliyars can eat together—and there is nothing to prevent them from doing so, except individual caprice or vanity, or a notion that a vegetarian will be contaminated by sitting at the same meal with a flesh eater, the food being such as both can partake of—if, I repeat, all Mudaliyars can eat together, why, it will be asked, should they not intermarry? I see no reason why they should not and yet the fact is far otherwise I am sure I am not guilty of exaggeration when I say that the Mudaliyars residing in Madras are divided into so many as fifty sections, no one of which can intermarry with any other The same difficulty of intermarriage exists among Nayudus, and Pillais, and eddis It is needless to expatiate on the evil, in a physiological d social point of view, of marriages being contracted tween parties so closely related, and of the choice of a sband or wife being confined within such narrow limits Can hing be done to bring into intermarrying relations all the mbers of a class like the Mudaliyars or Nayudus? That the of one Nayudu should marry the daughter of another udu does not seem to involve any violation of the Vedic or thic precepts No religious scruples need be set at rest, I presume there will be no great opposition from the ts Custom is the only foe to contend with I would fain that if a small beginning were made in the way of ng three or four of the many sections of Mudaliyars, the tageous character of the union would be readily and fully

appreciated, and the way be prepared for a further blending together of the sections that now stand apart. In a matter like this, the chief city should set the example, and the towns in the Mofussil will follow suit, sooner or later.

No feature of Hindu social life has been dwelt on by foreign observers with greater satisfaction than a general desire on the part of people in easy circumstances of life to relieve the distress of their poor relations and friends. Even those who find little to admire in the character of the Hindu, and who describe the typical Hindu as a compound of cunning, lying, and cowardice, pause to commend this redeeming trait; and though such charity cannot be, and is not, allowed to cover a multitude of sins, it still has some words of praise given to it. Feeding the hungry and clothing the naked are prescribed in the Hindu Shastras as among the best means of attaining salvation, and nearly every book that is largely read by the Hindus of Southern India, beginning in the case of Tamil with *Attisudi*, and ending with Kamban's noble epic, the *Ramáyana*, abounds with moral precepts, laying special stress on the duty of feeding the hungry, and of being hospitable to the stranger. One such precept is, that he who entertains and gladdens the going guest, and looks forward to the coming guest, will be a welcome guest to those in heaven. No lesson imparted to the Hindu youth sinks deeper into his mind and exerts a more powerful influence in after life than that which sets forth the duty of feeding those that ask for food, even before feeding one's self. I have heard it said that the problem of providing for the poor the means of subsistence is a problem that no Indian Government is called upon to solve, as the Indians have found out for themselves a remedy for this monster evil. And what is the remedy? The remedy does not consist in any ingeniously devised system for checking the overgrowth of population, nor in any elaborate and complicated organisation for administering relief to the poor. The method is quite plain and simple, but I fear it is far from sound. Each and every man who can afford to spare anything out of his earnings feels himself bound to support as many of his poor relations as he can; and if he fails to do so, he is liable to be censured for avarice and heartlessness. If a beggar comes to his door and asks for alms, he is loth to send the beggar away empty-handed, even though the beggar may be healthy and able-bodied, and fit to work for his livelihood. And this practice of feeding a number of able-bodied mendicants has been reduced almost to a system. On certain days of the year large numbers of such "sturdy" mendicants are collected together, and it is sincerely thought that to feed them is an act of surpassing merit. I am

aware that such feasting of the idle and the worthless is often associated with the performance of a religious rite, such as a marriage or an *Upanayanam* or a *Sraddham*. It is thus made to assume a *quasi* religious character, and the wastefulness of rewarding the idle and the improvident, the sinfulness of helping those who will not help themselves, are quite lost sight of. We are about the end of the month of *Purattasi*. My Hindu friends know that Vaishnavas, and more particularly Sudra Vaishnavas, are in the habit of feeding every Saturday of the month, or at least on one Saturday in the month, a number of men called Thasiris, whose highest accomplishments are to drink a large quantity of toddy, and to sing in a shockingly loud and unmusical voice snatches of songs in praise of Krishna. The Saivas have their Kirthikai day, when a class of men, known as Pandarams, are assembled and fed, and to my thinking no stronger reason is needed for stamping these classes out of existence than the most barbarous and excruciating way in which some of the most touching verses in the religious poetry of the Hindus are maimed and mangled by these illiterate and drunken vagabonds. I use strong language, because I feel strongly in the matter. It has often been my hard lot to hear some of the most noble verses recited by these men in a way which made my flesh creep and my ears tingle with pain. But to return from this digression, let a number of stout and healthy Brahmins be brought together and fed with luxurious viands, and let this extravagant proceeding be dignified with the name of *Vanabojanam* or a sort of picnic in the woods, and even such Hindus as are careful about spending their money in useful ways, count the money well spent, and fancy they have laid up a stock of merit which will stand them in good stead in a future state of existence. The picture drawn above is by no means a caricature. Are there not in the town of Madras people of all castes and classes who have chosen to subsist by begging from door to door, and that as a hereditary profession, and not as a necessity forced on them by adverse circumstances? And while these beggars by choice deem it no disgrace to beg, do they not consider it a great dishonour and a great hardship to do honest work for daily wages? The thousand and one ways in which a wealthy native is called upon to contribute towards the support of worthless relations and able bodied beggars are known to every one of my Hindu hearers. I would ask them to reflect for a moment, and say whether this is a state of things they would like to see perpetuated. It sounds, indeed, pleasant to be told that we have solved for ourselves a problem which has hitherto baffled the ingenuity of the wisest and most benevolent men of the West, but wait

awhile, and the rate at which population goes on increasing at present, with the growing keenness of competition in all walks of life, will soon leave on our hands an amount of destitution and misery that no private charity, administered in an indiscriminate and unmethodical way, can successfully cope with. I do not wish to dry up the springs of private benevolence. I only wish that such benevolence should be guided by jugdment and governed by method. By all means feed the hungry, but first make sure that you are feeding the hungry and not the well-fed man. Mercy is said to bless him that gives and him that takes; but such reckless waste of money on the most unworthy objects is a curse to the giver and a curse to the receiver. Allow me to make a brief quotation from Spencer's *Study of Sociology:* "Self-sacrifice passing a certain limit entails evil on all—evil on those for whom sacrifice is made, as well as on those who make it. While a continual giving up of pleasures and continual submission to pains is physically injurious, so that its final outcome is debility, disease, and abridgment of life, the continual acceptance of benefits at the expense of a fellow-being is morally injurious. Just as much as unselfishness is cultivated by the one, selfishness is cultivated by the other. If to surrender a gratification to another is noble, readiness to accept the gratification so surrendered is ignoble; and if repetition of the one kind of act is elevating, repetition of the other kind of act is degrading." And after some more words to the same effects, he concludes by saying that the outcome of this policy is "the *destruction of the worthy in making worse the unworthy.*"

I know that in this, as in so many things else, no radical reform is possible until the fallacies and corruptions that have crept into the Hindu social system are exploded and purged away. I do not agree with those who maintain that the one thing needed for India is a complete overturning and upheaval, and that, out of the social chaos so produced, order and harmony and a happier mode of living than heretofore will be evolved in some mysterious way. On the contrary, I have great faith in slow cures. Let education spread far and wide, and let even the meanest Indian be put in possession of some slight elementary knowledge of nature; let there be a general feeling of dissatisfaction with things as they are, and let the cry for reform come from the ploughman and the artisan, as now from the teacher and the lawyer and the philanthropist; then, and not till then, will be the time for carrying out sweeping changes. In the meanwhile, it is the duty of every educated Hindu to be a centre of wholesome influence to those around him; to prepare the public mind by conversation, by lectures, by tracts and

pamphlets, and in various other ways that will readily suggest themselves, for the changes that will follow the spread of Western knowledge as surely as ' the night the day "

I have spoken of certain social reforms that in my opinion, may be safely begun at once, such as bringing into closer union the members of the same class under each caste, and widening the circle from which husbands and wives are to be chosen, putting a stop to the marriage of mere infants, and of sons and brothers who cannot earn the means of their own livelihood, curtailing expenses in connection with festive rejoicings, and avoiding the sheer waste of money on unworthy objects of charity Did time permit, I should very much wish to say a few words on the excessive rate of mortality that seems to me to prevail among the educated portion of the native community, and the probable causes thereof on the mischievous results of the practical fatalism produced by the widespread belief in astrological predictions, and on the grave blunder of too many men rushing into the same pursuits and callings, already overstocked, to the neglect of other pursuits and professions, equally honest and honourable, and not less remunerative But I must conclude I thank you most heartily for the patience with which you have listened to me

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INFANT MARRIAGE AND ENFORCED WIDOWHOOD

We have received from Mr B M Malabari the following prospectus

AN ASSOCIATION FOR PRACTICAL REFORM
(Rough sketch for consideration)

DEAR SIR, 25 Hornby Road, Bombay, *21st Nov , 1884*

Statement —Judging from the interest that is being shown in all parts of the country for popular reform, I think the time has come for an Association devoted solely to this purpose To that end I am trying to form efficient working Committees in different centres The business for each Committee, which is to have both deliberative and executive functions, working on principles of self help, will include the following items, amongst others

I.—A system of home education for Native children, supplementing the instruction given at school, and bearing specially on domestic and kindred subjects.

II.—Improvement in the marriage customs of the people, regulating age, expense on betrothal and wedding, dowry, gift, sale money, &c.

III.—Encouragement of re-marriage and of inter-marriage between two classes most closely allied (some castes in Gujarat are becoming extinct for want of such inter-marriage).

IV.—Discouragement of polygamy, unequal marriages (in point of age), ill-treatment of widows—especially of those who are orphans and minors—such as shaving their heads, and so forth.

V.—*Curtailment of expenses on foolish customs, particularly* caste dinners.

It will be observed that some of the practices above objected to are common to us all, Indians, Hindus, Musulmans, and Parsis; and that there is crying need for reform in most of them.

Plan of Action.—Members are to attempt nothing revolutionary; but to confine themselves to such re-constitution of the social fabric as may fit in with the rational views of life set forth by their respective scriptures, and may also be in harmony with the spirit of the times.

(*a*) There will be a Central Committee at Bombay, and local Committes all over the Presidency (each Presidency or Province to have its own organization, in constant correspondence with the others). These Sub-Committees may meet once a month or so for local business. The Central Committee may meet once in six months, to which the Sub-Committees may send delegates, or at which they may be otherwise represented. The Central body will frame rules, on which final action is to be taken. Such rules, passed by a majority, will be binding on all Native members; and when the rules are found generally acceptable and workable, the sanction of the Legislature may be invoked for them by the majority.

(*b*) The Committee will also have to collect funds, appealing to Native Princes and gentlemen, and, if possible, to the Provincial Governments and the Municipalities; to keep up constant deliberation and discussion; to interpret scriptural authorities, publishing cheap tracts in the vernaculars, sending out preachers, and so on.

Membership —Members will have to pay a small entrance fee and an annual subscription to be fixed at the preliminary meeting. Life membership can be secured on payment of a suitable amount once for all. There will be a Patron at the head of the Association with Presidents and Vice Presidents, to be drawn from amongst the higher official and non official classes European and Native. Considerable pecuniary aid may be expected from both classes in the shape of donations subscriptions &c. The Committee may also appoint honorary members at discretion. Members will have the right of discussion and vote. They may also have certain privileges such as for instance of being returned to the Municipal Corporation and to District and Local Boards, or of returning others. An enlightened Hindu friend suggests that members of these Boards may fix a minimum marriage age for their localities and popularise and by and by raise that limit under a Registration Act. It seems to be an excellent idea containing the germ of Local Self Government. I should like friends to consider the suggestion. I need scarcely say here that in the capacity of a member of the Committee (if allowed the privilege) I shall be bound to work in accordance with the wishes of the majority. I may be of some use in finding funds in forming local Committees and keeping them at work in eliciting information on special points and consulting official opinion.

Appeal —Your name has been suggested as a practical sympathiser. With your co operation it may be possible to show fair results in perhaps three years while working alone it may take thirty years to achieve at the best but indifferent success. Hence this call for help and guidance. Besides as you know corporate action is safe and effectual whereas individual workers are apt to be carried away by blind zeal. This misfortune I am really anxious to avert from the cause. Rest assured that your purse and patience will not be over taxed. If necessary I am myself prepared for a time to give up other engagements in the promotion of this important work. I have received certain proposals and concessions which will be placed before you at the preliminary meeting. I have now to appeal to you earnestly to let me know your views on the subject—your approval and objections suggestions and advice.

Yours faithfully,

BEHRAMJI M. MALABARI

REVIEWS.

PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON EDUCATION. London, 1884. Edited by Richard Cowper, Secretary to the Committee of Organization. Published for the Executive Council of the International Health Exhibition by William Clowes and Co., Charing Cross, London.

The most important of recent additions to our educational literature has taken the form of four handsome volumes, embodying a complete report of the proceedings of the International Conference on Education of August last. It will be remembered that the remarkably successful Health Exhibition of last year, which was visited by upwards of four millions of persons, was divided into four departments, illustrating respectively Food, the Dwelling, Clothing, and Education, the four chief factors on which the health of the community depends. An account of the principal contents of the Educational portion of the Exhibition has already appeared in our columns; but, as a useful auxiliary to the material portion of the Exhibition, it was determined to hold a series of Conferences, at which lectures and discussions took place on kindred subjects, and on the principles and methods which were illustrated by the "exhibits" themselves. The most important of these occurred in the month of August, and was wholly devoted to the subject of Education. A small committee of representative persons, presided over by Lord Reay, and including Archdeacon Emery, Dr. Graham, Mr. Magnus, Mr. J. G. Fitch, the Rev. Dr. Rigg, Mr. St. John Akers, Mr. Storr, the Hon. L. Stanley, M.P., and the Rev. T. W. Sharpe, undertook the duty of organizing the Conference and of selecting persons to read the introductory papers. Accordingly the Conference was divided into four sections, each with its own president and vice-presidents. The first of these sections confined itself to Elementary Education and subsidiary topics; the second to Technical and Industrial Instruction; the third to University Organization and Training; and the fourth to Intermediate and Higher Education, including the whole problem of Training and Preparation for the Teacher's Office. The memoirs and reports of discussions

on each of these four groups of subjects occupy one of the four volumes before us and we are glad to learn that for the convenience of readers interested in particular aspects of the whole question each volume may be purchased separately We proceed to give a brief notice of the subjects treated under each head

In the Section devoted to Elementary Education the prominent subjects of discussion were the conditions of Health in Education including gymnastic and other forms of physical exercise, the Training of Infants and especially the philosophy and practice of the Frobel system, the Inspection and Examination of Schools and the organization of Elementary Instruction generally Under the first of these heads the papers of Canon Holland and the Rev E F MacCarthy on School Fitting a description of College Gymnasiums in the United States and a valuable paper by Mr T C Horsfall on the use of pictures and other works of Art in Elementary Schools were the most important Miss Manning Fraulein Heerwart and Madame Dillon (Inspectress of Infant Schools in France) contributed important papers on the Kindergarten system both in its principles and its practical application and these papers gave rise to an animated and valuable discussion The whole subject of Elementary Education was rendered especially interesting not only by the presence of the Vice President of the Council Mr Mundella and by a discussion on the part of many teachers respecting the policy of the Department and the recently revised Code but also by the valuable contributions of M Buisson the Director of Primary Instruction in France and MM Couvreur and Buls who described in much detail the organization of Elementary instruction in Belgium One of the vice presidents of the Section Mr J G Fitch gave an introductory address on the Inspection and Examination of Schools and on the means of securing effective tests of school work without undue interference with the liberty and variety of teaching in different schools and on this subject the contributions of Mr G F Browne of the Cambridge Syndicate Mr Kennedy, Dr Wormell the Rev H L Thompson, and the chairman, Sir Thomas Brassey, possessed special interest and importance A special department of this Section and of the volume which records its transactions concerns itself with the teaching of Music and with the efforts recently

made by Dr. Stainer and others to extend the knowledge of musical notation in schools.

The second volume gives in detail the result of the important discussions on Technical Teaching, including Art, Science, Handicrafts, Agriculture, and Domestic Economy, besides various subsidiary aids to school instruction, such as Museums, Libraries, Field Excursions, Cookery Classes, and Savings Banks. Some of the leading Physicists and Teachers of Science took part in these discussions. Among these were Professors Armstrong, Woodward, Garnett, and Townshend; Dr. J. H. Gladstone; Mr. Philip Magnus, the Director of the New Technical Institute, and Vice-President of the Section; and Sir T. Acland, Col. Donnelly, Lord Fortescue, and Sir Bernard Samuelson.

In the third Section, devoted to the subject of University Education, the Vice-Presidents were Sir George Young and Mr. F. Storr; and the writers of papers and speakers included some of the most eminent of the University authorities in England and on the Continent. M. Albert Dumont, the Director of Secondary Education in France, whose sudden death immediately on his return to his own country after the Conference gave a painful shock to his colleagues and to the many friends he had made in this country, read an important paper on the State of Higher Education in France. Lord Reay, Professor Morley, Sir George Young, Mr. Bryce, and others urged with much force, and with the evident sympathy of a large audience, the expediency of co-ordinating the various agencies of the higher education in London into the form of a Teaching University; while Cardinal Manning, Dr. Wace, Professors J. R. Seeley, Flint, Monier Williams, and Carey Foster, discussed respectively the relations of their own special departments of Theology, History, Law, and Physics to a University course. The paper on the University Education of Women, by Mrs. Henry Sidgwick, who is known at Cambridge as one of the main promoters of feminine education, and especially by her services to Newnham College, excited special interest; and many of the foremost advocates of the extension of University training and privileges to women took part in the discussion.

The somewhat miscellaneous volume with which the series concludes will probably possess more interest than any one of the rest for many of our readers. In it will be found the

important papers of Canon Cromwell, the Rev. R. H. Quick, Professor Meiklejohn, Professor Laurie, and Mr. Storr, on the Training of Teachers; and a very full and exhaustive discussion by some of the best European authorities, on the whole subject of the right preparation and qualification for the teacher's office. Besides this, the contributions of Dr. Rigg, Canon Daniel, Mr. Eve, Dr. Bosscha, of Amsterdam, and the Hon. Lyulph Stanley, on the organization of Secondary Instruction, and on the extent to which an improved system might be looked for, from the action of the State, or municipalities, or from private effort, deal with a problem of special and urgent interest in England at this moment, and are likely to prove fruitful of important results in legislation. The subject of the organization and work of Girls' High Schools was treated fully by two of the most competent authorities in England—Miss Beale, of the Ladies' College, Cheltenham, and Mrs. Bryant, D.Sc., of the North London Collegiate School, and was discussed with considerable fulness and animation.

There can be no doubt that the Conference, of which these four volumes form the permanent record, was one of the most important of recent events in the history of education. It was more fully attended than any similar conference which was ever held in Europe; and the interest, judging from the crowded state of the rooms, was not only sustained, but daily augmented during the week The delegates from foreign countries particularly from France, Belgium, Switzerland, and the United States, were very happily selected, and spoke with authority, as well as with full knowledge and sympathy. The choice of representative persons to open each of the discussions with a carefully prepared paper or memoir, appears to have been made with much judgment, and to have effectually prevented the vagueness and desultoriness which so often attend public discussions on education And the indirect effect of the Conference in bringing into friendly relations so many of the leading theorists and workers of England, Scotland, and the Continent, and enabling them to know and help one another, has not been the smallest of the useful results of this memorable Conference.

It is right to add, especially in this *Journal*, and in view of the fact that Lord Reay has just accepted the Governorship of Bombay, that much of the remarkable success of the

Conference is owing to the efforts of that nobleman, who from the first took the leading part in organizing the proceedings, and whose knowledge of foreign languages, whose tact and dignified courtesy, wide and intelligent sympathy with all forms of educational improvement, and cosmopolitan experience, especially qualified him to be the President of an International Conference. Many of our readers who reside in the Presidency of Bombay may feel some interest in learning that in England those who care most about the promotion of educational and social improvement, while greatly regretting the temporary removal from Western Europe of a man whose services in the solution of some pressing and difficult practical questions would have been specially valuable at this moment, will follow with keen interest and special sympathy the history of Lord Reay's career in Bombay; a career which they feel sure will be one of more than ordinary honour and public usefulness.

The length of this notice causes us to postpone till a future occasion the notices of some useful educational books which have lately come to hand.

G.

COLEBROOKE'S LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE.*

(Continued from page 39.)

Few Indian administrators have received on their retirement more genuine testimonies of gratitude and respect than those showered on Elphinstone; but he was weary of official work, and impatient to be off on his long-projected tour. He started from Bombay, with a party of friends, three days before the battle of Navarino; and after touching at Mocha, proceeded to Cosseir, Karnak, Thebes, Cairo, and Alexandria. From Alexandria, two of his friends accompanied him through Palestine and a part of Syria. They next visited Cyprus, Rhodes, and Cos; crossed over in a boat to Boodroom, and, although unarmed with a firman, passed the Meander and the Cayster, through Smyrna, Sardis and the Troad. From

* *Life of the Honourable Mountstuart Elphinstone.* By Sir T. E. Colebrooke, Bart., M.P. In two vols., with portraits and map. London John Murray. 1884.

Gallipoli Elphinstone went by land to Constantinople, his companions going by sea The Russian troops had then crossed the Danube, and although their position was not known he did not deem it advisable to loiter long at Constantinople A ghastly spectacle met him at the Sultan's palace

"The great gate (called Bab i-Hoomayoon) is as simple and ugly an archway as ever was seen A row of plain windows runs along above it, and below, there is on each side of the doorway a niche in the wall where the heads of criminals are exposed One of the times I saw it, one niche was heaped with Arab heads from near Bagdad the owners of which had been plundering the country They were only the skins stuffed with straw, and looked more like goatskin bags with the hair on, or shaggy holster caps, than human heads"

Having paid a second visit to the plains of Troy, he started for Syra, and after spending some days in the Lazaretto, sailed for Athens His first impressions of Greece were not such as he had expected from the descriptions of it in the *Odyssey*

"Eumæus," he says "does more than justice to his country when he calls it,

'Εὔβοτος, εὔμηλος οἰνο-πληθης, πολυ-πυρος'*

It does not now deserve any of these epithets least of all the first and fourth"

This is his first glimpse of Athens

"The wind had now fallen so much that we were almost becalmed, and some hours passed before we got round the point that shut out Sunium We then floated on the Saronic Gulf, and enjoyed the contemplation of the scenes by which we were surrounded A long succession of interesting localities has in some measure deadened the sensibility which I at first had for classical situations, but here there was scarcely an object that did not recall associations equal to all that I had experienced before, from Ajax Theseus, and Hercules to Themistocles, Socrates, and Demosthenes even down to Horace, and Virgil, and Cicero Everything that is interesting in ancient times comes crowding on one's mind These feelings were still more heightened in the evening, when, on being asked to look through the telescope at some buildings ten or twelve miles off, I was electrified with the sight of the Parthenon"

* "Rich in cattle, rich in sheep abounding in wine rich in corn"

After some delays and difficulties they were allowed to visit Athens, but could not gain admission to the Acropolis, which was the principal object of their journey. From Athens, Elphinstone passed on to the Morea, and after exploring the remains of Mycenæ, Argos, and Sparta, he went to the French camp on the banks of the Messenian Gulf, and having returned to Argos, he took ship for Syra, where he engaged a caique, and spent a week among the Cyclades. He then returned to the mainland, and after passing through Arcadia and Olympia, he went on to Ithaka and Corfu, where he was welcomed by his cousin, Sir Frederick Adam. The following entry occurs in his journal at Megara:

"In the evening Ypsilante sent to us to dinner. We found him, as before, on a divan, raised with juniper branches, and covered with carpets. . . . Ypsilante's divan explains the bed of lentisks in Theocritus. This lentisk is Frankes's translation of σχοῖνος, which the lexicons make 'bulrush;' but the Greeks call the lentisk 'skeenee' still."

After visiting the Cyclades, he says:

"I know not indeed from whence has originated the opinion that these islands are the most perfect specimens of beauty, fertility, and felicity; but such an opinion I find very general, and accompanied among travellers with strong expressions of disappointment and disgust. The ancients, however, as far as I know, have always spoken of them more contemptuously than they deserve:

'Νῆσοι ἐρημαίοι τρύφεα χθονός, ἅ κελαδεινὸς
Ζωστὴρ Αἰγαίου κύματος ἐντὸς ἔχει,' &c.

Siphnos, Seriphos, Gyros, and Polygandros, in particular, are perfect bywords among the Greeks and Romans for ruggedness and sterility."

The plain of Olympus suggests the following reflections:

"We reached Miraki at three. The hospitable Agha's town is a ruin; and I am in a hovel, the wall of which is very insecurely propped up with posts. Pigs swarm, and constantly threaten to come between my feet. In the evening, after reading the lovely description of the Olympic games in the younger Anacharsis, I walked out to see the ground, expecting to have some distance to walk before I saw it; but within three steps from the huts the whole plain came at once in sight, and presented a highly interesting scene. It is a plain of consider-

able breadth, through which the Alpheus winds in great curves, almost approaching at each turning to the hills that bound the plain . . . . . .

"I admired the plain of Olympus until the sun was set, and fancied the scene it must have presented when adorned with the pomp of the games, thronged with spectators, and resounding with the shouts and applause of assembled Greece There Themistocles and Plato received the homage of their country; and here, it is said, Thucydides was inspired with ambition to become an historian by hearing Herodotus read his own admired production . . . . . .

"However dazzling the first recollections of the Olympic games, a very little reflection forces on one the sense of the extreme puerility shown in the importance attached to them The merit, even when personal was of the lowest description, and all the honours might be worn without the victor having any share in the success (as by the chariot of one absent person), yet all the rewards and honours that could be conferred on public virtue were lavished on those who distinguished themselves in this trifling sport, and the respect paid to them seems to have been as sincere and cordial as that to the greatest statesman or warrior"

From Corfu, Elphinstone sailed for Brindisi, and after wintering at Naples and Rome, returned to England in the spring through Northern Italy and France Some of the impressions which Rome made on him are given in the following passage

"Jan 28—I went next to St Peter's, and on my way crossed the Tiber at Adrian's Mole (now the Castle of St Angelo) The sight of the Tiber gave me the first lively sensation since my arrival It came down full, turbid, and *yellow*, and brought a flood of the most interesting recollections with its stream It was then for the first time that I *felt* I was in Rome It is strange what an effort it generally requires to remind one that it is really the scene of all the great actions and events that have so long filled one's mind At Athens, Pericles still haunts the Acropolis, and Themistocles the Piræus, the spirit of Socrates hovers over the Ilissus, and the memory of the ancient heroes and sages, with a sort of feeling of their presence, is never absent from one's mind But there you stand among ruins alone, or if there are Turks, there is nothing in them or their history to call off attention from former days Here, the Leos, Gregories, and Juliuses, Petrarch, Tasso,

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Michael Angelo, Raphael, and Bramante, block up the way to the Romans; even present occupations in a large and varied society prevent the free course of your imagination; the actual presence of St. Peter's dims the shade of the Capitol, and a brilliant assembly at Tarlonia's is oftener recalled next morning than the triumph of Julius Cæsar."

At Paris he met Talleyrand at a *soirée*, and heard the following curious anecdote about him from Flahault, who had it from Talleyrand himself:

"The very night when he preached the sermon at the grand ceremony of the Confederation, he went to three gambling-houses, broke all the banks, and won seven or eight thousand pounds, on which he subsisted till the fury of the Revolution was over, when he returned to France. Not the least wonderful thing is, that he never entered a gambling-house since then."

Elphinstone landed at Dover on the 2nd May, 1829. The strange feeling which a man experiences who revisits England for the first time in mature life, after having gone out to India as a boy, used to be more familiar to Anglo-Indians in old days than is the case now. Elphinstone was struck, as he walked about Dover, with the extraordinary neatness of the houses and streets, and the number of religious books. He saw again with delight old objects of the humblest description, such as gingerbread figures and tin milk-pails. It was even startling to him to hear the common people speaking English. As he drove in his post-chaise to Canterbury, he wondered at the number of "diligences" and gigs, and the almost entire absence of private close carriages. He admired, as he drove to Richmond, the indescribable neatness of the villas and cottages. The whole country looked to him as if it was put in order for some grand holiday. But he was disappointed in the appearance of the common people; they had none of the ruddiness which he expected, and wore dirty and bad clothes.

The feeling of isolation which he at first experienced finds expression in the quotation from the *Odyssey* prefixed to the first volume of his journal in England:

"Φῆν, κακὰ πολλὰ παθόντα, ὀλέσαντ' ἄπο παντας ἑταίρους,
Ἄγνωστον πάντεσσι [τριακοστῷ] ἐνιαυτῷ
Οἴκαδ' ἐλεύσεσθαι." *

* *Odyss.* II. 174.—"I said that he would return home after (thirty) years, after enduring many trials, and losing all his companions, a stranger to all."

He had not been long in England when he was invited to stand for the county of Lanark, where his family had property, but his aversion to public speaking, and the late hours and confinement to town which a Parliamentary life would involve, determined him to refuse this proposal. Other offers of employment were made to him One of these is referred to in Lord Ellenborough's journal

"He (the Duke of Wellington) asked what I meant to do with Mountstuart Elphinstone I considered he had left India altogether The Duke thought he must return, that he would return again, with the expectati n of afterwards going to Madras I think the Duke has an idea of making him Governor-General

"Called on Elphinstone, offered him Persia He was much obliged, but said nothing would induce him ever to go to Asia again"

[illegible] ason in London, he started on [illegible] visited the scenes of his child- [illegible] pent some months at Edinburgh, where he read Plato with Mr Robb In the following year we find him again in London, giving evidence before the House of Lords on various Indian questions, after which he returned to Scotland to take part in the elections He was in no haste to settle down, and for many years led a wandering life, occasionally shutting himself up for study for months together He visited Italy in 1831, 1836 and 1841, and on each occasion passed the winter at Rome He was not called on to give evidence, as he expected before the House of Commons, in 1832, but had to give written replies to a circular from the Secretary to the Board of Control In 1834, Mr Tucker, Chairman of the Court of Directors, offered to propose Elphinstone, along with Metcalfe, to the choice of the Court of Directors for the office of Governor General, but the offer was declined A few months later, Lord Ellenborough called on Elphinstone and offered him the post of Permanent Under Secretary at the Board of Control, and a week afterwards, meeting him in St James's Park, pressed the Governor-Generalship on him Elphinstone replied in the words of Evander

"Sed mihi tarda gelu sæclisque effeta senectus
Invidet imperium, seræque ad fortia vires"

to the battle of Plassey, I compared it with Mill's. His is little more than half the length of mine, yet seems enough for public curiosity. It takes much the same view of affairs as I do, at least not more unfavourable to the actors. The offensive thing in it is the cynical, sarcastic tone, and that has at least the good effect of giving zest and spirit to the story. My account contains many things which he leaves out, some of them important. Though the general result of our decisions is the same, I defend or excuse some things which he severely blames; and, on the other hand, severely blame some things which he passes without notice. It is doubtful whether the public may think my additional facts interesting enough to make up for the additional length, especially as my narrative is never lively; but the worst thing is, that I present no new results. Clive is not vindicated, nor the stain of bad faith wiped off from our countrymen. The issue of these reflections was a conviction that I should not succeed in the future part of my *History*, and a very strong inclination to give it up altogether. I will own I was a good deal depressed at this prospect, and all along determined not to give in until I had looked into Hastings' time, and seen whether I was likely to take any new views there. My despondency is so great that I think I should desist if it were not for the fear of feeling the want of an employment. It is not that I could not fill up the four or five hours actually occupied by my work; but I should miss a subject to think on, whenever other subjects fail (on my walks, &c.), and also the sense of having a serious task on hand, which gives to my other readings the appearance of amusement, out of which I am not mortified by deriving no advantage.

"There is an answer to this, however. My book must be finished some time, and then the want of occupation must come, after long habit has made employment more necessary. One most serious obstacle to success is the serious state of my health. I cannot read or write, otherwise than standing, without falling asleep; even standing I am often sleepy. This prevents my reading much at a time, or keeping my attention long enough fixed to take general views, and see what particulars may be left out. . . . . . .

"June 7.—I am quite out of spirits at the prospect of giving up my *History*. I can now understand a man's sorrow for his wife, whom he thought the greatest of bores in her lifetime. I shall take back my helpmate, partly because it is weak to despair, and partly because Hastings' goverment gives a prospect of throwing new lights; but the difficulty is, to find industry to labour without the hope of reward. . . .

"Rome, December 9, 1841 —One good effect of my despondency is its confirming my resolution not to go on with my *History* I have no talent for narrative, and that is enough to have been fatal to historians as incomparably superior to me as their subjects are to mine I need only mention Fox, whose very name might be expected to give interest to everything he wrote Who surpasses Mackintosh in large and philosophical views in statesmanlike reflections, in judgment and impartiality, in skilful delineations of character, and even in abundance of anecdotes, such as might be expected to make a book attractive? And yet, what is his success? Now what chance after this has a book of being read and to be useful it must be read), which, even if accurate, impartial, and judicious conveys in a heavy style information which few desire to possess? If I had had any doubts remaining, Macaulay's *Review of Hastings' Life* would have put an end to them all This was the period on which, in former deliberations I depended for a chance of originality, and now, besides the despair produced by the style and spirit, the whole is placed in so just a light that no future historian can go wrong in his estimate of the actors and the times"

The shattered state of his health compelled Elphinstone to withdraw more and more from society and eventually from London After trying Ockley and Parkhurst he ultimately settled down at Hookwood where he passed the last twelve years of his life, a confirmed invalid His letters and journals show the interest which he continued to take in all Indian questions and his remarks have all the vigour and ...liness of his earlier years His pithy comment on the ...uest of Sind is quoted by Kaye from a letter to Metcalfe

"I do not know if you have time to think of India Sind ... sad scene of insolence and oppression Coming after ...anistan, it put me in mind of a bully who had been kicked ... streets, and went home to beat his wife in revenge It ...ot so much Lord Ellenborough's act, however, as his ...l's"

... was seized by paralysis on the night of November 20, and was found insensible by a servant, who heard him He died a few hours afterwards He was then eighty. ...is notice of Sir Edward Colebrooke's interesting volumes m... be now brought to a close with an extract from Elphinsto...'s journal written on his sixty-fourth birthday

"This leads me to a retrospect of my life since I left India, and to the question whether, with less indolence and more public

spirit, I might not have made my time more useful to others and more interesting to myself. But that question was fully and fairly considered before I resolved on retirement. I had a strong conviction that inefficiency, to say the least, would have been the result of my going into Parliament, or engaging in any other public business here (an impression which my subsequent experience and observation have confirmed). The state of my health would have made me as inefficient in India; and there was no great task to be fulfilled in that country which I might hope to accomplish by an effort, in spite of general debility and decline. Yet this is the most questionable of the cases in which I have declined opportunities of action. . . . There remained the activity of private life, and the management of charitable, literary, and other associations, and the promotion of useful objects, to which private exertions might contribute. For these my diffidence and aversion to bustle, my slowness and hesitation when not acting alone and on my own responsibility, and many other reasons, made me utterly incapable. Among them, I ought perhaps to be ashamed to own, was a contempt for employment on a small scale, which seemed more dull and degrading than absolute idleness. I tried the only remaining line—authorship; and though without hopes of gaining reputation by the pursuit, I should not relinquish it if my infirmities did not daily render me more unfit for the task."

R. M. MACDONALD.

RELIGIOUS THOUGHT AND LIFE IN INDIA. By Professor Monier Williams, LL.D., C.I.E. John Murray.

I.

If anything is more remarkable than another in England, it is, as I have found in my short stay here, the great—I had almost said, the stupendous—ignorance about the greatest dependency of. the English crown, viz., India. It may appear strange, but it is nevertheless true, that, in spite of the heaps of books that one meets with in booksellers' stalls on Indian subjects, the knowledge of India in England is worse than a blank. I do not speak here of Indian politics, as this would be foreign to the scope of this *Journal;* but it is worthy of remark that Indian politics are done scant courtesy to—not to mention overbearing indifference about them—in England. The British Parliament is now and then treated to what is officially called the *moral and material progress of India.* Such as it is, even this information

vouchsafed to the British public is rarely read The causes of this indifference to Indian affairs are not one or two, they are manifold The subject itself is not simple, and the British public is too much occupied with its own affairs at home to have leisure to devote to affairs beyond the sea It is in many ways a pity that it should be so—pity both for England and for India Both the countries are mutually dependent It may serve the purpose of some to say that England has nothing to gain from India, that India is a mere burden to England, but it should be noted with satisfaction that such talk does not proceed from the few who have made Indian affairs a subject of study for any length of time There have been others who think that India is a vast continent, peopled by races of dark complexion—an inexcusable blemish, according to them—next door, in point of civilization, to the savage tribes of Africa But I must say that there have been, and are, more honorable men, who have been assiduously trying to expose these misrepresentations about a people who have, of course, much to learn from Europe and the civilization of the West but who are quite capable of teaching many truths of the highest importance to the well being and happiness of the human race Prof Max Muller's excellent lectures on *India What can it teach us?* were very appropriately read to the Indian civilians, but I wish some arrangements were made to read them to larger audiences, composed of men of divers interests and pursuits, so as to create an interest of a more general kind in the people of India It is worth the trouble of any English patriot to take up the subject so ably handled by that *savant,* and popularise it by giving discourses to the general public of England It is no longer in the interests of England that any such notions about India and its peoples should be allowed to prevail The people of India are "the heirs of high antiquity," and it would not be creditable to this great country—great in many respects—to let slip the opportunity of profiting itself by the many useful lessons which that country can teach

I think a great drawback to the spread in England of correct knowledge of Indian matters is want of good books on the subject, written by able men who have given the best of their time and attention to India There is no lack of men who have been to India for one thing or another, and

have published the results of their experience and stay there with the ostensible object of the education of their fellow-countrymen in England in matters Indian. Such books are innumerable, and, being no better than mere travellers' tales, or the self-glorifications of missionary or political heroes, they are worse than useless. But there is another class of books written by a better class of men, and, consequently, more worthy of attention. One of these I propose to notice here.

Religious Thought and Life in India. Such is the title of a work by the Boden Professor of Sanskrit at Oxford, Prof. M. Williams. The work has just gone through a second edition, within a year's time from its first appearance. This circumstance ought to attest to its popularity. The subject is vast, and, to a certain extent, "dry and complex;" but the author has endeavoured—with much success, I think—to render it sufficiently attractive to general readers. The subject of religion is never simple in any country or age. Whatever the nation, whatever the age, religion has been the one inexhaustible source of speculation and of anxious yearning of the human heart. It has been the one topic which is common to the whole of the human race. It pervades the life of the savage, as well as of the most highly cultivated man. It is the one thing which serves as a sort of cement between the various stages of civilization through which society has passed; and it ought to be the one thing by means of which the relations of one country to another, of the several different groups of communities which make up this composite globe, should be regulated and softened. The importance of the subject of religion cannot be overrated. It has a historical tradition. It is a subject for philosophers to investigate, whether religion—the notions of some sort of religion—was not born with the birth of mankind. But for ordinary purposes it is enough to find that, from the earliest states of known society, mankind has always evinced a craving, an unquenchable craving, after the sublime unknown, or has entertained a kind of feeling for religion. Man has been defined as a rational animal. If I were asked to define man, I should say, Man is an animal which thinks of religion.

But so many things get mixed up in the consideration of religion that the subject has grown in complexity almost with every step of the growth of society. A thousand and one

circumstances over which mankind could scarcely be supposed to have any control have modified human character and human modes of thought and these have had an inevitable influence on religious thought After all religion is only one of the many items—important as it undoubtedly is—which form the sum of human happiness and from this point of view it has varied with the varying circumstances of mankind What satisfied the craving of the human heart at one period of the development of civilization could no longer satisfy it at another and the birth of fresh ideals of fresh flights of speculation was the result and at every new time these new born ideals have been stamped and surrounded with the halo of revelation and the ideals which till then were regarded as sufficient and which are superseded only by these so called revealed ideals—to be superseded in their turn by a fresh batch of ideals also revealed in a certain sense—are branded with the names of superstition heathenism paganism and a string of such epithets But howsoever it may be this much is pretty certain that the craving after religious ideals as I should say is incessant Prof Williams tries to give in the work under notice an account of the Hindoo people from the standpoint of their pursuit after religious ideals

What goes under the name of the Hindoo religion is a subject indeed not easy for dissection One great circumstance which renders difficult an inquiry into the religious and social life of the Hindoos popularly so called or the Aryans of India is the historical fact of their being one of the most ancient civilized people on the face of the earth—their high antiquity An inquiry into the religious life and thought of such a people is naturally beset with the difficult speculations of the innumerable other circumstances which influenced their life in a variety of ways—their progress from the savage state of nomads to that of settled agricultural communities their expansion and growth in the means of material enjoyment and happiness the natural resources of the country in which they settled and the physical conditions generally which surrounded them, the influence of these physical conditions on their mental susceptibilities and so on Such an inquiry honestly undertaken and carefully pursued would be a task I should think almost beyond the powers of one man however able and hard working, and the result of such an undertaking should one

be found so bold as to put himself to it, must of necessity be full of numerous specialisms, too hard for the ordinary reader to crack. Prof. Williams has, therefore, wisely eschewed from his account of the Hindoo people as many of such specialisms as was practicable with the attainment of his object; viz., "to present trustworthy outlines of every important phase of religious thought and life in India."

V. M. SAMARTH.

HENRY DEROZIO, THE EURASIAN POET, TEACHER, AND JOURNALIST. By Thomas Edwards. Calcutta: W. Newman & Co., Limited.

"Eurasians" (as Mr. Edwards says in his Preface) "are the descendants of native mothers by European fathers, of every nationality, and, as a community, they have cast in their lot, since the days of Albuquerque, with the race to which their fathers belonged." "Albuquerque," we read elsewhere, "encouraged inter-marriage between his officers and respectable native families;" hence, probably, the large number of Eurasians whose names indicate Portuguese origin. From one of these families, named De Rozario, the subject of this biography was descended. His father occupied a highly respectable position in a mercantile house in Calcutta, and was a man of some means. Henry Derozio, born in 1809, died of cholera in 1831, and Mr. Edwards has ably performed a good work in rescuing the memory of his brief life and noble deeds from comparative oblivion.

At six years of age Derozio was sent to school to David Drummond,—

"A good example of the best type of the old Scotch Dominie, a scholar and a gentleman, equally versed and well-read in the classics, mathematics, and metaphysics of his day, and trained, as most Scotch students of the close of the last century and beginning of this were, less in the grammatical niceties and distinctions of verbal criticism, though these were not neglected, than in the *thought* of the great writers of antiquity, and in the power of independent thinking. This culture and power of independent thought Drummond seems to have had the power of imparting in an unusual degree, and on none of his pupils did he more distinctly impress his own individuality than on the young Derozio."

Leaving school at the age of 14 Derozio became a clerk in his father's office and two years after an assistant in an indigo factory at Bhagulpore on the banks of the Ganges where his poetic imagination was kindled by the sights and sounds of country life and by the traditions of the spot He became a frequent contributor to the *Indian Gazette* then conducted by Dr John Grant at whose suggestion his poetry was collected and published in a separate form and at the age of 17 Derozio finding himself famous forsook indigo planting obtained a situation as assistant master in the Hindu College and adopted teaching as a profession and literature as a staff

The Hindu College established in 1817—mainly through the instrumentality of Mr David Hare a Scotch watchmaker in Calcutta who having acquired a competency devoted his life and fortune to the education and moral improvement of the natives of Bengal—had led but a lingering existence until in 1824 the Government resolved to erect new buildings and to place the school on a new footing This handsome structure the present Hindu College was opened in 1827 the year before young Derozio was appointed Master of English Literature and History in the second and third classes

'This appointment seemingly so insignificant marks the early development of one of the most important movements in the intellectual history of the native born subjects of this land No teacher ever taught with greater zeal with more enthusiasm with more loving intercourse between master and pupil than marked the short term of Derozio's connection with the Hindu College

Neither before nor since his day has any teacher within the walls of any educational establishment in India ever exercised such an influence over his pupils It was not alone in the class rooms and during the hours of teaching that the genial manner, the buoyant spirit, the ready humour the wide reading the readiness to impart knowledge and the patience and courtesy of Derozio won the hearts and the high reverence of his pupils In the intervals of teaching he was ever ready to aid his pupils in their studies to draw them out to give free and full expression to their opinions on topics naturally arising from the course of the work in the class rooms and before the hour at which the work of his classes began and sometimes after the hour for closing the day's duties Derozio in order to broaden and deepen

the knowledge of his pupils in the thought and literature of England, gave readings in English literature to as many students as cared to take advantage of his self-imposed work.

"In consort with his pupils, he established the *Academic Association* . . . where night after night the lads of the Hindu College read their papers, discussed, debated, and wrangled, and acquired for themselves the facility of expressing their thoughts in words, and the power of ready reply and argument. To these meetings there frequently came the unassuming large-hearted philanthropist, David Hare, in 'white jacket and old-fashioned gaiters,' or 'blue coat, with large brass buttons, the dress-coat of his youth;' and occasionally Sir Edward Ryan, Colonel Benson, Private Secretary to Lord William Bentinck, Dr. Mills, the Principal of Bishop's College, and others. Poetry and philosophy were the chief themes discussed. . . . .

"No doubt, in the meetings of the *Academic Association*, and in the social circle that gathered round Derozio's hospitable table, subjects were broached and discussed with freedom which could not have been approached in the class-room. Free-will, free-ordination, fate, faith, the sacredness of truth, the high duty of cultivating virtue, and the meanness of vice, the nobility of patriotism, the attributes of God, the arguments for and against the existence of a deity as set forth by Hume on the one side, and by Reid, Dugald Stewart, and Brown on the other; the hollowness of idolatry, and the shams of the priesthood, were subjects which stirred to their very depths the young, fearless, hopeful hearts of the leading Hindu youths of Calcutta.

* * * * *

"The establishment of the *Academic Association*, and the full and free discussion nightly carried on at its meetings, was followed within a few months by the establishment of between twelve and fourteen newspapers, chiefly conducted by natives, advocating views of all sorts, from orthodox Hinduism to materialism, and carrying on in print the discussion of questions raised in the *Academic Association*, and in the numerous debating societies which sprung up as offshoots of the parent society."

Such mental activity could not exist without attracting the attention of two very different classes—the orthodox Hindus and the orthodox Christians. The former saw that the tenets of Hinduism were giving way in the minds of the young before free enquiry; while the latter charged Derozio with Atheism, and free and immoral opinions on social matters. The result was that Derozio was compelled to

resign his post, after ably and successfully refuting the charges of immoral teaching which had been brought against him

In a short manuscript history of the Hindu College, Baboo Hurro Mohun Chatterjee bears the following testimony to the effects of Derozio's teaching

"Such was the force of his instructions, that the conduct of the students out of the College was most exemplary, and gained the applause of the outside world, not only in a literary and scientific point of view, but, what was of still greater importance, they were all considered men of *truth* Indeed, the 'college boy' was a synonym for truth and it was a general belief and saying among our countrymen which those that remember the time must acknowledge, that such a boy is incapable of falsehood, because he is a college boy'"

Mr Edwards gives a brief sketch of the career of some of Derozio's most intimate pupil friends, whose later life will be familiar to old Calcutta residents, among them, Dr Krishna Mohun Banerjee (the only one of the number now living), Ram Gopal Ghose, the founder of a well-known mercantile firm, and a most active sharer in the political, social, and educational movements of his day, Hurro Chunder Ghose, for fifteen years Judge of the Calcutta Small Cause Court, Radhanath Sickdar, an eminent mathematician, for many years superintendent of the Calcutta Observatory, and others

Derozio's career, after the severance of his connection with the Hindu College, was essentially that of a public man and journalist Though but a youth of one and-twenty, he projected, managed, and edited the *East Indian* the first recognised organ of Eurasians, and both in it and on the platform he advocated their claims with eloquence ability, and power Had he known that only a few short months of life remained to him, he could not have devoted himself more earnestly to the work of procuring the redress of the grievances under which the Eurasian community suffered Previous to the year 1791, the Company's services, civil and military, were open to Eurasians By subsequent orders, issued in 1792 and 1795, they were excluded from all such offices, and up to the renewal of the Charter, in 1834, "the tendency of the rule of the Company was to level Eurasians to " [illegible] . . ne time, offices to [illegible] f Munsiffs and Su[illegible] : " Besides this,

ADDRESS TO LADY RIPON BY BENGALI LADIES

Among the many deputations received at Government House Calcutta, at the close of Lord Ripon's Viceroyalty was one which calls for special mention It consisted of several Bengali ladies, who attended on December 13th as a deputation from the Bengal Ladies Association to present a farewell address to Lady Ripon They were most cordially received by Lord and Lady Ripon, and one of the ladies, President of the Association read the address which was as follows

To Her Excellency the Marchioness of Ripon

We, the members of the Bengal Ladies' Association in the name of our countrywomen, beg to approach your Excellency to convey to you our best wishes on the occasion of your leaving our country

Permit us to assure your Ladyship of our grateful appreciation of the kind sympathy your Ladyship has evinced in the cause of female education by taking a deep interest in the Ladies' College at Puna and the Bethune College in Calcutta Up to this time, isolated efforts have been made by philanthropic men and women, working against the greatest difficulties to better the condition of Indian women, and elevate them in the social scale, by giving them that education which would enable them to take their proper place by the side of their brothers and husbands, and help them by their sympathy and co operation in the cause of national progress Feeling keenly as we do on this subject, we hail with gratitude this strengthening of our cause by all the influence which your Excellency's name and encouragement would secure for it Your Ladyship will here permit us to express though imperfectly another deep feeling which lies near our heart Your Ladyship has marked the spontaneous expression of gratitude which has been evoked all over the country by your illustrious husband The whole of India has but one feeling to day—a deep and grateful love for their Viceroy, who by his many measures, his high character and his deep sympathy with the people has called forth in their minds a new hope and higher aspirations

This feeling has penetrated into the very heart of the nation, and even the women of India have been touched by this impulse, and have fully shared in the national demonstration of gratitude to the noble ruler whose administration comes this day to its close

We would respectfully ask you to convey to the august Lady who is the Queen-Empress of this vast Empire, whose high character and deep love for her subjects, whether in the British Isles or in their remote dependencies, have always excited our most grateful admiration, our feelings of devoted loyalty and attachment to her throne and her illustrious person. We venture to hope that this humble expression of the deep feelings which animate our hearts will not be unacceptable to our gracious Sovereign.

In conclusion, we hope your Ladyship, while engaged in the discharge of many duties at home, will not forget the women of this country, but will continue to take an unabated interest in the cause of their advancement, and be the golden link by which the sisters of the East and the West may be united in the bonds of a common sympathy and in the service of a common Father. May the God of all Nations grant you a safe and prosperous voyage home, and all the blessings of health and happiness, and may He ever keep you and yours in His safe keeping!

The casket containing the address was a very beautiful silver one of pure Native workmanship, richly chased, and bearing the following inscription:

PRESENTED TO HER EXCELLENCY THE MARCHIONESS OF RIPON,

AS A HUMBLE TOKEN OF SINCERE ESTEEM,

BY THE MEMBERS OF THE BENGAL LADIES' ASSOCIATION,

DECEMBER 13TH, 1884. CALCUTTA.

The casket was enclosed in an ornamental morocco case with a silver chain, upon which was Lady Ripon's monogram.

After the reading of the address, all the ladies of the deputation presented bouquets to Lady Ripon, who thanked them very heartily for their address, and expressed how much she and Lord Ripon had been moved by the reception which the Native community had given them. She said that she would gladly convey to the Queen their sentiments of loyalty and devotion to her, and she was sure the Queen would be much pleased with the message. Both Lord and Lady Ripon talked with the ladies on many subjects, including questions of social progress in India, and the medical education of women, a matter in which they both expressed much interest. The deputation withdrew, very much pleased with the kind and hearty reception accorded them.

THE CITY COLLEGE, CALCUTTA

On December 10th, Lord Ripon, in the presence of a large gathering, consisting chiefly of [illegible] ive community, opened the new [illegible] of the City College, Calcutta The building which has cost about Rs 60,000, is a substantial and capacious structure, only lately finished It was tastefully decorated for the occasion with flags, evergreens, and flowers Lord Ripon was received by the President and Committee of Management amid the cheers of the students, the band playing the National Anthem Mr A M Bose, the President, in asking His Excellency to declare the building open, gave a short history of the College

He said that when the institution was first started into existence in 1879, as a Higher Class English School, not the most sanguine among its promoters had ventured to hope that, within five years of its establishment, it would occupy the position of a first grade College much less that it would have the honour, the high privilege within six years of the opening, to ask his Excellency to declare the building open Encouraged by the success which attended their efforts the Committee in 1881 sought for and obtained from the University its affiliation as a second-grade College, and within three short years again the success of this experiment led them further to extend the scope of its working, by raising it to the status of a first grade College—following thus the footsteps of Pundit Iswar Chandra Bidyasagar, a name which will be received with deep respect in every meeting of the educated public This institution had also in the meantime, in 1883, been affiliated in the full course in Law, so that it had now unfettered scope before it for the full course of instruction, both in Arts and Law In point of number, too, beginning with about 300, it now had considerably over a thousand on its roll While thus successful beyond all their expectation, as regards the ordinary course of studies, the Committee had from the very beginning before their mind the important object of widening the basis of education, in order to place it on a healthy and sound footing They observed with regret how much that was of use in the training of the mind did not frequently receive the attention that it deserved From the first, therefore, they paid special attention to the subject of moral training They included elementary science in the curriculum of studies from the lowest class, instruction in music and draw-

ing was recognised as a part of culture useful to the stu Its proper place was also assigned to physical education. regards technical education, to which so much attention has drawn of late, it would be of interest to His Excellency to l that a beginning had been made by the institution two year of a carpentry class, the products of whose skill had exhibited on several occasions. The class was joined by stud belonging to respectable families from the College departn as well as from the School.

One of the senior students read an address to Lord Ri referring especially to his interest in promoting the sprea education in India. His Excellency replied, expressing gratification at the hearty welcome he had received, and interest in the purposes of the institution, continuing follows:

"As you remark in your address, I have been desir throughout my administration, to encourage and invite the operation of private agency in the work of public educat because, as I have had occasion to say more than once, wh am convinced that such co-operation of public and pri agencies in this great and important work is of the utmost v in all countries, I am sure that it is a necessity in India, w the means at the disposal of the Government are so limited, where, consequently, they have no alternative but to l recourse to private munificence; and to that private munific we have not appealed in vain. I see here to-day not a distinguished men who have done good work in that direct and I heartily congratulate you, gentlemen, who are conne with the management of this institution, upon the share wl you have had in that noble work. Your President has descri to us the progress which the institution has made, and remarkable that progress seems to me to have been. Foun not much more than five years ago, it has grown, as he told us, from a first-class English School into a first-gr College, teaching the full Arts course; and surely here we ample proof, if proof was wanted, of what may be accomplis by private efforts in the matter of education. And whil heartily wish every possible success to the City College, I h that throughout India other men will be found to imitate work which is here so successfully being done by those w conduct this institution. The President, in his remarks, allu to some of the distinguishing features of this College; and th is one of them especially on which I am desirous of saying few words to-day. Mr. Ananda Bose has reminded us that this College an effort, and a successful one, has been made

combine moral with intellectual training I have had occasion to say more than once, since I came to this country, how deep is my conviction that the union of moral and intellectual training is essential to complete education I attach to that union the very greatest importance I rejoice at the effort which is here being made to perfect and carry out this attempt, and I trust that it will be followed in many other directions by other institutions Gentlemen, the Government of India had recently to consider a question connected with this very subject As many of you are aware, a wish was expressed in the report of the Education Commission—of which my friend, Mr Bose, was a distinguished and valued member—that the Government should take steps for the purpose of issuing for use in colleges a work of the nature of a moral text book I hope that it is needless for me to say that, if we found ourselves unable to give effect to the proposal it was not from any indifference on the part of any member of the Government to the importance of the moral education of the people of this country But the Government of India stand in circumstances very special in regard to the matter We are bound not even to raise the faintest suspicion that, under the cover of any measure which we may take, we are desirous of showing favour to any particular creed in this country However strong may be our individual religious convictions, as a Government we are constitutionally bound to preserve perfect neutrality in that respect and we felt we should only run the risk of injuring a great object, which might be pursued by other means if, by interfering in the matter ourselves and, as it might be outrunning public opinion upon the subject we were to give rise to any misconceptions or misrepresentations as to the intentions of the Government Therefore we did not find ourselves able to act on that recommendation of the Commission But, gentlemen what, in the peculiar circumstances of India, the Government could not do can be done by private agency Where we are bound to proceed with the utmost caution you can come forward freely, with boldness and advance, and you may in this respect not merely do a great work yourselves, but you may show the way to the Government hereafter, because, by the success of your efforts, you may prove what can be done in this respect with the general consent of public opinion I was very glad to learn that amongst the other special features of this College is the establishment of a carpentry class, because, small though the beginning is, we may find there, as Mr Anundo Mohun Bose said a forward step in the direction of technical education I wish that it had been in my power—that I had time and opportunity, while connected with the administra

ing was recognised as a part of culture useful to the student. Its proper place was also assigned to physical education. As regards technical education, to which so much attention has been drawn of late, it would be of interest to His Excellency to learn that a beginning had been made by the institution two years ago of a carpentry class, the products of whose skill had been exhibited on several occasions. The class was joined by students belonging to respectable families from the College department, as well as from the School.

One of the senior students read an address to Lord Ripon, referring especially to his interest in promoting the spread of education in India. His Excellency replied, expressing his gratification at the hearty welcome he had received, and his interest in the purposes of the institution, continuing as follows:

"As you remark in your address, I have been desirous, throughout my administration, to encourage and invite the co-operation of private agency in the work of public education, because, as I have had occasion to say more than once, while I am convinced that such co-operation of public and private agencies in this great and important work is of the utmost value in all countries, I am sure that it is a necessity in India, where the means at the disposal of the Government are so limited, and where, consequently, they have no alternative but to have recourse to private munificence; and to that private munificence we have not appealed in vain. I see here to-day not a few distinguished men who have done good work in that direction, and I heartily congratulate you, gentlemen, who are connected with the management of this institution, upon the share which you have had in that noble work. Your President has described to us the progress which the institution has made, and very remarkable that progress seems to me to have been. Founded not much more than five years ago, it has grown, as he has told us, from a first-class English School into a first-grade College, teaching the full Arts course; and surely here we find ample proof, if proof was wanted, of what may be accomplished by private efforts in the matter of education. And while I heartily wish every possible success to the City College, I hope that throughout India other men will be found to imitate the work which is here so successfully being done by those who conduct this institution. The President, in his remarks, alluded to some of the distinguishing features of this College; and there is one of them especially on which I am desirous of saying a few words to-day. Mr. Ananda Bose has reminded us that in this College an effort, and a successful one, has been made to

combine moral with intellectual training I have had occasion to say more than once since I came to this country, how deep is my conviction that the union of moral and intellectual training is essential to complete education I attach to that union the very greatest importance I rejoice at the effort which is here being made to perfect and carry out this attempt, and I trust that it will be followed in many other directions by other institutions Gentlemen, the Government of India had recently to consider a question connected with this very subject As many of you are aware, a wish was expressed in the report of the Education Commission—of which my friend, Mr Bose, was a distinguished and valued member—that the Government should take steps for the purpose of issuing for use in colleges a work of the nature of a moral text book I hope that it is needless for me to say that if we found ourselves unable to give effect to the proposal it was not from any indifference on the part of any member of the Government to the importance of the moral education of the people of this country But the Government of India stand in circumstances very special in regard to the matter We are bound not even to raise the faintest suspicion that under the cover of any measure which we may take, we are desirous of showing favour to any *particular creed in this* country However strong may be our individual religious convictions as a Government we are constitutionally bound to preserve perfect neutrality in that respect, and we felt we should only run the risk of injuring a great object, which might be pursued by other means if, by *interfering* in the matter ourselves and, as it might be, outrunning public opinion upon the subject we were to give rise to any misconceptions or misrepresentations as to the intentions of the Government Therefore we did not find ourselves able to act on that recommendation of the Commission But, gentlemen what, in the peculiar circumstances of India, the Government could not do can be done by private agency Where we are bound to proceed with the utmost caution you can come forward freely, with boldness and advance, and you may in this respect not *merely do* a great work yourselves but you may show the way to the Government hereafter, because, by the success of your efforts, you may prove what can be done in this respect with the general consent of public opinion. I was very glad to learn that amongst the other special features of this College is the establishment of a carpentry class, because small though the beginning is, we may find there, as Mr Anundo Mohun Bose said a forward step in the direction of technical education I wish that it had been in my power—that I had time and opportunity, while connected with the adm[illegible]

tion of this country, to take some steps in that most important direction. I rejoice to see that it has already been brought under notice of my noble friend, Lord Dufferin, and that he has spoken of his interest in it in a manner such as we should expect from one of his well-known sentiments and feeling. I trust that it will be one of the questions which will engage his early attention, and I am confident that it is one which, if he can solve it, will confer great benefit upon such a country. And, gentlemen, I look also with gratification upon the existence of such a class in this College, because it seems to me to bear witness to the true dignity of labour—a lesson which I believe it is of the greatest importance to impress upon public opinion in this country. But while you deal with a great subject like intellectual, moral, and technical education, you have not overlooked minor matters. And you have, I am glad to see, considered the development of the body as well as the development of the mind, and have also had lectures upon most important questions connected with the preservation of health, and on sanitary subjects."

Lord Ripon concluded by expressing his earnest wishes for the future success of the College, and the proceedings concluded with continuous applause from the students.

THE HOBART SCHOOL, MADRAS.

The Hobart School for Muhammadan girls, Royapettah, Madras, which has 109 pupils on the rolls, was inspected last May by Mrs. Brander, the Inspectress of Girls' Schools, and she gives the following encouraging report:

"The order and discipline were very good, and I was much pleased with the neatness and cleanliness of the pupils and of their books, work, &c., and by the marked improvement in their intelligence and brightness. The registers were in order. The furniture and apparatus were sufficient, except that maps of Asia and the World are required. If none are published in Hindustani, blank maps might be used. Excellent ornamental work was being done by the fine-work teachers; and I understand that all the pupils of the second class, six of the first class, and seven of preparatory class B, spent a good deal of time in doing ornamental work for sale. Three prizes were obtained for this work at the Exhibition of the National Indian

described by Wallich in his *Plantæ Asiaticæ Rariores*. It is a native of the Himalaya Mountains, Sirmon, Kumaon, and Nepaul, and one of the most celebrated articles in Indian medicine and toxicology. It is generally found at an elevation of from 10,000 to 14,000 feet; its presence being stated, on good authority, to indicate that the fever-range is passed. This fact might possibly suggest its use in malarial fevers. The root is highly poisonous, both internally and when applied to wounds; and its action in this latter respect, when in a concentrated form and fresh, is dangerous in the extreme. A preparation of the root is much used in the hilly districts to poison arrows, for the destruction of wild beasts and tigers, which are often destroyed in this manner when approaching and leaving their watering places. In former times, also, these poisoned arrows were often directed against higher game than tigers, not only during the internecine struggles of the mountaineers, but also against the regular troops of the East India Company. Thus, many years ago, Dr. Berry White, who may still be seen at the meetings of the Epidemiological Society, when in charge of a party of Sepoys, during an engagement with the Abors or Padams, heroically sucked a wound, and suffered distinctly from the action of the poison on his tongue. These Abors inhabit the hilly country bordering on Thibet, to the north of the valley of the Bramapootra river.

"The poison is here called *bees*, as it is in Assam, and is, no doubt, identical with the Bengali *bish*, the Hindoo *rish*, or *bikh*, the Sanscrit *visha*, the Mahratta *wachnack*; all of which are but different names of the same poison, and the product of the same, or allied, species of the *Aconitum ferox*, as the *A. luridum palmatum*, etc. It has also been used to poison wells on the approach of an enemy.

"The aconitum also, in some form, has been known from time immemorial as a poison in England; and there is an inscription on the tomb of a bishop, or high dignitary, in York Cathedral, which states that he was poisoned with aconite. The name of aconite is probably derived from the Greek ἀκόνιτον mentioned by Theophrastus as a virulent poison. * * *

"The root, which is the part generally used, is brittle, breaks with a resinous fracture, and is readily reduced to a coarse powder. In this state it has no smell, and is slightly bitter to the taste, followed by a benumbing of the tongue. When treated with ammonia, the watery solution yields aconitina. After boiling with alcohol, and subsequent spontaneous evaporation, 1,000 parts yield to water 280, to alcohol 360. The preparation which I used was the tincture, in the proportion of one part of the root to ten of proof-spirit. This was

made, at the suggestion of Dr Murrell, by Mr Martindale of London"

Dr Cullimore then described a series of cases in which he had recognised useful effects from the application of this medicine These cases were of neuralgia, sick headache, rheumatism, scarlatina, asthma, and other kindred complaints It appeared that the *Aconitum ferox* reduced fever and gave relief in pain without after bad effects He also found this drug useful externally, particularly as an application for chilblains, for which it is unrivalled Of its effect in leprosy, Dr Cullimore impartially leaves his house surgeon to speak as follows 'Of the three cases in which I have tried it, this (the leprosy case) is the only one of which I can speak definitely, as all other treatment was stopped and it certainly seemed to improve in the face As leprosy is an incurable disease, the importance of further investigation on this point must be obvious to every tropical physician "Such are the cases' he continued 'where I have been able to try this drug They are not, perhaps very interesting in themselves, but if they serve to direct further attention to this subject, particularly among European practitioners in India, my object will have been attained, for the adoption of such a course will both save expense and benefit science The paper in detail will be found in *British Medical Journal,* Dec 27th, 1884, and should be read by all who practise the profession of medicine in India

At the conclusion of the paper, Professor Matthew Hay (Aberdeen) said that the members were greatly indebted to Dr Cullimore for his varied observations on the effects and uses of *Aconitum ferox* It was very desirable that other physicians placed in our colonies would devote similar attention to other drugs which might be found in use amongst the natives America had done much recently—first, through its eclectic practitioners, and, latterly, through its regular physicians, and largely also its chemists—to bring to the notice of the medical profession throughout the world, the virtues of their indigenous drugs Similar work was urgently called for in our colonies and possessions, especially in India and Australia, and there could be no doubt that equally good results would be obtained

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

II.—THE ROYAL NORMAL COLLEGE AND ACADEMY OF MUSIC FOR THE BLIND, UPPER NORWOOD, SURREY.

The condition and the capabilities of blind persons have lately been prominently before the public mind, in consequence of the lamented death of Mr. Fawcett, who was such a striking example of the results of determination and self-help under the trying conditions involved in the privation of sight. Another remarkable instance of the same characteristics, leading also to a life of useful exertion, is shown in the case of Mr. Francis Campbell, LL.D., F.R.G.S., Principal (and founder) of the Training College for the Blind which has for some years existed at Upper Norwood, near the Crystal Palace.

Mr. Campbell is an American, but he has settled in England in order to carry out his earnest desire to help those who suffer from the same infirmity as himself to support themselves honourably by skilled work. He was born in 1834, of parents in poor circumstances, and an accident deprived him of sight in early childhood. At that time little had been done for the education of the blind; but when he was about ten a Blind School was opened at Nashville, Tennessee, to which he was sent, and there he was taught to read by the usual method for the sightless (by passing the fingers over embossed letters). He had an intense craving for instruction, and in three-quarters of an hour he had learnt the whole alphabet. He also began music. In this he was thought hopelessly dull; but he was determined to persevere, and, engaging one of the other boys to teach him secretly, he astonished the music-master at the end of three months by playing through the exercise-book from beginning to end, and after fifteen months he gained the prize for pianoforte playing. In one severe winter he practised four or five hours a day, partly from 4—7 a.m., in a room in which no fire could be allowed, as the river had been frozen, and little fuel could be obtained for household use. After half an hour at the piano, he would go into the playground and run round it ten times—a mile—and then returned to his practice. He delighted in hunting and fishing, and became an expert climber. He was also a good rider, and his trustworthy pony used to carry him along the difficult mountain paths in safety. Campbell's father not being able to afford him a University education, he decided to begin to earn money for himself, and thus to secure means for study. He became a teacher in the Nashville Blind School, making

progress in mathematics and other College subjects at the same time He then married, and for eleven years he was a successful teacher of music in a well known Blind Institution at Boston While there his health failed more than once, and in 1869 he was urged to visit Europe for rest and change On this journey he lost no opportunity of examining into the condition of the blind in various countries and the arrangements for their education He was on the point of returning to America, when, visiting London, his plans of life were suddenly changed Having made the acquaintance of Dr Armitage, a devoted friend to the blind, he entered into consultation with him as to [illegible] d, not being [illegible] tart a new [illegible] He hired three small houses near the Crystal Palace, and began with two pupils Before the end of the first year the number increased, and after two years a large house was engaged, through the liberality of the Duke of Westminster in which the now flourishing Normal College is carried on This slight sketch serves to show Mr Campbell's self reliance and resolution, and we shall only add here that on its being remarked to his wife that he must be an exceedingly clever man she replied, "No, he is not cleverer than many other men, but the difference between him and all other people I ever knew is this—*he makes use of his opportunities*"

One principle which Mr Campbell and his friends have kept before them in founding the Normal College is that blind persons ought to be enabled not only to follow occupations in which those who have sight can easily excel them, but occupations in which their special disability will not tell against them, and by means of which, therefore they may succeed in fully supporting themselves Most of the Societies for helping the blind do not aim so high as this, and the consequence is that charity is still required to supplement small earnings Now the practice of music has been found to be particularly suited to the capacities of blind persons, partly because their sense of hearing, being much developed by practice, is generally very acute and sensitive As organists, as piano tuners, and even as teachers of music, such as are well trained are able to compete successfully with seeing persons, and to maintain themselves in honorable independence At this College, therefore, a scientific musical course is arranged At the same time, Mr Campbell does not restrict the students to the profession of music. But he insists on the importance of a thorough general education in the first instance, and this having been gone through, any occupation which does not present too many hindrances to a blind person may be

usefully entered upon. It is a matter of experience, however, that music is usually found to be the most promising and remunerative occupation for the students.

The College is a comfortable and picturesque building, in pleasant grounds, which include a lake, used by the students in summer for swimming, and in winter for skating. There are good class-rooms, workshops of various kinds, a fine music hall, and a gymnasium. The pupils are of different ages, and the education is graduated accordingly. The Preparatory School is conducted on the Kindergarten system; for Mr. Campbell considers that Frœbel's principle of learning through *handling* and through *doing* is more essential in the teaching of blind than even of seeing children. Special care is given from the first to training in orderly habits, good manners, and moral duties. The Grammar or High School course of four years includes the usual subjects of education, and it may be followed by an Advanced course of two years. There are, besides, the Technical School, and the Academy of Music, which comprises Harmony, Pianoforte, Organ, and Vocal culture. Great attention is paid to physical education; for without health and vigour the blind are apt to be indolent, timid, and discouraged. It astonishes visitors to the College to observe the fearless, happy way in which the pupils engage in games and gymnastic exercises. The result is that they have not the ordinary gloomy look of blind persons, but are hopeful and cheerful in movement and gesture, and thus acquire the courage needed for a life of self-help. Mr. Campbell says that if all the students who have got on well were asked the secret of their success, they would reply: 'We were well prepared for our special work; but the courage, perseverance and confidence which has enabled us to overcome all obstacles has been due to the healthy activity gained through the physical training at the Royal Normal College.'

In the Reports of the College interesting facts are related as to the career of the students after they had started in life; and in reading these we perceive the great value of the institution. Many have become piano tuners, others get good appointments for organ-playing; some engage in trade, some take situations as teachers. One student went to India, and he writes: "I am up in the Himalayas. I came here last summer, started as pianoforte tuner, and am doing well. I have most of the pianos here to do regularly. I am glad to hear the number of pupils at the College is increasing, as my being able to earn my living (though everything is expensive here), and to put by something, is due to what I was taught at the College." Several have settled in Australia or Canada, where their musical capabilities find good scope. The blind children in the London

School Board Schools receive instruction from teachers trained at this College We could give a long list of those who are earning fair wages and good salaries A majority of the students get on well, in some cases not only supporting themselves but contributing to the maintenance of a widowed mother These results prove the quality of the teaching at the College Mr Campbell is to be congratulated on the success of his benevolent efforts and no one can help admiring the determination by means of which he like Mr Fawcett has overcome the disadvantages connected with blindness, and has rendered independent hundreds of fellow sufferers under the same misfortune

MEDICAL WOMEN FOR INDIA

The Viceroy and Lady Dufferin visited while at Bombay, the Jaffer Suleiman Dispensary for Women and Children The following account of the visit appeared in the *Times of India*

"After leaving the Alexandra School, the party proceeded to the Jaffer Suleiman Dispensary for Women and Children, where they were met by the Committee of the Medical Women for India Fund There were present Mr Kittredge, the president and Mr Sorabjee Bengallee the [illegible] Dr Ellaby, and Miss Dewar, [illegible] members of the Committee The [illegible] Selby, R E, Messrs Sorabjee F Patel Vizbookhandas, Atmaram Nanabhoy B Jeejeebhoy, Javerilal Umiashankar, [illegible] ked over [illegible] Hardly [illegible] e of this [illegible] nere than their visit to this new dispensary And their Excellencies, too, were strong in the expression of their gratification that a scheme which their experience of Eastern countries taught them to recognize as one of immense benefit to the female portion of the community was proving to be so useful The only regret is that two ladies cannot possibly attend to all the cases that offer daily, and many patients are sent away disappointed every day The new dispensary building will give accommodation for four medical women, and thus double the present facilities It is to be hoped that, with the encouragement given by those in authority, funds may be found before the new building is ready to justify the Committee in engaging the services of another lady, so that none need be turned away

If any doubt existed before as to the need of female medical attendance, the crowds that throng this dispensary every day must have removed that doubt. While we congratulate the Committee on all they have done, we urge them to renewed efforts to increase their staff of medical officers when the new building is ready for occupation."

INDIAN INTELLIGENCE.

At a large and enthusiastic meeting of native gentlemen, held in the Town Hall, Bombay, on November 29th, it was decided to build a Technical College as a memorial to Lord Ripon; and it was announced at the meeting that the sum of Rs. 60,000 had already been subscribed by the native communities of Western India to the fund for the proposed College.

On November 21st, the Governor of Bombay laid the foundation-stone, at Bhownugger, of the Arts College, which is to be named after Mr. Samaldas, the late Dewan of that State. The building is to include a lecture hall (to accommodate 200 students) and six class-rooms. His Excellency expressed his satisfaction in the fact that his last official act was, at the request of the Thakur Sahib, to lay the foundation-stone of an institution which would redound not more to the memory of one he held so dear, than to his own everlasting honour. He added: "It seems to me that my friend loses no opportunity of doing good to his own people, and to the province in which he is one of the greatest rulers. He must be ever looking round him, to see how best he can fulfil the high duties which Providence has entrusted to him; and certainly in no way can he better show his appreciation of the education he himself has received than by founding this institution. He wishes to place this State in the forefront of Kattywar, as it has already distinguished itself in other respects, by founding here a place of education where the youth of the province may resort to obtain all the benefits of higher education, teaching up to the requirements of the University. This is a very significant act, and I trust that in its results it will be of great importance. Surely there is no act of His Highness to which he will always look back with greater satisfaction, and for which his name will be more kindly remembered."

The Earl and Countess of Dufferin paid a visit while at Bombay to the Alexandra Native Girls English Institution The Viceroy and his party were received by Mr Manockjee Cursetjee to whom the institution owes its origin and by Mr Framjee Patuck *Hon Sec* and the other members of the Committee The pupils were placed on raised benches at one end of the room and in the centre was a table upon which specimens of their needlework were displayed The children sang in English God save the Queen and recitations in English were well given The bright costumes of the Parsee and Hindu ladies present made a very picturesque effect The Viceroy and Lady Dufferin expressed themselves as pleased with the proceedings

A Mahrathi writer, Mr Aruna Martand Jari has written a drama on the subject of the re marriage of widows from the reforming point of view, which has been produced at one of the theatres at Bombay

The Maharani Rajrupkuar of Tekari whose death took place last October was a woman remarkable for her capable conduct of affairs her disinterestedness and liberality For ten years since the death of her husband she had managed her estates with justice and kind consideration Several useful institutions were established by the Maharani of which the chief were an Entrance Class School and a charitable dispensary, and she gave large subscriptions to many good objects all over India Her death has been greatly lamented and the townspeople intend to commemorate her noble life by a memorial This lady was a Vice President of the Bengal Branch of the National Indian Association

The Senate of the Madras University have under consideration a letter signed by twenty three gentlemen connected with education at Madras praying that a degree of Licentiate in Teaching may be instituted in the University

Mr Bomanjee A. Dalal a wealthy Parsee gentleman has taken up a large area of waste land in the Panch Mahals and has founded there an agricultural colony His scheme has been in operation for two years The colony was lately visited by the Revenue Commissioner Mr G F Sheppard who was very pleased with its flourishing condition

His Highness the Maharaja of Jeypore has made a donation of Rs 100 to the National Indian Association

PERSONAL INTELLIGENCE.

At the late General Examination of students of the Inns of Court, Kumar Shri Harbhamji (Lincoln's Inn) was among those to whom the Council of Legal Education awarded a certificate.

The following passed a satisfactory Examination in Roman Law: Mr. Ibrahim Ahmed (Inner Temple), Mr. Ramdas Chubildas (Inner Temple), Mr. Nogendra Nath De (Middle Temple), and Mr. Lowji Merwanji Wadia (Inner Temple).

The Council of Legal Education have awarded to Mr. Satyendra Prasanna Sinha (Lincoln's Inn) a prize of £50 in Roman Law, Jurisprudence, and Private and International Law; and to Mr. Jitendra Nath Palit (Middle Temple) a prize of £25.

Mr. D. A. D'Monte (of the Bombay School of Medicine) and Mr. Upendra K. Dutt (of St. Mary's Hospital) have passed the Primary Examinations in Anatomy and Physiology of the Royal College of Surgeons.

Mr. N. Chetti (Downing College) has passed in Parts I. an[d] II., and Mr. B. A. Wadia (Caius College) in Part II. of th[e] Previous Examination of the University of Cambridge.

Arrival.—Mr. A. R. P. Kapadia, from Bombay.

Departures.—Mr. Syed Habib Ullah, Barrister-at-Law, [for] the N.W. Provinces; Mr. Taniz Uddin Ahmed, M.B. (Glasgo[w]) for Bengal.

Errata.—In the December Personal Intelligence, for *Byr[amji] Colabavala Rustamji (Lincoln's Inn)*, read *Rustamji Byr[amji] Colabavala*; and in the January list of Indian students, fo[r] *G. Bhabhadi, Mahomedan*, read *L. G. Bhabhade, Hindu.*

We acknowledge with thanks Dr. Weber's Drittes [Buch] der Atharva-Samhitâ.

LOAN EXHIBITION OF WOMEN'S INDUST[RIES]

A LOAN EXHIBITION OF WOMEN'S INDUST[RIES] will be opened at CLIFTON, BRISTOL, on Februar[y] Specimens will be shown of such works as illustrate the progre[ss] by Women in industries demanding special technical and artistic [skill].

Among the Addresses to be delivered in connection [with the] Exhibition, Mrs. HOGGAN, M.D., will read a Paper on "M[EDICAL] WOMEN FOR INDIA," on March 7th, at 3.30.

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA

No. 171.—MARCH, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 171. MARCH. 1885.

THE GOVERNMENT FEMALE NORMAL SCHOOL, MADRAS.

Among the most effective and essential means by which female education in India can be helped forward is the establishment of good Normal Colleges for the training of students in the art of teaching. The Government Female Normal School at Madras is doing excellent work in that direction, and we have much pleasure in giving the following account of its anniversary meeting, at which Mrs. Grant Duff lately distributed the prizes. This School has a special interest for the members of the National Indian Association, as it was founded at the suggestion of Miss Carpenter, when Lord Napier and Ettrick was Governor of Madras. The first Superintendent was Miss Bain (now Mrs. Brander, Inspectress of Girls' Schools, to whose valuable work we have often occasion to refer). Miss Sp[illegible] then undertook the management; and on her resigning, Miss [illegible] acted for a time as Superintendent. [illegible] the appointment of the present Superintendent, Miss [illegible] was made from England, and her experience and energy have greatly promoted the success of the Institution. In the course of its existence various obstacles have been encountered. At first it was feared that but for [illegible] themselves; certain restrictions [illegible]

hindering, and had to be altered; the locality proved unsuitable for the growth of the Practising Schools; and other difficulties had to be overcome. But now this time of struggle seems to have ended, and the Normal School is fulfilling, under favourable circumstances, its original aim. The demand for teachers owing to the spread of education is increasing; twelve students have lately left the School to take up the work of this profession. We may add that two of the Assistant Mistresses—Miss A. Shunmugum and Miss Henrietta Bernard—received a year's training in England by the aid of the Carpenter Trustees, under the care of the Committee of this Association, and they are now acting as valuable helpers to Miss Carr in the Normal classes and in the Practising Schools. It is much to be desired that an equally efficient Training College were established in the other Presidency towns, and that the whole number in India were multiplied. Until girls' schools are placed under the management of female teachers, the present custom of withdrawing children from school at an early age will prevail; and until such teachers have been soundly and carefully trained in a knowledge of the nature of children, and in practice in teaching, the education that they impart will fail of the high results that it would otherwise secure.

On the occasion of the prize distribution, by Mrs. Grant Duff, which took place on Jan. 23rd, a large tent had been arranged for the occasion in the school compound; and the scene presented was very beautiful, owing to the decorations of the tent—flags, flowers, and plants—and the bright dresses of the girls and the teachers. On taking her seat, Mrs. Grant Duff was presented with a bouquet by one of the pupils. The proceedings began with the reading of the Report for the past year by Miss Bernard, from which we give the following extracts. The Normal School was removed to its present position in Egmore on February 1st, 1882. The number of Normal students was then 27, but it has increased to 36; and the Eurasian Practising School from 19 to 36. The Hindu Practising School, which opened on March 1st with 27 children, now contains 68. The Practising Schools were examined in November by Mrs. Brander, who reported as follows:—

"The order and discipline were, in the Tamil Department, very fair; in the Telugu, very good; and in the English, excellent. Physical education is well attended to, as will be seen by the Report; and the Normal pupils who conduct the drill are

well prepared to introduce it into the schools to which they go In the Hindu Practising School drilling has been introduced in consequence of a request from the parents of the children, and it is not unusual for some of the mothers to come to see the drilling The numbers are steadily increasing and there seems every prospect of the Normal School being furnished with two excellent Practising Schools for the first time since its establishment As will be seen from the Report, the infant teaching is highly satisfactory, this is a kind of teaching that has hitherto scarcely existed in Indian schools In his review the Director of Public Instruction remarks that he has read the above with pleasure, more especially the paragraphs relating to drill and infant teaching"

The following extracts are from Mrs Brander's Report of the Normal Department —

"The needlework is extremely good and the home exercises most useful for the Normal students The physical education and training are very satisfactory The students are drilled themselves and are taught to drill their pupils and also to teach young children marching and games accompanied by songs The large compound forms an excellent playground Swings have been put up and are very popular A good tennis ground has also been made and a tennis club formed to which all the teachers and some of the Normal students belong The club is open to all, and it is to be hoped that in time all the Normal students will join it At the inspection twenty pupils gave lessons before me None of them were below fair many were very good, and several were excellent Careful notes of these lessons had been prepared by each student As a rule the lessons were excellently planned well illustrated, and thoroughly aroused the interest of the children It was satisfactory to learn that the English Normal students had continued their Tamil studies privately during the past year They were examined by Miss [illegible] and acquitted themselves well, [illegible] d the staff of assistant mistresses [illegible] ich pleased with the result The Director in reviewing the Report, considers that the results reflect credit on the Superintendent and her assistants"

The students have, on the whole done well in the Examinations It is particularly satisfactory that ten out of the twelve who went up for the 1st Grade Method Examination passed and in order of merit ranked among the first sixteen candidates in the Presidency, Miss Nixon

heading the general list, and Miss Morgan standing second. Twelve students have obtained work as teachers during the year.

After the reading of the Report, and some singing by the pupils, a lesson in arithmetic, and one in geography, were given by two Normal students, and some drilling exercises were gone through. Mrs. Grant Duff then distributed the prizes, and said as follows:

"Miss Carr, Ladies and Gentlemen, and Children of the Normal School: This is the first occasion on which I have given away prizes at the Normal School, and of the many schools I go to I have seldom seen one whose appearance impressed me more favourably. In one respect this school is one of the most important and interesting in Madras. Other schools train girls for the ordinary duties which fall to the lot of ordinary women; this school trains them for the very honorable, but also very arduous duties of school mistresses and teachers. The report has interested me very much; it reflects great credit on those engaged in the teaching of the school, and I am particularly pleased at the attention paid to gymnastics, as it supplies what, to English ideas, is a great want in Hindu training. To you who are leaving this place to go forth to the different schools to which you are appointed, I wish to say that you have my deepest and most earnest good wishes. There are two qualities you will need in a great degree in the calling you are about to pursue. The first of these is intense sympathy. It is impossible to do any great good to any of our fellow-creatures without love and sympathy, and none of them require more of that love and sympathy than children. To put yourselves in a child's place, to foresee its little difficulties, to understand how a subject presents itself to delicate and immature brains, to possess the patience and tenderness which will avoid overtaxing those brains, these are among the virtues which are necessary in a really good teacher. The other quality I would allude to is open-mindedness. Do not, when you leave this, consider that your learning is at an end. You have acquired an excellent system, but the best of systems is to a perfect education only what the bones are to the perfect form. A great artist, when he paints a figure, begins with the skeleton, then adds the muscles and the flesh, and then clothes all with graceful and appropriate drapery. This is what you must do, and in doing it you must remember that you can for ever be learning and improving. Every lesson you give ought to be a fresh experience, and a fresh means of instruction to yourselves; a greater responsibility

rhaps rests upon you in this country than in any other In e West we have long since made up our minds as to the sirability of education for women, and the only differences among us are those of form Here, however, are many who till believe that such education is undesirable Your own personal conduct and your own intelligent carrying out of the system you have been taught will do much to conquer prejudice and to produce confidence There is no greater incentive to a noble life than to feel we are fighting in a great cause You, too, have a conquest to achieve You, too, are fighting in a noble cause When you feel that weariness and discouragement which occasionally oppress us all, remember that every step you gain is a step gained for India "

Mr Grigg thanked Mrs Grant Duff for having presided on the occasion, and in a few words commended Miss Carr, the Superintendent of the school It was only one year since the school had been established in the present building, and Miss Carr had brought forward every branch in a manner that reflected great credit on her Her labours were yielding much fruit, and the cause of female education that she had so heartily taken up was eliciting the sympathy of the workers The number of girls now being educated was twice as large as it was three or four years ago There were now 60 000 girls in the various schools, against 30,000 about four years ago This showed that the education of women was exciting a most lively and national interest There were three Normal Schools in the Presidency about three years ago, and by the end of this year there would be eleven at work Miss Carr was leading a movement which would be advantageous to the country

Mrs Grant Duff and party then inspected some of th children's handiwork, and the meeting terminated with th singing of the National Anthem

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FEMALE EDUCATION

This subject has of late been a good deal discussed in country All feel that, in order to raise India to her level, it is indispensable to raise her daughters from

degraded condition to their proper position in life; for as long as the pitiable cry of the poor Hindu woman remains unheard, as long as she is not emancipated from her life-long slavery, so long will there be something essentially wanting in the homes and in the lives of educated Hindus. There will be no real happiness for them; it will all be an unnatural sort of existence; a continual struggle between opposing elements—superior culture and abject ignorance. The ancient Hindus had far more liberal and generous ideas: they acknowledged the rights of women, to some extent, and gave them their true position in society. We have many distinct proofs that female education in early times was not neglected. Men prided themselves on, and took a delight in, the education of their wives and daughters. A woman with some learning was made much more of than an ignorant woman of an equally lovely appearance. We easily infer also from the writings of the ancient Hindus that women of that period had a great many privileges which are now denied them. Women chose their own husbands, or, at least, had a voice in the selection of them, entertained the friends of their family, and fulfilled every duty in society with remarkable dignity and grace. They appear to have been without the false shyness and artificiality of talk and manners, the mock modesty, which characterise the woman of the present day, and which are nothing but the signs of a perverted imagination and a stunted growth of mind. Real modesty does not prohibit a woman from conversing with the opposite sex, either on business matters or on terms of friendliness. Intelligent conversation on topics of general interest will enlarge the mind, and prove a pleasing variety in the midst of the petty concerns of the day.

But why was education neglected at all, when it so ennobled and dignified a woman? Customs, manners, and usages of society—how came they to be so degenerated and narrowed so as to shut out every generous impulse and every chivalric thought? These are questions that constantly arise, and are very difficult to answer. Several reasons can be given to explain the present degraded condition of women in India. If we look into the constitution of Hindu society, we cannot help being struck with the power and influence which the priest has over the Hindus. Nothing has been so much marked as the gradual ascendancy of priestly power over

indu society The priests were in ancient days honest nd self denying men of great sanctity but now they are ver ready to take advantage of the credulity of poor ignorant persons, and eager to devour the property of the unprotected It served the priests interest to keep the women as ignorant as possible They soon saw that there was no taking in a clever woman, for when she became a widow, or was deprived of her lawful guardian, she managed her own affairs without the aid of the family priest, and did not do anything without properly weighing the consequences The priests, therefore took the earliest opportunity to cry down learning, by making out that learned women were the cause of all the misfortunes of the family And we can easily imagine the influence they must have had in Hindu homes when they once made up their minds to discourage female education Nor is this all When once the privilege of giving the woman the freedom of choosing her own husband was taken away ill assorted matches became very common by the betrothal and marriages of children Parents and grand parents wishing to have their dearest friends as their relatives or thinking that the marriage would prove a financial success or through some other motives make up their minds to sacrifice the happiness of their children for the gratification of selfish ends But when in such cases the girl turns out to be in any way clever and refined, with intellectual tastes, and the boy rich, but proud and stupid, the consequences are very grievous The girl happy in her father's home, who has perhaps taken an interest in her learning now finds herself deprived of he favourite enjoyments and pursuits, misses in her new hom the old delightful freedom Her husband a petted spoile despot, or a mercantile ease loving lord, whose money is h all but lacking in the higher qualities—in intellectual refin ment and culture and in the fine discernment and appreciat of worth and merit, what is her feeling now? In th cases how hard it will be for her to love honour, obey such a husband! What sympathy will there be betw such ill mated couples? The fact of his wife being in any above him, and not happy with him will be gall and w wood to his inflated, self satisfied nature His pride w stung and he will try his best to make her feel that, hov much she may be educated he is still her superior an ng will be detested, and she will be depri

all her comforts. The girl, frightened and hating the man, seeks refuge in her father's house, and does not leave it on any account. The cause of all these domestic troubles is traced to education, and the effect will be that learned women would be regarded as unfit to be wives. Such instances were by no means rare.

We may even trace the prejudice against female education to the love of money, the stinting, hoarding process that is carried on in many a wealthy Hindu household. In such houses every available pie is treasured; the keeping of a servant, or any other mean comfort, is grudged, and household drudgery is assigned to the poor wife. Learning is thought to unfit her for home work, and is hence discarded by this class of people. The Hindu, as a rule, is selfish and ease-loving in the extreme. It may, perhaps, be due to the fact that he, being deprived of all independence, through centuries of thraldom, tries to make up for his loss of external power by being capricious and overbearing at home. His wife must be his attendant, his cook, his menial; for does he not feed and clothe her, and what does she not owe him? The honour of being his wife is a sufficient recompense for all the hardships she may have to undergo in her husband's home. Of course, there are brilliant exceptions, where the women are kindly treated, and are allowed a certain amount of freedom; but this is the line of conduct that is invariably adopted by the majority of the superstitious and bigoted. Let us hope that our educated men form an exception. With this little insight into Hindu life, we can now partially understand the spirit and feelings that prompt some of the most common oppositions of the present day to female education.

It is true that when girls are imperfectly educated they get false notions into their heads, and neglect their domestic duties; but thorough and liberal education has shown far different results. In a high-minded, self-possessed woman, neither daunted by poverty, nor elated by riches, doing her duty in every walk of life, we do not see any of the evils commonly prophesied. True education strengthens and forms the character, expands and cultivates the mind, gives a wide view of life and its duties, teaches the importance of all work, and tempers the bitterness of life. It must be admitted that with education there comes a certain independence of thought and action. The woman's spirit justly revolts against the

social tyranny that she is subject to She has a certain ideal of greatness and goodness, and an insight into character, but all these qualities are necessary to make the women fit companions for enlightened men

How few of our educated men ever trouble themselves about their women—how they spend the whole day, whether or not they find the hours hanging on their hands, whether the leading of an idle existence is hateful to them or not! They only look upon the women as mere appendices to their great selves The majority of our women, when they have nothing to do resort to the most pernicious habit of gossiping about their neighbours, and quarrelling among themselves Poor souls! they are not to be blamed, they know no higher mode of existence there is nothing to occupy their minds, no interest is taken in them they are treated as toys and playthings, and are humoured and pleased with gilded trinkets or any such trifles They live to be men's attendants and their highest destiny is to die in the service, for woe to the woman who survives the man! Seeing that such is the sad condition of uneducated women, how necessary it is to do something immediately to better their lot by giving them liberal education, and to take every other step to enlighten their minds In the possession of an intellectual taste a woman's monotony will be lightened and the mind will have new resources to occupy itself if she has such accomplishments as music, painting, etc We shall certainly have truer wives, truer mothers and daughters, carrying a heroic spirit in the worthy performance of the quietest and meanest of duties

The education of our women ought to be comprehensive, embracing almost every subject that would strengthen the faculties and form the character Of course, care should be taken not to overburden the mind After a certain training of a general nature, the girl must be left to choose her own studies It is almost impossible, at the present time, to give a sound education to our women in the vernaculars, owing to the scarcity of suitable books in the Indian languages Hence they must be taught English early Nothing does so much harm as some of the dangerous productions in the vernaculars which are sometimes put into the hands of our women An immoral tone pervades the whole writings, and we cannot be too careful in the selection of really good books

Many of the false notions that cling through life, and are so destructive to the peace of young minds, result from reading silly writings in early years. Light, foolish heads soon get filled with all sorts of flighty, romantic ideas. They begin to think that they are heroines, and that their daily duties are so many hardships. It is, therefore, very necessary to guard against such influences. But the reading of good works of fiction and poetry, where the great and the heroic are depicted in the best colours, serves to kindle the heart and to stir the spirit to the imitation of the really great and noble. It is not what we read merely, but what we digest and assimilate, that gives us true knowledge. "Reading," says Locke, "furnishes the mind only with material knowledge; it is thinking that makes reading ours." Our girls should early be taught to cultivate the habit of thinking as well as reading. Women ought to strive to attain that beauty of mind which far excels the beauty of person. The latter is frail and transitory, but the former is more permanent, and can always be acquired. They will find that life has a new and peculiar charm for them; all the trivialities of life will vanish; they will learn to feel and sympathise with the highest of men, and appreciate the noblest gifts of God. Quickened and exalted in spirit, they will walk through life with a new light shining round their path. It has always been thought that the lightest kind of study, the most elementary, is all that is necessary for women. Woman is thought unwomanly if she reads or studies a good deal. "It is the mind that makes the body rich" does not hold good with women. Both mentally and physically she is thought to be unfit for a reasonable amount of brain-work. It is true women are weaker than men, and cannot bear any hard strain; but then this does not prohibit them from the healthful exercise of their mental powers. Regular and wholesome study is as necessary for good health and spirts as exercise and fresh air; and women chiefly need mental training and self-control, for they are more emotional than men, and easily give in to their feelings. Many of the nervous disorders in women originate from the want of proper food and occupation for the brain. Our Indian sisters will be less given to vanity, gossipings, and have more of cheerfulness and solid enjoyments in their homes, if they are educated. No home can be happy and cheerful without the guidance of a truly enlightened woman. We cannot have a truer picture of a

perfect woman than the one which has been so beautifully drawn by Wordsworth

AN INDIAN LADY

RECENT INDUSTRIAL APPLICATIONS OF ELECTRICITY

By WM LANT CARPENTER B A B Sc

It is often asked by those who have little or no acquaint ance with Science why we hear so much more now about electricity and whether electricity is not likely to supersede steam as a motive power in the hands of man since railroads may be run and machinery worked by electricity To such enquirers I would say emphatically that electricity is *not an addition* to the forces at man s disposal in the world but that it is only one of the many forms of that power of doing work to which the term *Energy* is now given and it can only be obtained by the expenditure of some other form of energy usually either chemical or mechanical In the language of modern Physics what used to be spoken of as the Forces of Nature r Chemical Attractio manifesta tions of The great principle of the Conservation of Energy states broadly that Energy is as indestructible as Matter that it is never lost but that when it seems to disappear it only takes some other form Thus it is well known that Mechanical Work and Heat are mutually convertible one being given the other can be pro duced from it Similarly with Heat and Chemical Attraction (as in combustion) Chemical Attraction and Electricity (as in the production of an electric current by a galvanic battery), and so on Hence as Energy can neither be created anew

(by man) nor destroyed, it follows that the total amount of Energy in the universe is a constant quantity, and this is the idea implied in the phrase "Conservation of Energy."*

To produce Electricity, therefore, something must be spent, just as coal is spent in a steam boiler to give mechanical work in the steam-engine, or food is spent (*i.e.*, used up) in the body to give 'vital energy.' Until a few years ago, the only known mode of producing that form of Energy now known as the Electric Current was by Chemical means, *i.e.*, by the Chemical attraction between (for example) zinc and oxygen in the Voltaic battery. The electric light is no new thing, having first been produced three-quarters of a century ago; but the cost of the energy produced chemically was so great that it was very rarely used. The secret of the recent developments of electricity is, that of late years the means have been discovered of transforming that cheapest of all forms of energy, viz., mechanical, into electrical; or, in other words, electricity is now produced *mechanically*, not chemically.

The machine which effects this transformation is called a Dynamo machine (*δύναμις*—force), and it depends upon the principle discovered by that prince of experimental philosophers, Faraday, that when a wire is moved through a magnetic field, a current of electricity appears in the wire. Hence these machines consist essentially of coils of wire rotating between the poles of powerful magnets, and when driven at high speeds they produce very strong electric currents, converting 90 per cent. of the mechanical energy spent on them into electrical. In this respect they are much more perfect machines than steam engines, which (as is well known) give out only a very small fraction of the energy theoretically to be obtained from the combustion of a given weight of coal. Moreover, the dynamo is a reversible engine: if fed with mechanical energy it will give out electrical, but it effects the reverse change, and if fed with electrical energy it will give out mechanical; in other words, it will convert electricity into motive power. This is the secret of "working things by electricity."

Let us now consider a little more in detail some of these recent applications of the energy of the electric current, and first

* For the further development of this idea, consult such books as Balfour Stewart's *Conservation of Energy*, Sir W. Grove's *Correlation and Continuity*, or the present writer's *Energy in Nature*.

th[illegible] of Electric Lighting. The whole question of the production [illegible] upon the fact that [illegible] of a current, a part of the energy of the current is transformed into heat and light, just as when resistance is offered to mechanical motion a great deal of heat is developed. It is in this way that fine wires too small to carry a large current, may be heated at will and used to explode torpedoes submarine mines &c. There are, broadly, two great methods of electric lighting, known respectively as Arc lighting and Incandescence or glow-lighting. The former is the older, having been discovered by Sir H. Davy about 1813 and the resistance is offered by two pencils of carbon and a thin stratum of air (whose thickness depends on the strength of the current employed) between them. This light is very intense, and resembles moonlight in its bluish whiteness; it is at times apt to flicker slightly, in consequence of the mechanical and electrical difficulties in maintaining a constant distance between the carbon points. It is suitable for the lighting of streets and of large public halls, theatres, railway stations, &c. The incandescence, or glow lamp, is the only one fit for domestic lighting and consists of a glass globe, about 1 to 2 inches diameter, exhausted of air, and containing is a continuous filament, thread or wire of carbon whose resistance to the current causes it to become nearly white hot, emitting a very pleasant steady yellowish white light. The great advantages of electric lighting are freedom from all noxious products of combustion such as those with which gas oil, &c. taint the air, absence of heat, freedom from all risk of fire, and other collateral points, which the exigencies of space forbid allusion to.

There are many instances in England and on the Continent, where gentlemen have put electric lighting into their houses, and worked it with unskilled attendance, in which the mechanical energy of a waterfall on their grounds is used to produce the necessary electrical energy, by the use of a water-wheel or turbine, and a dynamo machine. Such installations usually cost about 60 to 80 rupees per lamp as a first charge, while the cost of maintenance is very slight. The same plan might be adopted with advantage in many parts of India. Moreover where the source of power is intermittent, as in the case of a stream which is occasionally dry, or the use of tidal power or wind, it is quite possible to store up the energy

electrically, and to use it when desired. This is effected by the use of secondary batteries, or accumulators, the explanation of whose action would require a technical description unsuited to these pages.

It should be borne in mind that the same electric current which is used for lighting may also be used for driving machinery. For this purpose it is led by wires to a smaller dynamo-machine (usually called a motor), which, when fed with electrical energy, gives out mechanical, or in other words, when sufficient current goes through it, the machine revolves with energy enough to drive any machinery which may be mechanically connected with it. Several small motors, each driving their own piece of machinery, may thus be used to distribute power over long distances, from one central source. This was first accomplished by the late Sir W. Siemens at his residence, Sherwood, Tunbridge Wells, where a central steam-engine and dynamo drove pumps a mile off in one direction, a saw-mill half-a-mile off in another, and so on. Under the supervision of the same gentleman also the Electric Tramway at Portrush in Ireland was constructed, where cars are rapidly moved along a tortuous road, with steep hills, by the mechanical power of a waterfall eight or nine miles away!

In the opinion of many well qualified to judge, the electrical transmission and distribution of power has a most important future before it. It is but a century since James Watt completed his improvements in the Steam-engine, and how momentous has that been in its effects upon human progress! The practical dynamo machine is but a very few years old, and what may not be expected from *it* in the next hundred years?

A recognition of the enormous advance in the art of electric communication, whether by telegraph or telephone, must not be omitted in even the briefest notice of the industrial applications of Electricity. Both depend upon the mutual action of electric currents upon magnets, and *vice versâ.* There are now eleven cables across the Atlantic Ocean alone; and altogether there are about 90,000 miles of submarine cable at work, costing about 640 million rupees, and a fleet of 32 ships is constantly employed in laying, watching, and repairing them. Of the total length of land-lines it is impossible to form an estimate, but a little reflection will show their vast importance.

Quite as wonderful as the dynamo machine is the telephone, by which two persons can converse audibly with each other in such a way as to recognise each other's voices, even though they may be two or three hundred miles apart. This little

years upon Electricity and its practical applications, some of whose titles, &c, are appended to this article It may also be useful to some of the readers of this *Journal* to know that there are places in London where a thorough practical and theoretical training may be obtained in all the branches of applied Electricity The principles of the pure science are taught at the great Universities and Colleges, but instruction in the theory of the construction of, and in the practical use of, the various instruments and machines employed, can be obtained only by apprenticeship to an electrical engineer, or, still better, by entering for a course of study in such subjects at a place specially devoted to them Probably the most complete of these special establishments is known as the School of Submarine Telegraphy and Electrical Engineering at 12 Prince's Street, Hanover Square, London, W, where large numbers of young men have for several years been annually trained, and fitted to take charge of electric light installations, submarine cable stations and repairing ships, telephone exchanges, &c, &c. Those who are desirous of obtaining further information as to the courses of study there, or who wish to secure the services of competent men for such posts, would do well to write to the Secretary of the School at that address

HAMMOND'S ELECTRIC LIGHT IN OUR HOMES F Warne & Co.—2s

THE MODERN APPLICATIONS OF ELECTRICITY, by E Hospitalier —Translated by J. Maier Kegan, Paul, Trench & Co —2 vols, 12s 6d each.

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REVIEWS.

LIFE AND WORK IN BENARES AND KUMAON, 1839—1857. By JAMES KENNEDY, M.A., late Missionary of the London Missionary Society. London: T. Fisher Unwin.

A FLY ON THE WHEEL; OR, HOW I HELPED TO GOVERN INDIA. By Lieut.-Col. THOMAS H. LEWIN. London: W. H. Allen & Co.

In these volumes we have the record of two very different lives, told by labourers in diverse fields, but both striving in their respective spheres to bring civilising influences to bear upon certain semi-barbarous tribes of our Indian Empire.

Mr. Kennedy's book is not merely a faithful picture of Missionary labour in the East, but possesses a rare interest for the general reader in the amount of information it contains respecting the peoples among whom his lot was cast, and on the social and political condition of the country generally. Mr. Kennedy first landed in India in 1839, and for nearly thirty years his sphere of labour was Benares, the sacred city of the Hindus, and its neighbourhood. But the last eight or nine years were spent in the sub-Himalayan region of Kumaon, a mountainous district about half the size of Scotland, possessing great varieties of climate, and capable of growing oranges, walnuts, apples, pears, and other fruits. Tea-planting has become the most valuable industry of the Province. Originally introduced at the instance of Government, more than forty years ago, it has been largely extended by the aid of English capital, and the cultivation is now entirely done by the hill-people under European superintendence.

The history of the Province is similar to that of many other districts in India. After the long and oppressive rule of a Native dynasty, it came into the possession of the British in 1816, since which time the country has made immense progress. "The people are now under a Government which aims at protecting life and property, and at treating all, high and low, with equal justice." Roads have been made and rivers bridged. In seven years the cultivation

had increased fully one-third, and since that time there ha been a steady advance, the population has more than doubled wealth has been brought into the country, as well as drawi out of it, a system of irrigating canals has been carried out rendering land fit for agricultural purposes, which formerly was only used for cattle grazing, and that only at certain seasons Much of this advance is due to Sir Henry Ramsay, the Chief Commissioner, who has devoted the best years of his life to the improvement of this district and its population

The Natives of Kumaon are chiefly strict Hindus, with some superstitions especially characteristic of hill-people They have a character for industry, and "have been described as untruthful, but honest I must say (remarks Mr Kennedy) our experience has verified the unfavourable part of this description more than the favourable" Finally, he says, cleanliness is notably wanting among them

The Mission at Almora, the chief town of the Province, was commenced in 1850 by the Rev J H Budden and ' has done a work which has told powerfully and happily on the entire country From the beginning much attention has been paid to the education of the young For a long time the school of the Mission was the only one in the Province where a superior education at once Native and European was imparted, and still both in the number of its pupils and in the extent of its course of study, it stands highest ' "In other departments (Mr Kennedy continues) excellent work has been done. Female education has been zealously prosecuted For many years there has been an orphanage, in which destitute children have been brought up and educated The authorities made over to the Mission a Leper Asylum they had established and for years it has been under its exclusive charge"

In 1869 Mr Kennedy was transferred to Ranikhet which at that time had not a single house It has since become a flourishing station and a sanatarium for European troops. After seven years of earnest work, Mr. Kennedy's health gave way, and at the close of 1876 he left India "for good"

Mr Kennedy devotes his concluding chapter to a review our Government of India and its results; and the following paragraph conveys pretty clearly the views of a Christian n who has spent a large portion of his life among the ple:

"I am far from agreeing with those who describe our rule in India as an unmixed blessing to its inhabitants. It is undeniable that our rule, because foreign, lies under great disadvantages. I am still farther removed from agreement with the extremely pessimist views which are sometimes advanced. The history of India rebuts the assertion that we have acquired our sovereignty mainly by fraud; and whatever may be said of other parts of India, no one acquainted with Bengal and the North-west Provinces can say that he has seen there the 'awful spectacle of a country inhabited only by officials and peasants.' When one thinks of the atrocious crimes, upheld by religious sanctions, which we have put down in the face of determined opposition and even threats of rebellion from the most honoured classes of the community, it is strange to be told that 'before we went the people were religious, chaste, sober, compassionate towards the helpless, and patient under suffering,' and that we have corrupted them. We are told that 'while we have conferred considerable advantages, the balance is wofully against us.' As the result of long residence in India, and of reading about India, I have come to the conclusion the balance is immensely in our favour."

Sir William Muir writes an interesting Prefatory Note, and the book is illustrated with several good engravings.

Colonel Lewin's Indian career commenced in 1857, the year of the Mutiny. On arriving in Calcutta he went to the Fort-Adjutant to report his arrival and to inquire to what regiment of the Bengal Army he was likely to be posted, and was met with the startling reply: "There *is* no Bengal Army; it is all in revolt. You will be sent *off to the front at once*, and perhaps attached to some Queen's regiment. Provide yourself with a camp-bedstead and a *chillumchee*, and wait for orders." Two days after, the young lad of eighteen was on his way to the North-west, to join the scattered forces who were to re-establish the British power in India. The incidents of the journey, and of the march to relieve the beleaguered garrison at Lucknow, are graphically described. During this time Lieutenant Lewin was attached to H.M.'s 34th Regiment; but on the restoration of order he joined his own regiment, the 31st B.N.I., "one of the two loyal regiments of the Bengal Army."

In the routine of regimental life the young officer settled

down to study Hindustani with a view of qualifying himself for staff employ and having passed his examination, took a year's leave to England

On his return he sought and obtained employment as Adjutant and second in command of one of the newly raised police battalions with which Gov[illegible] the Native army It was a m[illegible] the dry details of regimental d[illegible] shooting, pig-sticking and the [illegible] Indigo planters of the district in which he was stationed were famous A year later the force was disbanded, and Lieutenant Lewin was promoted to the position of District Superintendent of the new Bengal Police at Hazaribagh Both in this district and at Noacolly Lieutenant Lewin's adventures with robbers and dacoits are sufficiently exciting and are interspersed with many characteristic stories and scraps of folk-lore But it was after his transfer to Chittagong that the real work of his life commenced, and that in his intercourse with the semi savage hill tribes inhabiting the region to the east of English territory he as he modestly puts it, "helped to govern India"

Chittagong was ceded to the British by Mir Kassim in A D 1761 It included a large tract of country to the east, called the Chittagong Hill Tracts containing an area of nearly 7 000 square miles, and a population (in 1872) of 63,054 souls 'The eastern boundary was at that time undefined but might be considered as extending *just so far as British influence could make itself felt*"

An English officer was in charge of this undefined territory, "but he seemed strangely unaware of his opportunities, speaking of the hills as hateful and seeming to know little and care less about their inhabitants Lieutenant Lewin collected all the known information about the 'wild tribes—the Kukis, Shendus, Mrungs and others who dwelt on our borders [illegible] who occasionally ma[illegible] purpose of taking hea[illegible] able information he could obtain fed the desire to go and see for himself, and obtaining "demi official" sanction for his expedition he started for the hills with a small escort of Bengali constables, who were soon sent back, being found 'quite useless for hill travelling' There remained with him only a staunch old

Punjabi sergeant, Fyzullah Khan; a Mugh cook named Tobi, and two Mugh interpreters. His object was to reach, and, if possible, to establish friendly relations with the Shendú tribe. Relying for food entirely on the country through which he passed, a strange *cuisine* often fell to his lot. On one occasion, the cook came saying:

"Sahib! am I expected to cook *this* animal for your dinner?"

"He held in his hand a fine fat frog, which, together with some rice and vegetables, had been sent by the Roaja for our consumption. I ate this frog, along with some fern tops and some plantain shoots by way of vegetables, and found it by no means unpalatable. The Roaja promised me a gecko-steak the next day, a gecko being a large sort of lizard."

In the next village, "a rough but not unpalatable meal of burnt pig and rice had been prepared by the Roaja's wife, which she and her daughter served to me upon small wooden platters, with plantain leaves by way of table cloth."

Among another tribe the habit of eating dog was prevalent, which "my host pronounced a most delicate dish."

"Yuong much desired to prepare for me a mess of dog after his fashion; but although I affected omnivorousness, yet one must draw the line somewhere, and I drew it at dog."

Lieutenant Lewin relates with much spirit and humour his progress until he reached the border village of the Kyaw chief Teynwey, in close proximity to the Shendú country, where he was introduced to a Shendú chief, and also to some women of the tribe, and having made a solemn oath of friendship and alliance with Teynwey, hoped that one object of his expedition would be attained; but while he waited for the promised escort, a bullet from a gun fired by a treacherous guide struck him a little below the hip, passing down the whole length of the thigh, coming out just above the knee. This compelled his immediate return to Akyab, where his escape was pronounced by the doctor to be wonderful.

Three weeks later, when his wound was barely healed, Lieutenant Lewin made a fresh start with a companion, Major M——, for the Shendú country. This expedition had well-nigh ended disastrously. The party was only six in number, including "the faithful Tobi, my cook, who valiantly carried in his hand a large toasting-fork." Having reached the Shendú country they were betrayed by their guides, and met in an unknown forest by 400 armed natives.

Their escape was marvellous, but the jungle was favourable to concealment, and they regained their boat on the river and reached in safety Teynwey's village, where food and friendly faces awaited them

On his return to his station Captain Lewin received the appointment of Superintendent of Hill Tribes in the Chittagong district being vested with the full powers of a magistrate in criminal cases and with authority to try civil and revenue cases

"There seemed (writes Capt Lewin) to be little vulgar crime in the hills, but I was much troubled by low Bengali attorneys, who were attracted to the district by the ignorance and simplicity of the hill people, and who set themselves to foment litigation and promote disputes The hill folk proper I found did not have recourse to the English courts if they could possibly avoid it, in the first place, because the majority of them did not understand Bengali, which had been fixed on as the court language, and, secondly to avoid the expense of employing an attorney, and of paying the Government stamp fees, both of which were required in all cases I resolved that before long, with the assistance of the Commissioner, things should be altered in regard to legal procedure"

Troubles had often arisen with the independent tribes to the east known as the Lushais, of which the Shendus were a branch "They continually raided into the Hill Tracts, attacking and plundering the inhabitants burning the villages, slaying the men, and carrying off the women and children into slavery" But just now a hollow peace prevailed, and Captain Lewin resolved upon paying a visit to the nearest chief (by name, Rutton Poia) in his own village, in the hope of gaining influence and establishing more friendly relations Remembering a trick of Robert Houdin the conjurer, in which he had permitted an Arab to fire a loaded gun, containing a marked bullet, at his breast, which bullet was immediately afterwards produced by Houdin from between his teeth, and being pretty quick with his fingers, Captain Lewin determined to produce this trick among the Lushais After an exciting journey he reached Rutton Poia's village, and was received by the chief in solemn assembly, and after the usual palaver performed the Houdin trick successfully, amidst intense excitement, earning thereby the reputation of being invulnerable, and having contracted a solemn alliance, offensive

and defensive, with Rutton Poia and his allied chiefs, returned to Chittagong.

Captain Lewin shared the usual fate of reformers, and as his proceedings were not always strictly according to official routine, and interfered with vested interests, was worried with complaints and departmental enquiries. His health suffered, but his enthusiasm for work among the hill folk enabled him to pull through.

"They were the simplest, the most kindly folk, these hill people; truthful, and capable of strong attachments; having also a great appreciation of even-handed justice . . . Many of them were Buddhists; but the rest had a sort of vague natural religion, a belief in spirits of air and water, of hostile demons warring in storm and sickness; but nothing to guide or help them in their daily lives. They needed schools; they needed religious teaching; they needed simple, upright dealing and protection for their lives and belongings. These needs I set myself to supply; but the obstacles first to be overcome were by no means insignificant."

A graphic description of a three days' fair, an assemblage both religious and social in its character, thus concludes:

"It was a pleasant social gathering, and I reflected much, as I returned to my own quarters, on the loss or gain which civilisation brings. These people thought no shame of their human nature, with its loves and passions, and yet in all simplicity preserved their modesty and self-respect. I had often heard of the vicious excesses and drunken debauchery of savage races; but here in the Hill Tracts, throughout the three days' carnival, I had not seen one drunken man, nor witnessed any discourtesy to a woman. They seemed an honest, kindly people, and I doubted much if they had anything to gain from the introduction of European ideas."

Captain Lewin again and again expresses his feelings with regard to the hill folk, and we can hardly be surprised that they are somewhat mixed.

"In Bengal the sensation most keenly felt by an Englishman is that he is an alien in a foreign land; but among the hill folk one is among fellow-creatures. Wherever I went among the people, I was hospitably entertained, fed and fêted; in return I kept open house for all who came to see me."

. . . .

"My great desire was to help the people to raise themselves

without introducing the evils of European civilisation among them But it was a difficult task Living, as they did, a hazardous, care driven life, each chief set against his neighbour, each clan against the other, their arms of offence and defence alike inefficient, their habits of life, their ambition, but short-sighted self interest, but little removed from the wild creatures in the woods surrounding their villages how long would it take to bring them to a knowledge of better things?"

In the midst of his labours health failed and Captain Lewin was compelled to take leave to England On his return, after two years absence, he found that a series of aggravated forays had been committed by the Lushais in the Cachar district, in which several Europeans had been killed and the little daughter of a planter with many of the British native subjects, carried into captivity To punish this unruly tribe, and to rescue the captives a military expedition was planned, to which Captain Lewin acted as political officer The details of this expedition are written in history It was eminently successful The captives were all given up and a solemn treaty of peace was entered into The Lushais are thus described by General Brownlow, who commanded the expedition

"The Lushais will bear comparison with most eastern races in physique, natural intelligence, and character their thews and sinews and their well turned limbs indicate health and freedom from want or excessive toil their faces indicate a happy, genial disposition, without any expression of cruelty or want of courage"

In the course of the following year Captain Lewin took a arty of Lushai Chiefs and their followers to Calcutta to show hem the wonders of that famed city, little thinking that he hould never return to the scene of his labours, but the Home overnment refused to sanction the proposals of the Govern-ent of India for the reconstitution of the Frontier adminis-ation and seeing no chance of being able to carry out the ork on which he had set his heart, and being out of health, l disappointed at the lack of recognition of his services, he ew up his appointment, returned to England, and, a few rs later, left the service

This record of Captain Lewin's services amongst the hill s is lively and interesting

But, after all (he says), I was only 'a fly on the wheel'

They were not my people. I did but represent and make known to them the impartial justice, the perfect tolerance, and the respect for personal freedom which characterise the British rule in India, gaining for it the respect of all creeds and classes, and making it, in spite of many blunders, misunderstandings, and mistakes, the strongest Government since the old Roman Empire that the world has known."

J. B. KNIGHT.

RELIGIOUS THOUGHT AND LIFE IN INDIA. By Professor Monier Williams, Boden Professor of Sanskrit, Oxford. John Murray.

II.

The importance of the study of the religious life and ideas of the Aryans of India cannot be doubted. "Although there is hardly any department of learning," says Professor Max Müller, "which has not received new light and new life from the ancient literature of India, yet nowhere is the light that comes to us from India so important, so novel, and so rich as in the study of religion and mythology." People there are whom it is difficult to persuade to believe that there is a great deal of importance and of service to the cause of truth which a study of the literatures of India reveals to the inquiring student. What can India possibly teach us? is the great exclamation with which most men in England dismiss the thought of reading Indian literature. There are many—and this class of men includes even a great many of the Anglo-Indians who, by their long stay in India, ought to know better—who cannot bear all that "learned talk," by which they mean wild talk, about India. But they forget or are altogether ignorant of what India was when England was nowhere. Prof. Monier Williams in his *Indian Wisdom* sets forth this in clear terms:

"It will not be supposed that in our vast Eastern Empire we have to deal with a single race, or even with many merely ordinary races. We are not there brought in contact with savage tribes who melt away before the superior force and intelligence of Europeans. Rather are we placed in the midst of great and ancient peoples, who, some of them tracing back their origin to the same stock as ourselves, attained a high degree of civilisation when our forefathers were barbarians, and

had a polished language, a cultivated literature, and abstruse systems of philosophy, centuries before English existed even in name."

Another prejudice to the study of Indian religious thought and of the system of Indian philosophy is that derived from the Christian's love of Christianity, the notion that no other religion can approach Christianity in its moral worth, and that, this being so, no other system of religion *is worth a moment's study* I think that there is much unfairness in this. Students of the history of Christian thought must know to what large extent the philosophy of Christ, the theology that he preached, and the morality that he practised, were indebted to the philosophical ideas of the people that had lived before his appearance on earth Philosophy or religion is not local It is possible to imagine that men with the highest conceptions of morality and the sublimest ideas of religion might exist in the tropic of Capricorn as in that of Cancer, in the countries of the frigid zone as in those of the torrid zone Christ appeared in Palestine Buddha appeared in India, Shankarāchārya also in India, and Mahomet in the deserts of Arabia These exponents of religious thought were not independent of the philosophical thought which immediately-preceded them "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him," so said one of the Apostles.

The history of the Hindoo religion is a history of the Hindoos on a very complicated and extensive scale The Hindoos of the present day are as far removed in their ways and modes of thought from the Aryans when they settled in the land of the seven rivers the Sapt-sindhu (the Panjaub of our times), as the Italians of modern Italy are from the Etruscans of Romulus' time They have passed through *countless revolutions, political, social, intellectual, and physical.* To me the wonder is that they still exhibit their strong consanguinity with the original Aryans As they increased in population, and spread in course of time over the face of India, the Aryans were necessarily brought in contact with the aboriginal tribes, who, though reduced to the condition of serfs, naturally affected not a little the life and thought of their conquerors; for it is almost impossible for two peoples to live together without mutually borrowing and lending,

however unconsciously, ways of life and thought. Then the several incursions of tribes from the North and the influence of their ideas, whether of political power or social superiority; the rise of philosophy, and its attitude toward religious beliefs; the influence of the domination of Islam for a number of years; and, latterly, the dissolving forces set to work by the teachings of European science: all these have woven a web too intricate for any but special study. But it is interesting to find that, in spite of all the rude shocks both of internal and external revolutions, the edifice of Aryan thought has stood out. A thread of continuity binds the ancient Aryan with the modern Hindoo which it is wonderful to behold. It is otherwise with the history of European religious thought. There is here a blending and a fusion of several distinct religious beliefs and philosophies so complete that, while the whole is a magnificent work to look at, the component parts have lost identity. The remarks of Prof. Seeley may, I think, be fitly quoted here:

"We are to remember that, as Islam is the crudest expression of Semitic religion, Brahminism, on the other hand, is an expression of Aryan thought Now among the religions of the world Christianity stands out as a product of the fusion of Semitic and Aryan ideas. It may be said that India and Europe in respect of religion have both the same elements, but that in India the elements have not blended, while in Europe they have united in Christianity. Judaism and classical paganism were in Europe at the beginning of our era what Mohammedanism and Brahminism are now in India; but in India the elements have remained separate, and have only made occasional efforts to unite, as in the Sikh religion and in the religion of Akbar. I may add that the movement known as the Brahmo Samaj is in the same direction also. In Europe a great fusion took place by means of the Christian Church, which fusion has throughout modern history been growing more and more complete."

Such, then, is the subject which Prof. Monier Williams has endeavoured, with a very fair amount of success, to explain to his English readers.

The three principal "stages" or "phases" in which for convenience' sake Prof. Williams divides the discussion of the subject are: I., Vedism; II., Brahminism; and III., Hinduism. Vedism was the earliest form of the reilgion of the Indian Aryans. Brahminism grew out of Vedism, and Hinduism grew out of Brahminism. But it would not be correct to

suppose that the second phase as soon as it appeared destroyed the first or that the third destroyed the second They indicate a kind of growth and only as much of destruction as is implied in that process or to use the words of the Professor himself these three principal phases really run into each other

Vedism

The four books of the Veds represent the earliest Aryan thought extant They present to us the ideas of the early Aryans in India without an admixture of foreign elements—pure simple unadulterated almost child like I may say remarks Prof Max Muller that there really is no trace whatever of any foreign influence in the language the religion or the ceremonial of the ancient Vedic literature of India. The Veds represent a period of nearly ten centuries of early Aryan thought from about 1 500 B C when the Aryans are supposed to have descended i to the plains of India to nearly 500 B C They are mostly hymns or songs composed by men of learning such as it was then among the Indo Aryans and embodying their first impressions of the vastness of Nature of her gigantic phenomena and of the wonders of the land The hymns are not arranged in anything like a chronological order nor in most cases is their authorship known But they help us to judge of the feelings of the writers of the hymns and the development of civilisation among the people whom these writers represented whom they supplied with light and leading The four books of the *Veda* are known as the Rig veda the Yajur veda the Sama veda and the Atharva veda The first book relates to the earliest period of the Aryans in India the second belongs to a later period and is a liturgical arrangement of a portion of the collection of hymns of the first with some additions, the third again is a liturgical arrangement of some of the same hymns which were used at sacrifices where the juice of the Soma plant formed the principal offering the fourth book belongs to a much later period.

Some of the hymns of the *Vedas* are addressed to rivers or water fire sky and such like phenomena or forces of the physical nature It requires no strain of imagination to conceive that the budding faculties of man are sensibly impressed with the wonders of the Creation its beauty and its grandeur

The star-bedecked heavens, the earth with its vast oceans, huge mountains and ever rolling rivers; the sun, whose rise gladdened the heart, and night, which suggests all sorts of horrors; the moon, which sheds sweet light to mitigate these horrors; thunder, lightning, rain, hail, and innumerable other things which spring every day out of the womb of Nature, are too powerful not to affect the character and thought of man. And almost the first question that one puts oneself after one has recovered from the amazement and stupefaction of the first shock is, What is all this that I am beholding? Whence is its rise and where its end? What is the meaning of all these phenomena that I observe? To these questions man has tried to reply in a variety of ways. Faith, philosophy, science, have no other origin. The experience of the early Aryans of India was not different from this. They came face to face with some of the grandest works of Nature. They felt in a way overpowered with the bounties of Nature as well as with her dreadful appearance. They had to subdue as well as to be subdued. All this did take place. Unfortunately, however, the hymns of the Rig-veda, the oldest of the four books of the *Vedas*, have not come down to us arranged in the order of the dates of their composition. This would have enabled us to judge better as to progress towards civilisation of the early fathers of India. But there is evidence enough, I think, to show that the progress was not slow; and who could say that, if it had not been interrupted by the calamities of external incursions which befell them in later ages, the world would not have seen one of the most unique and original kinds of civilisation? I bewail these calamities as a patriot; I bewail them as an educated cosmopolitan; and it is a consolation to meet with a sympathiser. I quote the following extract from Prof. Max Muller's *India: what can it teach us?*

"It (*i.e.*, Vedic literature) presents us with a home-grown poetry and a home-grown religion; and history has preserved to us at least this one relic, in order to teach us what the human mind can achieve *if left to itself*, surrounded by a scenery and by conditions of life that might have made man's life on earth a paradise, if man did not possess the strange art of turning even *a paradise into a place of misery*." (The Italics are mine.)

What, then, is the religion of the *Vedas?* is a question not so easy to answer as it is to ask. I will quote a passage

here from Prof M Williams, another very useful book, the *Indian Wisdom*

"To our Aryan forefathers in their Asiatic home God's power was exhibited in the forces of Nature even more evidently than to ourselves Lands, houses, flocks herds, men, and animals were more frequently than in Western climates at the mercy of winds, fire and water, and the sun's rays appeared to be endowed with a potency quite beyond the experience of any European country We cannot be surprised, then that these forces were regarded by our Eastern progenitors as actual manifestations, either of one deity in different moods, or of separate rival deities contending for supremacy Nor is it wonderful that these mighty agencies should have been at first poetically personified, and afterwards when invested with forms, attributes, and individuality, worshipped as distinct gods It was only natural too, that a varying supremacy and varying honours should have been accorded to each deified force—to the air, the rain, the storm, the sun, or fire—according to the special atmospheric influences to which particular localities were exposed, or according to the seasons of the year when the dominance of each was to be prayed for or deprecated"

I think this conveys a pretty clear idea of the religion of the *Vedas* But people are not generally satisfied unless some popular and received terms are used in connection with certain creeds or faiths Is it deism or theism? or is it merely nature worship? Is the religion of the *Vedas* polytheistic or monotheistic? In these set terms it is not possible to describe the religion of the *Vedas* The terms have become too much crystallised and are altogether wanting in elasticity to be used with any degree of accuracy to describe the Vedic doctrine I will not be positive about it, but I imagine our Aryan forefathers took some time before they attempted to formulate their ideas about the great Unknown and Unknowable with which they were surrounded, and as soon as any attempt was made, their faith probably assumed what may be called the pantheistic form I also think that further attempts in this direction were rewarded with a nearer approach to the ideal of the highest truth I may describe the creed of the *Vedas* as "God in [illegible]

God' From this point of view

[illegible] nportant place in the religious

[illegible] ins Changes have since taken place in the conception of the highest truth, time has wrought them, but they are all grafted on the original plant, so that

to this day the religious philosophy of the *Vedas*—or rather, to which the *Vedas* gave rise—has maintained an elevated position unshaken, through all the vicissitudes of ages. "To the present day," says Prof. Max Muller, "India acknowledges no higher authority in matters of religion, ceremonial, customs, and law than the *Veda*, and so long as India is India, nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu from his earliest youth, and pervades in various forms the prayers even of the idolater, the speculations of the philosopher, and the proverbs of the beggar."

But let me not be understood to convey an exaggerated idea of the merits of the *Veda*. I feel no hesitation to endorse the following view of it as stated by Prof. Williams:

"Although the majority of the Hindus believe that the four *Vedas* contain all that is good, great, and divine, yet these compositions will be found, when taken as a whole, to abound more in puerile ideas than in lofty conceptions. At the same time it is clear that they give no support to any of the present objectionable usages and customs for which they were once, through ignorance of their contents, supposed to be an authority. The doctrine of metempsychosis or transmigration of souls, which became an essential characteristic of Brahminism and Hinduism in later times, has no place in the religion of the *Veda*. Nor do the hymns give any sanction to the prohibition of widow-marriages, the general prevalence of child-marriages, the tyrannical sway of caste, the interdiction of foreign travel, and the practice of idolatry."

The following, according to the Professor, was the condition of society of the Vedic period:

"The social condition of the people was by no means low. They had attained to considerable civilisation. They were rich in flocks and herds; they well understood the principles of agriculture; they were able to build towns and fortified places; they had some knowledge of various arts and of working in metals; they engaged in philosophical speculations; they had rulers, and a political system; they were separated into classes, though they were not yet divided off by iron barriers of caste; polygamy existed, though monogamy was the rule; they killed animals for sacrifice; they were in the habit of eating animal food, and did not even object to the flesh of cows; they were fond of gambling, and indulged in intoxicating beverages."

V. M. Samarth, B.A., M.R.A.S.

Messrs W H Allen will publish shortly a "History of Hindustan,' by Mr H G Keene, C I E, late of the Bengal Civil Service, and author of several well-known books on India The term "Hindustan" is taken in its strict sense as limited to northern India—the country, in short, where Hindi is the vernacular language The work begins with the conquest by the Mahomedans in the 10th century, and will form a sort of introductory supplement to the author's book on "The Fall of the Mughal Empire"—*Literary World*

CONFERENCE OF GRADUATES AT MADRAS ON SOCIAL REFORMS IN INDIA

Among the numerous meetings which have taken place in India in reference to the social questions lately raised by Mr Malabari, one of the most important was the Meeting consisting of graduates of the Madras University, held at the Presidency College on December 31st It was called by the invitation of Mr Gopala Row, B A and Mr P Ranganuda Moodeliar, whose address on Social Reform among the Hindus we published last month The object of the Meeting was stated to be, to consider what steps should be taken to promote the re marriage of Hindu widows, and other social reforms The attendance was large, and among those present were the Hon T Rama Row, the Hon S Subramaniam Iyer, Messrs V Bashyam Iyengar R Raghunadha Row, V S Subramaniam Iyer, P Ranganadha Mudeliar, M A, P Anunda Charlu P Chentsal Row A Ramachendra Iyer, C Nagojee Row M Jagga Row Pillay, R Balajee Row, C V Sundram Shastri, Sreenevasa Raghava Iyengar, Gopala Charry, Pandit Shivanadha Sastri S Seshayya, K Veerasalingum, Jaghannadha Row, G Subramaniam Iyer, M Veera raghava Chariar, and Parthasaradhy Iyengar

We give the following Report from the *Hindu* —

Rai Bahadur T Gopala Row, B A, was asked to take the Chair He said, in opening the Conference, that he was sure the need of Social Reform was strongly felt There were three subjects that required their best immediate attention, viz —

(1) Female Education; (2) Abolition of early marriages; (3) Abolition of enforced widowhood; and (4) Abolition of those distinctions which, without the slightest warrant of the Shastras, keep asunder members of the same caste.—As to female education, the speaker remarked that there could not be two opinions on its manifold advantages. It was obvious that their girls would be the better for education—would become fitting companions to their husbands, and better mothers, and would manage their households better. The greatest advantage of female education was, that it could smooth the way for all other reforms.—He spoke next of early marriage, and said that it was the bane and curse of society. Especially it was a bane to the Brahmins. This practice was one great reason why the Brahmins of the present day were such weak specimens of humanity. He believed that Manu enjoined that a man of thirty should marry a girl of sixteen, or a youth of eighteen, a girl of eight. There was a prophecy in the Sanskrit books that at the end of Kali Yuga (the present, the black age) the human race would dwindle to the size of a thumb. He might say—and say with truth—that early marriage was the Kali in question. —The Chairman then referred to enforced widowhood, and said that it was unquestionably productive of much misery. Early widowhood was the result of early marriages, for which the contracting parties were by no means responsible.—He next spoke of inter-marriages. He pointed out the disadvantages of the practice, by which members of one and the same caste were debarred from freely mixing with one another. This practice was bad, inasmuch as it weakened them through lack of union and sympathy; and also by limiting the matrimonial choice within a very narrow circle of relatives. He appealed to the graduates to sincerely work for the cause of social reform. Hitherto they had done little. There were no doubt a few solitary reformers—rather lovers of reform—who were really earnest; but no appreciable benefit accrued to society. He sincerely hoped and prayed that that day would mark an important era in the history of social reform. He entreated his hearers once more to push on the work of social reform, and to co-operate for the attainment of permanent public good in that direction.

Mr. P. Ranganadha, M.A., then proposed: "That in the opinion of this meeting it is necessary and desirable that each graduate should promote female education to the utmost of his ability, among the members of his own family and of the community in general." In doing so, he said that though they might acquire wealth, political power, fame, and though they might go on multiplying their schools and colleges,—they might

do all this and more, but he would assure them that they would fail to make their lives happy if the women of their country were not educated [illegible] sympathise with them and share their joys and woes in life. He would ask the graduates to work unitedly and systematically.

Mr V Bashyam Iyengar seconded the proposition which was carried unanimously.

The Hon S. Subramania Iyer then moved "That in the opinion of this meeting it is necessary and desirable that each graduate should do his best [illegible] under sixteen and of girls [illegible] community in general." He [illegible] result in the f[illegible] good work in the matter of social reform [illegible] there to bring about any [illegible] was something [illegible] club together for [illegible] own impressions [illegible] age had been [illegible] d that they would not [illegible] ing to bring about a [illegible] thing in the Shastras which [illegible] er ten and [illegible] und quite clear. He was [illegible] uld not go against their [illegible] heir national [illegible] reform undertaken [illegible] ort of his [illegible] r's [illegible] tors of society and [illegible] on. He thought it was a duty of the graduates [illegible] hat the Shastras were [illegible] d, such knowledge would enable them to [illegible] l better.

C. S. G[illegible] [illegible] paper on "Early [illegible]" [illegible] Ramayya seconded [illegible] [illegible]

(1) Female Education; (2) Abolition of early marriages; (3) Abolition of enforced widowhood; and (4) Abolition of those distinctions which, without the slightest warrant of the Shastras, keep asunder members of the same caste.—As to female education, the speaker remarked that there could not be two opinions *on its manifold advantages. It was obvious that their girls* would be the better for education—would become fitting companions to their husbands, and better mothers, and would manage their households better. The greatest advantage of female education was, that it could smooth the way for all other reforms.—He spoke next of early marriage, and said that it was the bane and curse of society. Especially it was a bane to the Brahmins. This practice was one great reason why the Brahmins of the present day were such weak specimens of humanity. He believed that Manu enjoined that a man of thirty should marry a girl of sixteen, or a youth of eighteen, a girl of eight. There was a prophecy in the Sanskrit books that at the end of Kali Yuga (the present, the black age) the human race would dwindle to the size of a thumb. He might say—and say with truth—that early marriage was the Kali in question. —The Chairman then referred to enforced widowhood, and said that it was unquestionably productive of much misery. Early widowhood was the result of early marriages, for which the contracting parties were by no means responsible.—He next spoke of inter-marriages. He pointed out the disadvantages of the practice, by which members of one and the same caste were debarred from freely mixing with one another. This practice was bad, inasmuch as it weakened them through lack of union and sympathy; and also by limiting the matrimonial choice within a very narrow circle of relatives. He appealed to the graduates to sincerely work for the cause of social reform. Hitherto they had done little. There were no doubt a few solitary reformers—rather lovers of reform—who were really earnest; but no appreciable benefit accrued to society. He sincerely hoped and prayed that that day would mark an important era in the history of social reform. He entreated his hearers once more to push on the work of social reform, and to co-operate for the attainment of permanent public good in that direction.

Mr. P. Ranganadha, M.A., then proposed: "That in the opinion of this meeting it is necessary and desirable that each graduate should promote female education to the utmost of his ability, among the members of his own family and of the community in general." In doing so, he said that though they might acquire wealth, political power, fame, and though they might go on *multiplying their schools and colleges,—they might*

do all this and more, but he would assure them that they would fail to make their lives happy if the women of their country were not educated, to sympathise with them and to share their joys and woes in life He would ask the graduates to work unitedly and systematically

Mr V Bashyam Iyengar seconded the proposition which was carried unanimously

The Hon S Subramaniam Iyer then moved ' That in the opinion of this meeting it is necessary and desirable that each graduate should do his best to prevent the marriage of boys under sixteen and of girls under ten both in his family and the community in general " He hoped that that meeting would result in the formation of an association earnestly bent on doing good work in the matter of social reform They did not meet there to bring about any political reforms, and he thought there was something very befitting in graduates being called upon to club together for bringing about social reforms It was his own impression, after inquiry that the custom of early marriage had been more prevalent for the last thirty or forty years and that they would not be hurting any religious feelings in trying to bring about a better state of things There was nothing in the Shastras which encouraged the gift of a girl not over ten, and hence he was sure that the graduates had their ground quite clear He was strongly of opinion that they should not go against their national customs and the teachings of their national literature in attempting any social reform for any reform undertaken in that spirit would be unsuccessful In support of his remarks he read an extract from Professor Max Muller's writings The time to put themselves forward as educators of society had come and they must rise equal to the occasion He thought it was a duty of the graduates to find out what the Shastras were at one time, and how were they modified, such knowledge would enable them to grapple with the evil better

Mr C S Gopala Chari seconded the resolution, and read an interesting paper on "E [illegible] ,

Mr Ramayya conten [illegible] n were not able to unders [illegible] ,
[illegible] y useful in remedying [illegible] e be at least fifteen [illegible] the mover meant by the original proposition was that the betrothal of the marriage, not the consummation, should not take place earlier than ten It was most deplorable at present that young girls of five and six years old should marry and become widows at ten The limit of age was reasonably fixed. They must be content with

humble reforms. For his own part he was dead against legislation in the matter of social reform. According to rational principles such reforms should not be introduced by the intervention of Government. When once they asked for legislation, there was no saying where the line would be drawn or where the legislation would end. He fully sympathised with the previous speaker, and hoped that effect would be given, ere long, to what he had said. In conclusion he expressed a hope that the Conference would be held at the same place every year.—Mr. Nagojee Row spoke against the amendment and promised to the meeting the support of the Rajahmundry graduates. After a short discussion, the amendment was put to the vote and lost against a large majority. Mr. C. V. Sundram Sastry pointed out the ambiguity in the words "do his best" in the original proposition, and proposed to substitute the words "that each graduate should pledge himself to carry out the same."

Mr. A. Ramachendra Iyer said that Mr. Sundram Sastry's amendment implied that the graduates were a set of insincere persons. He had much confidence in the good sense of his fellow-graduates, and was sure that they would earnestly push on those reforms. They were not a body of legislators to force laws on their fellow-graduates; and the speaker hoped that they would honestly endeavour to discourage early marriages. The graduates were not all free-agents in social matters; and Mr. Sundram Sastry's amendment would only mean that they (the graduates) should cut themselves off from the circle of those that were near and dear to them..

Messrs. Nagojee Row, Bashyam Iyengar, Balajee Row and G. Subramanian Iyer spoke against the amendment, and it was lost.

The original proposition was put to the vote and carried amidst applause. The meeting was then adjourned to 5 p.m. on January 1.

The attendance on the next day was as large as on the previous occasion. Mr. S. Seshayya proposed: "That all graduates should do their utmost to reduce expenditure on marriages and other ceremonies in their own family, and induce others to do the same."

Mr. Nagojee Row seconded, and Mr. Narasinga Row (who read a paper on "Marriage expenses") supported Mr. Seshayya, the proposition being carried *nem. con.*

After some discussion a Resolution was passed as follows:—

"That in the opinion of this meeting it is necessary and desirable that the movement for the marriage of child widows should be supported and encouraged, and that graduates should

gnify in writing their approval of it and their willingness to ive support to it as far as circumstances will permit, with a iew to the same being published"

This was succeeded by the following Resolutions —

"That each graduate should communicate to the chairman the extent of his support"

"That all graduates be invited to express their views in regard to Mr Malabari's document on infant marriage and enforced widowhood"

"That an Association be formed of graduates and other well wishers for the promotion of these objects"

"That the following gentlemen do form themselves into a working Committee with power to add to their number, to carry out the foregoing resolutions Messrs T Gopal Rao, P Ranganadham Mudeliar and G Subramaniam Iyer S Rama sawmy Mudeliar M A, B L B Hanumanta Rao R Ragunatha Rao, P Chentsal Rao, K Verasalingam Puntulu A Rama chendra Iyer, S Seshayya and the Hon S Subramaniam Iyer"

The proceedings closed with votes of thanks to the Chairman and to Dr Duncan for the use of the Hall We hope to be informed of the proceedings of this practical Association which may prove very useful in regard to the improvement of social customs

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SOCIAL REFORM IN INDIA A SUGGESTION

I think that every Indian who loves his country and fee for its present condition will be rejoiced to see that Mr Malab is in right earnest about his work, and that the Notes he wr some time ago on "Infant Marriage and Forced Widowhoo are not simply the outcome of an empty zeal, such as o manifests itself in our countrymen He really feels for sufferings of those whose miserable condition he has graphically and pathetically depicted in his Notes, an the *Journal* of the last month his prospectus has appear "An Association for Practical Reform," subject to the su tions and considerations of Indians who take any inter social matters While I differ from Mr Malabari in c points—and this difference I have expressed in a number of this *Journal*—I desire to express my heartfelt

tude and admiration for the impulse he has once more given to our social movement—awakening many a thinking Indian in regard to questions pressing for solution. Much ingenuity has not unfrequently been brought into play respecting questions of marriage and other social customs; many a barren speculation has been ventured, but always without much result. Mr. Malabari is a practical man, and, being discontented with mere talk, proposes some measures of practical Reform.

He suggests that Committees be formed in different parts of India, having both deliberative and executive functions, "working on principles of self-help," and including among many other items of their work: (1) a system of home education for native children; (2) improvement in the marriage customs; (3) encouragement of remarriage and inter-marriage; (4) discouragement of polygamy and ill-treatment of widows; (5) curtailment of expenses on foolish customs. The plan of work that he suggests is divided under two heads: (1) the forming of central and local Committees for discussing and deciding social questions; (2) the collecting of funds for publishing cheap tracts and books in the Vernaculars, interpreting scriptural authorities, sending out preachers, &c. He goes on further as to the rules of membership, &c.; but the most important part of his scheme is what I have just given.

Now, anyone conversant with the periodic discharges of Indian energy, will assuredly find no novelty in this scheme. A similar scheme, in a greatly modified form, which I shall presently commend to Mr. Malabari's consideration, was proposed in the beginning of the last year by Pandit Pran Nath, President of the Kashmeeri National Club, Lucknow. The credit which Mr. Malabari deserves, and justly deserves, is not, in my opinion, so much for the originality of the scheme, as for the moral courage and zeal with which he has grasped an old scheme and recast it for the fresh consideration of his countrymen. But the very fact that the scheme is an old one, raises in our minds a suspicion that if as an old scheme it has often been tried and failed, what warrant there is this time of its success?

It would, doubtless, be a happy day for India if central Committees were formed in different centres, and local Committees all over the country, discussing and deciding social questions, representing the nervous centres of our social organism, and sustaining, controlling, regulating all the activities of our social life. But the state of things, alas! is quite different. One of the greatest misfortunes of my country compels me to differ from Mr. Malabari on one of his most important suggestions, *i.e.*, the formation of Central Committees for carrying on the business of Social Reform. That misfortune

the conflict of castes There are, as everyone knows, so any castes and sub castes in India, with so many prejudices clinging to each of them, that the scheme of organizing an International Committee of Social Reform in Indian society may find a suitable place in a Platonic reverie, but is certainly an illusion which comes in the way of a practical reformer With this suggestion several other of Mr Malabari's suggestions must stand or fall On what principle these Reform Committees will be able to work efficaciously, I fail to see In the first place, the difference of religion and nationality will prevent the diverse sections of Indian society from coming together for the formation of such Committees In the second place, the reform which suits one class will not suit another Considering, then, the extreme difficulty of organizing Central Committees, or, rather, International Associations for Social Reform, it is an utter impossibility that such Committees should discharge the functions assigned to them by Mr Malabari as the improvement of marriage customs encouragement of widow remarriage and international marriage, discouragement of polygamy, &c

But one suggestion of Mr Malabari's, I think is most fertile, and most worthy of the consideration of thoughtful Indians, and that suggestion alone, if properly developed and worked out, is, in my opinion quite capable of doing all what he so earnestly desires Mr Malabari feels the necessity of "a system of home education for children, supplementing the instruction given at school and bearing specially on domestic and kindred subjects" In this suggestion Mr Malabari has, doubtless, struck the right chord of most of our difficulties and misfortunes Nothing can be more alarming and more pitiable than the state of the early education of Indian boys and girls Public schools cannot meet that difficulty In some parts o India children are altogether left to the mercy of profession tutors not unfrequently of loose character They remain und such tutors till the age of 13 or 14 The subject of the tutor system is of a very painful interest, but this is not the place dwell upon the vices of that system The one thing wh makes it a matter of pressing necessity to do something specting the early education of Native children is the dream which the school instruction presents to, and the aversion it produces in, young minds It is a law of our nature, the recollection of a thing or place which has given us pa any time, always produces painful feelings in us, whil recollection of a thing place associated with some incident of our life produces the opposite effect Applyin principle to the education of our children, we can well ant the result in their after lives, of an education which ha

always associated with pain. When a boy is prevented from indulging in any play whatever, when all his energies are crushed and he is commanded to be always at his books, when in the school he is taught books which can never be congenial to a young mind, and has to cram up dead and dry formulas without at all understanding what they mean, then does it need any prophet's eye to foresee the disastrous consequences of such an education? Can one, to whom the acquisition of knowledge in early years has been the one source of unfailing misery, be expected to continue studies after the school-life has come to a close? Besides producing aversion towards knowledge, the early education of our children produces another effect of a far more disastrous kind. It tells upon their health. Many an Indian parent is haunted by the superstition that the best behaved and best disciplined child is one who always reads and never plays. Hence, in India, we have no healthy games and sports, such as English children have. Every kind of physical exercise is discouraged. Sedentary habits, on the other hand, are encouraged by parents and by society. This is one of the chief causes of the weakness and the unhealthiness of many of our educated youths. The prevailing shortsightedness among our school-taught young men may be traced to this cause. The three great Indians of this century have died, within a short period, in the full vigour of their lives; and the likelihood is that their constitutions could not bear the excessive mental strains to which they had been subjected. Then, again, the moral and religious education of children is as indispensable as anything else. But the principle of religious neutrality in public schools is founded on good reasons. The diversity of castes and religions in India makes the introduction of religious teaching in schools impossible. Much more could be said about the faulty early education of our children, but this is quite enough for the present purpose.

Now how is the difficulty to be met? Mr. Malabari has ost wisely made us alive to this great defect in our social stem, and he suggests "a system of home education for ative children, bearing specially on domestic and kindred bjects." Such a system involves a good many things. I ink it includes the founding of such primary schools as may able to meet all the defects of the early education of Native ldren. It ought to be the earnest endeavour of every Indian put his shoulder to the wheel in carrying out this scheme, preserving the soft and plastic faculties of children from g twisted, stunted and withered. Mr. Malabari thinks of work being carried on by the Committees organized for al Reform. To me his suggestion seems most reasonable.

o better and more hopeful work can fall to the lot of these ommittees than that of Education And here I shall venture very modest suggestion with regard to Mr Malabari s scheme

We know how deep rooted are the social prejudices of our countrymen how hard and painful has been the struggle of our Reformers against the vices and the vanities of their age But we also know how gradually and imperceptibly have melted away many of our prejudices beneath the dissolving agencies of thought and change how silently but surely many old antiquated notions of our countrymen have disappeared in the blaze of day how English education has stirred Indian society to its very depths how it has revolutionized Indian thought Indifference is now sometimes shown to the most deeply cherished superstitions of caste—the effect of English education That this change which under the influence of Western education has gone so far will go no farther may be the opinion of some desponding pessimist but can find no countenance from the hopeful worker who believes in the beneficence of the mysterious Divinity that shapes our ends rough hew them how we will."

But it may be asked Will education succeed in working all reform in India and slow as the work of education is sure to be should the educated Indians let social customs alone to be reformed by this slow process Yes in my opinion I may be mistaken but it seems to me that if the educational system of Native children be only set on a better footing every kind of reform will be brought about insensibly Men everywhere are guided by opinion and education is the great moulder of opinion By changing opinion we can succeed in striking at the very root of our social customs but by removing the customs only we remove the external shell though the evil remains Can it be expected that a generation of young men bred and trained up in the principles of liberal education will still cling to from which all life has fled and follow customs which all harmonise with its mode of feeling and thought not Well if the Committees of which Mr Malabari devote themselves altogether to the work of diffusing of knowledge by founding schools and promoting on principles which may suit the wants of our and leave marriage and inter marriage to the can the real reform be wrought in the country these Committees only Educational Committees will be offered in the execution of their handful of English educated men—And the old school would say—will plans of Social Reform. But the sure to be infinitely enlarged if

only undertakes to form Committees of Educational Reform. No doubt both mean really the same thing—the one reform is sure to lead to the other. But, however, they are not the same to the ignorant masses of our country. If the help of the people is wanted—and I think that in a gigantic scheme such as this it is indispensable for the successful carrying out of this scheme—then to me it seems most expedient to let our social customs alone for the time being, and devote all our energies to regenerating the Educational system of our country. And with regard to this point, Mr. Malabari has suggested a very practical plan of collecting funds for the publication of cheap tracts and books, &c., for the use of young boys and girls. There is a great want at present of good and useful books, in the Vernaculars, for the use of our children and our zenanas. No doubt, if Mr. Malabari's scheme succeeds in setting the education of young boys and girls on a better footing, and in purifying and enriching our Vernacular literature by the publication of such moral books and tracts as may be suited to the tastes of ladies and children, Indian society will be immensely benefited.

In conclusion, I express my heartiest thanks to Mr. Malabari for his disinterested labours, and my warmest sympathy with him in the noble cause he is so energetically and so devotedly urging. I wish him all success in his earnest endeavours, and hope that every Indian, who at all cares for his country, will, "while it is day," lend his assistance to Mr. Malabari in carrying out at any rate the educational portion of his patriotic scheme.

P. Bishan Narayan Dar.

London.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

III.—GUY'S HOSPITAL.

On 8th January I went from Notting Hill Gate by the underground railway to the Monument Station, on a visit to Guy's Hospital. I crossed the well-known London Bridge, upon which vast traffic was passing, causing fearful noise, and close by the Bridge I found St. Thomas Street, where the Hospital is situated. Doctor Hale White, a friend of mine, who is connected with the Hospital, kindly showed me over it. First of all we passed through some wards which were full of men patients, suffering from many kinds of illness; they looked cheerful and in good spirits; some of them were reading

ewspapers or books The female wards are of the same kind, was amused very much to see a little girl who was combing he hair of a doll in her bed It shows that children are very well provided with things which are dear to them Some of the wards were decorated with flowers The sisters (ladies who act as nurses) were busy in their solemn duties of taking care of their helpless patients My countrymen of India will be surprised to hear that in England ladies often go to visit hospitals and such other places and take with them flowers and other things for the sick, and have pleasant conversations with them In India neither women nor men go to such places They would be afraid of bringing back some disease with them In former times we used not to have regular hospitals in our country, and the science of surgery was not known then The dissection of the body was never dreamed of Mr Meadows Taylor furnishes us with an interesting account in his *History*, of a Medical College which was created in 1835 in Calcutta by Lord William Bentinck then the Governor General of India, and since that time many regular institutions for medical purposes have been established which is indeed a great boon for us, under the English Government Mr Taylor says, "Except the ancient Hindu Grecian and Arabian systems no means of medical instruction existed in India Of surgery as based on anatomy there was profound ignorance, and th village barber was the usual operator as surgeon in case o wounds or hurts while those who had traditional knowledg of simples were the physicians Now however the who range of European medical science surgery and anatomy w opened to the pupils, who became at once very numerous a the blessings of true medical instruction have since been wi extended"

The following few lines will give the history of Th Guy, the founder of the Hospital

He was born in the year 1645, and his father died wh was a child In the year 1660 Guy was apprenticed t John Clarke a bookseller, and eight years after he bec freeman of London The largest capital Guy had in th was £200 (Rs 2,000), with which he started busine bookseller His wealth increased every day, and in c time he acquired a considerable amount This immense raised Guy to the highest reputation, rank, and po He was offered the office of Sheriff of London but he fine and declined to serve In 1695 he enjoyed th dignity entered Parliament as a member for Tamw he sat in Parliament till the first year of Queen Ann Thomas Guy died, after a long life of 80 year

The Hospital was founded after his name in 1722, with a sum given, secured by his will, amounting to £250,000 (Rupees 250,000,0), and it was opened a few days before his death.

Guy made many gifts for charitable purposes, which rendered him ever memorable in the history of this country. His statue was put up by his admirers in the front square of the Hospital building, and there it still stands.

The Hospital has 695 beds, and contains many wards, operating theatres, &c.; the school connected with the Hospital consists of museum, lecture theatres, class-rooms, and library. A prospectus for particulars can be obtained from the Secretary of Guy's Hospital. It is one of the best known medical schools in Europe, and students from all parts of the world attend it.

London. VERITAS.

THE BOMBAY HOSPITAL FOR ANIMALS.

AN interesting ceremony took place at Parel, Bombay, on December 10th, in connection with the opening, by Lord Dufferin, of the Bai Sakarbai Dinshaw Petit Hospital, a Hospital for Animals. A large number of distinguished visitors were present on the occasion.

The proceedings began by the reading of a statement by Mr. K. M. Shroff, Secretary of the Bombay Society for the Prevention of Cruelty to Animals, giving an account of the origin of the institution. Its object is to give curative treatment gratis mainly to the suffering bullocks belonging to poor cartmen, levying on them a small fee for the feeding during treatment. The chief promoter of the Hospital is Mr. Dinshaw Manekjee Petit, who lately purchased, for the sum of Rs. 45,000, the large estate and the spacious bungalow in which the work has been started. In consideration of this gentleman's liberality, the Hospital has been named after his wife. A Veterinary College has been established on the same estate by the co-operation of the Government, and excellent arrangements for stabling the sick horses and cattle have been made. Mr. Justice Bayly addressed Lord and Lady Dufferin on behalf of the Committee; and he referred to the efforts of Mr. K. Kabrajee, who was formerly Hon. Sec. of the Society (which was originated chiefly by Mr. Lee-Warner), and also to the very zealous exertions of the present Hon. Sec., Mr. K. M. Shroff, in collecting funds for the Hospital.

Lord Dufferin, declaring the Hospital open, expressed his pleasure in being present on the occasion, and his interest in the history of the rise and progress of the institution His Excellency added ' The object is a most noble one, and I am certain that from day to day as the progress of civilization advances mankind at large will be more and more inclined to follow that noble example which was first set to them in the Peninsula of India, of regarding with mercy and compassion all those domestic animals which minister to their wants The Viceroy and Lady Dufferin, and the Governor of Bombay, with members of the Committee then inspected the Hospital buildings, after which Mr Dinshaw Maneckjee Petit thanked His Excellency for performing the opening ceremony A Hindu custom was observed as an augury of success and prosperity to the institution which struck the Vice regal party by its quaintness The posts on both sides of the entrance were masked with gungoo and turmeric the deep red and yellow scoring the timber in alternate lines On the ground round the base of the pillars new laid eggs were broken, and to conclude the rite cocoa nuts were cracked against the wood, and their milk was sprinkled on the floor amidst the shells in the husk The same ceremony was gone through in the bullock sheds Before their Excellencies left trays of flowers were brought forward and the whole party were decorated by rich, sweet-scented garlands Amid loud cheers and the performance of the National Anthem, the visit closed

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MAHARANI'S GIRLS' SCHOOL, MYSORE.

We have pleasure in calling attention again to the excellent School for Girls founded in 1881 at Mysore by H H the Maharaja, by the advice and co operation of the late Dewan M Rangacharlu Its object is to provide sound education for Brahmin and other high caste girls, and it seems to be well appreciated The Principal of the School is a graduate of the Madras University, who is assisted by

several capable teachers. Two Brahmin women are on the teaching staff, and music and needlework are undertaken by some Convent sisters; but it is to be wished that female teachers only could be employed for the higher classes, so as to enable the girls to remain longer at school. The teaching appears to be thorough, and the good discipline renders the pupils obedient and cheerful. The subjects of instruction are Canarese and English Reading, Writing, and Dictation; Sanskrit, Arithmetic, Geography, Hygiene, Drawing, English and Carnatic Music, and Needlework. The School is located in a magnificent building, which forms part of the Jaggum Mohan Palace of the Maharaja, in the middle of the town, but airy and healthy. There are over 300 on the rolls. It is an important point that a plan of Home Teaching has been established in connection with the School, to continue education at home after the school course has been closed.

We have lately received from Mr. Narasim Aiengar, who takes a zealous interest in the progress of the School, the following extract from the Visitor's Book, written by M. P. Arunachalam (M.A. Cantab.), of Ceylon. Other visitors have from time to time expressed themselves very favourably as to the efficiency of the Institution:

"25th December, 1884.

"It has given Mrs. Arunachalam and myself great pleasure to visit the Maharani's Girls' School, which has interested us far more than anything we have seen in the Province. Our visit to the school was unfortunately very hurried; but we saw enough to be impressed with the excellence of the work done, and with the rich promise of the Institution for future good. It was a novelty to us to see so many hundreds of girls of good family assembled at school. We have seen only one other institution in India which reaches girls of this class—the College recently established at Poona by the public-spirited and enlightened citizens of that town. But that is in its infancy, and not to be compared either in size, efficiency, or achievements with the Maharani's school. The success of this school seems partly due to the cautious conservative spirit in which it is managed. I trust that, proceeding on the same lines, it will in time train up girls to the B.A. standard, as attained by the Bethune School at Calcutta, but preserving more successfully than that school all that is precious in our national life. To keep girls here until they near that standard—I trust serious

forts will be made, by giving special inducements (if neces-ary, in the way of scholarships) and other facilities to girls to ontinue their education, now unfortunately cut short before hey reach their teens—female teachers for the higher classes will, I think, become necessary They might be obtained either from England, or from the Bethune School at Calcutta, or the Normal School at Poona *

"Two points in the curriculum of the school struck us in our hurried visit as almost unique in India The musical education of the girls was excellent even in the lower classes It was quite a pleasant surprise to us to see the girls of good family sing and play well Such accomplishments have hitherto in the greater part of India been confined to Nautch girls, and have acquired a bad name This school deserves credit if only for overcoming that foolish prejudice, and introducing into Hindu homes the pure pleasures of music Hygiene, too, appeared to be carefully taught a most valuable but much neglected part of education I have known men who have taken distinguished degrees at Cambridge and Oxford so ignorant of the elementary laws of health that they have irreparably injured their constitutions and ruined their prospects in life while reading for their triposes Such ignorance is even more common and disastrous among our educated classes, a fact brought home to us constantly by the premature deaths of our ablest men throughout India in what should be the prime of life The teaching of Hygiene in this school is a very healthy sign of the times, and shows that the managers will not allow the ornamental to override the useful (as has been the case with most systems of education that the world has known), and that they realise the vast importance of such knowledge to the mothers of India I trust that the girls, while learning here to appreciate the valu of many of our customs, which, based on reason, received fro our ancestors a religious sanction in order that they might b more binding on the masses, will also learn to see the harmfu ness of many other customs that have slowly but surely sapp our national life and degraded us in the scale of nations C downfall seems a sort of Nemesis to us men for neglecting women If we are to rise we must raise them first W educated Hindu has not felt himself almost powerless for g in the presence of a dead wall of ignorance and prejudice am the women of his family? The education of boys is hard such consequence to the State as the education of girls while the former means the education of an individual latter means the education of a whole family The Mal will earn a distinguished place in the roll of India's benef

* Or the Government Female Normal School, Madras —Ed

by the great work which she has inaugurated here, and which is being carried out zealously and vigorously by her officers.

"I have been asked for suggestions, but feel incompetent to offer any as I have seen little of the work of the school. I would venture, however, to suggest (in addition to what I have already said about the advisability of providing for the elder girls continuing their education) that the *Kindergarten* system be introduced into the lower classes of the school. I have seen it work admirably in Europe and even in India, *e.g.* at the Normal School at Poona. It would train the girls from their earliest years to order, tidiness, and harmonious co-operation (qualities painfully deficient in our women, not to speak of our men), while giving the children that amusement and recreation which they require. I would suggest also that attention be paid to physical exercise. It is possible to adapt our gymnastic exercises to the capacities of our girls. The exercises that are in use in English Girls' Schools might be adopted, or, better still, games such as lawn tennis should be encouraged and prizes given for proficiency. Physical education should be as important a part of the curriculum as mental. I have always felt that the superiority of Englishmen to most modern nations is due in a great measure to the important place assigned to physical education in their schools and colleges. It would be advantageous too if some practical instruction were given in household duties to the girls. There is a tendency in mere book-learning, especially when it is of limited extent as in this school, to develope a contempt for manual work. If such a tendency be not checked I fear these girls will make poor wives and mothers, and become plagues rather than the blessings we wish them to be, and female education will thus be discredited among the conservative sections of the community, who are only too ready to find fault.

"Mrs. Arunachalam and myself are very much indebted to Mr. Narasim Aiyengar, Mr. Chidambara Iyer, and the teachers of the school, for the opportunity we have had of inspecting it, and we shall carry away most pleasant recollections of the bright little faces we have seen, and of the zeal of all connected with the education of these girls, in whom, as mothers of the next generation, the destinies of the kingdom of Mysore, and perhaps other parts of India, are centred.

"(Signed) P. Arunachalam,

"Ceylon, C.S.,

"*M.A. Cantab.; Barrister-at-law, Lincoln's Inn.*"

TRAVANCORE

The following address was made by His Highness the Maharaja of Travancore at the opening of the first cotton mill erected in his territory

"The occasion which has brought us here to day will mark an era in the industrial history of Travancore Where a few months back, the wind rustled through the feathery foliage of cocoanut palms, and cattle browsed in the scrubby underwood, is now heard the throb and thumping of a 200 horse power steam engine and seen the restless activity of 11,000 spindles and their connecting machinery and the bustle of 400 workmen Once within the precincts of this factory, one feels as if no longer in Travancore, but suddenly transported to the busiest part of Bombay or Calcutta, excepting in the cheering fact of so many Malayali faces around him Industry is as essential to the health of the body politic as exercise is to the physical body, and just as the standard of exercise suited to childhood is insufficient during manhood, the industrial status of a primitive Society becomes out of date in a developed stage of growth In natural intelligence, in keenness of discrimination, in patience and hardihood, in the facility to learn anything new, and in orderly behaviour, I can safely say that my countrymen are behind none in the world The backwardness of industry among them is, I think, traceable mainly to their over contentedness, and to the limitedness of their aspirations But these are wearing away, as they inevitably must, under surrounding and ever growing influences It is incumbent on the State and on the leaders of the community to help the healthy growth of these awakenings, and to guide them into right paths Bearing this in view, I foreshadowed the steady aim of my Government in this direction in the few words I had occasion to speak, while on a visit to the Alliance Mill at Bombay about three years ago It is very gratifying to me, and to all concerned that we have been able to carry out our intentions to an appreciable extent" His Highness concluded by expressing the hope that the mill will "live long and prosperously, and be the precursor of many such useful institutions in this most interesting land"

The latest Report on the administration of Travanco

shows that various reforms are being carried out in that State. The Police are more efficient, justice is more speedily administered, irrigation and other public works are developing, and education is being steadily encouraged. The English Girls' School at Trevandrum, under Miss Blandford, is a very useful institution. It is encouraging to find that in the pass lists of the last Special Upper Primary School Test, the name appears of a Nair girl, aged 14, a pupil of that School, the first girl who has presented herself for that Examination in Travancore. The Report for 1882-83 closes with an account of the ceremonies connected with the presentation, in 1883, of the Insignia of the "Star of India" to the Maharaja at Madras by His Excellency the Governor, His Highness having been previously nominated to this honour by Her Majesty the Queen-Empress.

MEDICAL WOMEN FOR INDIA.

We have received the First Annual Report of the Medical Women for India Fund, with Statement of Accounts, to December 31st, 1884. It begins by rehearsing the following objects of the institution, as settled at the Meeting held at Bombay, March 29th, 1883: 1. Bringing out women doctors from England. 2. Medical education of female students through the Grant Medical College. 3. A *Hospital for* women and children under women doctors. 4. A Dispensary *ditto*. The Report shows that "fair beginnings" have been made in the attainment of all these objects. Miss Pechey, M.D., arrived in Bombay in December, 1883, as senior medical officer of the Association, and Miss Ellaby, M.D., as her junior, in November, 1884. These ladies carry on private medical practice in Bombay, and besides, attend the Jaffir Suliman Dispensary, which was opened in a temporary structure, through the liberality of Mrs. Hadjee Cureem Mahomed Suliman, on July 7th, 1884. On November 22nd, 1883, H.R.H. the Duke of Connaught laid the corner-stone of a Hospital for Women and Children, named after its

benevolent founder, Mr Pestonjee Hormusjee Cama upon ground which was the gift of Government As it will take two years to complete the building the Committee have engaged two bungalows for a temporary Hospital which will shortly be opened The Report also mentions that twelve female students have taken advantage of the opening of the Grant Medical College to women, and have completed their first year in a satisfactory manner

The Medical Report of the Dispensary signed by Dr Edith Pechey M D states that on July 7th the day of its opening nine patients presented themselves, and by the end of the week the numbers had increased to such an extent that it was computed that the crowd asking for admission must have numbered over 300 It was therefore necessary to avoid clamour and confusion to restrict the number each morning to 100 The admission was arranged by tickets given out each day During the five months that the Dispensary has been open 1,961 women and 857 children—in all 2 818 patients—have been under treatment for a longer or shorter period As Miss Ellaby M D now assists Miss Pechey, there has been no restriction since the new year on the number of patients to be admitted The nationality of the patients is given as follows Jews, 81 Mussulmans 1 246, Hindoos 767 Goanese 225, Parsees 453, Europeans 37 The catalogue of diseases includes a very large variety of medical and surgical cases It is evident that the Dispensary answers to a real want The new building opened by Lord Dufferin is much more adapted than the temporary one for the work of the institution, but until Hospital accommodation is provided, it will not be possible that all possible good can be done as many cases that are treated at the Dispensary demand the constant attendance which only a Hospital can afford The current expenses of the Dispensary, other than the salaries of the lady doctors are paid out of a monthly grant of Rs 500 generously promised for three years by the Bombay Municipal Corporation

The Committee are to be congratulated on the remarkable success which through their unremitting exertions and the very liberal co operation of wealthy residents of Bombay, has been attained in less than two years in regard to their important aims.

INDIAN INTELLIGENCE.

The Bombay Factory Commission has issued its Repo which deals fully with the matters submitted for its conside tion. The Commissioners recommend that whatever chang are made the law should be similar throughout India, inste of being confined to the Bombay Presidency. They insist o the need of improved sanitary arrangements, and give the opinion that plans for mills to be erected should be prepared b a Committee appointed for that purpose. With regard to hour of work, they consider that no interference is needed for adul males. The Commissioners fix upon nine years as the age below which children should not be admitted to work in factories, and they suggest that the limit should be gradually raised to ten. The limit of the age of children is raised from twelve to thirteen, after which the child is to be looked upon as an adult. The hours of work for children are to be from 7 a.m. to 5 p.m., with an hour for rest and meals. With respect to women, it is proposed that they should not work before 6 a.m. or after 6 p.m., and that they should also have one hour for rest and meals. One day's rest in the week is urged to be necessary.

A Meeting has been held at Calcutta, under the presidency of the Lieut.-Governor, to consider the question of a memorial to the late Kristodas Pal. Over 2,000 persons, representing all sections of the community, attended. His portrait had been placed at the back of the platform. The speeches made on the occasion were earnest and stirring, and the characteristics of Kristodas Pal's public life were vividly brought forward. The memorial resolved on was an Eye Infirmary, which was felt to be a fitting memento of one who had laboured unremittingly for the relief of suffering.

Nawab Abdul Luteef, Khan Bahadur, Suburban Police Magistrate, has retired from the service of Government after a course of nearly thirty-six years. He has at different times been a Justice of the Peace, a Municipal Commissioner, and a Member of the Legislative Council, and is a prominent member of the Mahomedan community.

Among the gentlemen who have lately received the honour being made Companions of the Order of the Indian Empire, e are glad to observe the names of Rev. K. M. Banerji, a

[illegible]enior Fellow and an Hon Doctor of Laws of the Calcutta [illegible]niversity, and a Municipal Commissioner of the Town of [illegible]alcutta, and Rao Sahib Mahipatram Rupram Nilkanth, Prin[illegible]ipal of the Ahmedabad Training College

The Hon W W Hunter presided at the Anniversary Meeting of the Sobha Bazaar Debating Club at Calcutta, at which Mr N Ghose read a Paper on Social and Domestic Reforms Dr Hunter said that the discussion which followed the paper had shown practical unanimity on two points first that a reform in the position of Hindu women had become an urgent necessity, secondly, that that reform cannot be effected by legislative intervention or by official interference from without "Get public opinion," he said, "on your side and custom will soon grow out of public opinion He dwelt on the necessity of education for women and of providing a suitable literature for them He also urged that the Society should translate standard Indian books for the benefit of English people

We have much pleasure in stating that Mr Jagadish Chunder Bose B A Cantab has been [illegible]ppointed Professor of Physical Science in the Presidency College, Calcutta

We have received a Gujerati song, called Garbi, composed by Mr K N Kabraji (the harmony arranged by Mr P de Silva), which was sung by a choir of 100 young native ladies on the day of Lord Ripon's departure from India The girls were mostly from among the pupils of the Sir Jamsetjee [illegible] School, and those of the Parsee Girls' School Association. The[illegible] were assisted by about 20 well known young ladies from P[illegible] families Khan Bahadur M C Murzban had specially erected [illegible] small pavilion on the Esplanade main road opposite the Queen[illegible] statue The carriage containing the Marquis of Ripon [illegible] the Governor, and that with the Marchioness of Ripon [illegible] Miss Fergusson, pulled up, by previous arrangement, [illegible] of the pavilion The choir of young ladies then sang [illegible] to a harmonium accompaniment During the sin[illegible] Garbi they beat time with their hands in native fa[illegible] regularity and precision The performance [illegible] minutes, and it concluded with a verse from [illegible] translation of the National Anthem translated [illegible] Kabraji, who was specially introduced by the [illegible] Marquis of Ripon Some bouquets and garlan[illegible] to all the party by the superintendent of [illegible] Schools, and by the head mistress of the [illegible]

as the procession left, the girls strewed the ground with flowers from their platform.

An Urdu newspaper, the *[illegible]*, published at Meerut, contains an account of a meeting held on January 4th, by the arrangement of Pundit Ram Pershad, pleader, at Boodhana, which was attended by all the gentlemen of the town and the [illegible] of the *[illegible]*. After the recitation of some hymns in Sanskrit, the object of the meeting was explained; namely, to form a *[illegible]* (a religious instruction Society), to meet once or twice a month, and to start a monthly Journal for the benefit of the members. Two Pundits were appointed Patrons of the Society, and some of the members were requested to agree to deliver lectures on religious and moral subjects.

PERSONAL INTELLIGENCE.

The Examiners for the Boden Sanskrit Scholarship have provisionally elected (subject to receiving satisfactory proof of age) L. G. Bhadbhade, commoner of Balliol College, Oxford.

The following gentlemen were called to the Bar on January 27th: Kumar Shri Harbhamji Ravaji of Morvi, B.A. Cambridge (Lincoln's Inn); Khirode Behary Dutt, Calcutta University (Lincoln's Inn); Jijibhai Edalji Modi, B.A. Bombay University (Lincoln's Inn); Mohammed Rafique, B.A. Cambridge (Middle Temple); Jitendra Nath Palit, Campbell Foster prizeman, Common Law prizeman and scholar (Middle Temple); Mohamed Abdul Majid (Middle Temple).

Mr. Ardasir C. Homji, of Bombay, who is studying Engineering at the Hendon Institute, Sunderland, has been elected a Member of the Institution of Engineers and Shipbuilders.

Mr. Abu Reza has joined the Inner Temple.

Mr. P. V. Ramasawmi Raju, B.A., Tamil and Telugu Lecturer at University College, London, has been appointed lecturer at Oxford during this term to the Classes in connection with the Indian Civil Service.

Departure.—Mr. Mohamed Abdul Majid, for Allahabad.

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IN AID OF SOCIAL PROGRESS AND EDUCATION IN INDIA

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JOURNA

OF

THE NATIONA

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 172.—APRIL, 1885.

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE.
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 172 APRIL 1885

ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION

The Annual Meeting of the National Indian Association was held on Saturday afternoon, February 28th at the Society of Arts, and was numerously and influentially attended The Chair was taken by the Marquis of Ripon, K.G, G C S I and among those present were Lady Hobhouse, Sir Barrow Ellis, K C S I, Mrs Carmichael, Sir John Clark, Bart., General and Mrs Keatinge, General Macdonald, Mr and Mrs Jehanghier Readymoney, Arthur Brandreth, Esq, Mrs Monier Williams Dr K P Gupta, J B Knight, Esq C I E, Miss S D Collet, Mr and Mrs Fitch, W Martin Wood, Esq, Rev J E Carpenter, W Lant Carpenter, Esq, Mrs D P Cama Mr and Mrs M D Cama, Dr D N Roy, William Taylor Esq, James Cropper Esq, M P, C. R Lindsay, Esq, L [illegible] v James Long, John T [illegible] in India.

Mr Thomas H Thornton, C S I, moved the first Resolution, "That the Annual Report of the National Indian Association for 1884 be adopted and circulated" He said it would be a relief and a pleasure to some of those present to turn for a time from the strife of parties to the consideration of a policy on which all parties were agreed, the policy of promoting to the utmost the development of friendly relations and goodwill between the people of India and the people of England The Report was a

record of sincere efforts to bring about this object. It did not recount any startling achievement, but it recorded, what perhaps from some points of view might be better, a slow and steady advance towards a great end, and an advance made under circumstances of great difficulty and with very inadequate means. The first thought suggested by a perusal of the Report was that it was desirable to extend if possible the operations and influence of the Association to other provinces than those in which it already had branches. Those were Madras, Calcutta, and Bombay. The Branch at Madras was in a flourishing condition. That at Calcutta, after a period of quiescence, was enjoying renewed vigour, which he hoped would continue. There were no Branch Associations in either the North-West Provinces, with its 43 millions, or the Punjab, with its 19 millions, or in the Central Province, or in Oude, or in Scinde. In a country like India it was only in the Presidency towns that there was an intelligent class with leisure; and although officials were willing to assist in the work of the Association, yet they were an overworked and a transitory class, and in consequence it was exceedingly difficult to form and maintain with anything like vigour any philanthropic Associations, and especially Branch Associations of a parent Society 3,000 miles away. But although there might be difficulties in the way of establishing Branch Associations in these remote parts of India, some attempt should be made to establish agencies or representatives, honorary if possible, or perhaps paid, in order that they might aid in the circulation of the *Journal*, and also be furnished with and prepared to give information to any parents who were thinking of sending their sons to England for study and education.—A second thought suggested by the Report was that it was desirable that an effort should be made to extend the circulation of the *Journal* both in England and in India. In England perhaps it might be exposed for sale, and in India it might be circulated by means of agencies, and, if funds permitted, it might be translated into the vernacular, and circulated in that form.—The next subject of reflection suggested by the Report was the work of the Association in England—the work it did and the work it might do in offering advice and aid to natives of India, who were coming over every year in increasing numbers for education in England. How great and how important this work had become and was becoming might be seen by a reference to the very interesting statement contained in the January number of the *Journal*. From that statement it appeared that during the last 15 years as many as 700 native gentlemen had come from India to England for the purposes of study. The number coming was yearly increasing, and he was informed recently that not only did

adults come to England with this object, but that a good many youths and even boys were being sent to England to be trained for the Indian Civil Service Further, it appeared that even native ladies were being tempted to cross the sea for the benefit of education and of travel in Europe The gentlemen who came to England came from all parts of India, and belonged to all creeds and all castes, they included Mahomedans, Hindoos, Parsees, Sikhs and Buddhists It was believed that there were at present no fewer than 150 native gentlemen engaged in study in England at the present time Of these the majority, he believed about 100, made London their head quarters, many of them being engaged in the study of Law or of Medicine Some were at the

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young men should know, when they thought of sending their sons from India to England that there were friends in England ready to assist them in cases of need, and who could be referred to when matters of doubt or anxiety arose There were at present two Societies which included in their work this object of helping young men who came from India, this Association and the Northbrook Indian Society The latter had done good work in this respect, and he believed there were native gentlemen present who could testify to the great assistance they had derived from the good offices of Captain McNeile the Secretary The Society provided for those who could afford to subscribe to it a comfortable club, carried on at a moderate cost This Association had also done a vast amount of good in this respect But neither the Society nor this Association was as much enquired after nor rendered the amount of assistance that each would wish to give, and the reason was that their existence and their objects were not so generally known as they might be either in England or in India —The last point to be noticed was the financial position of the Association A small addition to the present limited income would enable the Association to extend the circulation of the *Journal* and to increase the number of those pleasant social gatherings, which had been conducted with such complete success

Sir George Campbell, M P, K C S I, said he had been somewhat shy of taking part in the proceedings of the various Indian Societies established in London because he had noticed

that political and class questions had cropped up, and had sometimes attained a prominence which he thought was scarcely right or desirable. But he had always thought that this Association, which was established for purely philanthropic and benevolent purposes, which owed its origin to the exertions of his late lamented friend, Miss Carpenter, fully justified the encomiums of Mr. Thornton. The questions taken up by this Association were questions of social reform, as distinct from what might be called personal or class questions; and in the promotion of social reform in India itself, and in facilitating the education of young men and women who came from India to this country, there was almost an illimitable field of doing good. Some cynical people had said that the only results of higher education had been that the Hindoos disbelieved in their own Gods and took to the consumption of alcoholic liquors. It must be admitted that there was some slight detraction from the advantages of education in the circumstances of India; but on the other hand he was quite sure we more than counteracted the evils which might creep in by work such as had been done by this Association, and by the promotion of those social reforms for which there was such an enormous field in India.—The objects of this Association were most excellent; and important as it was that assistance should be rendered to natives of India in England, it was an even more important result that the relations between England and India should be improved by extending the knowledge of India in England. We should never do justice to the people of India until the leaders of opinion in England thoroughly understand what India is, what its people are, what they are capable of, and what are the great problems which lie before them.—The Association had an immense field of usefulness before it in cooperating with all efforts made for advancing education and social reform in India. The promotion of friendly intercourse between the peoples of the two countries was a matter that had not been sufficiently attended to; and such intercourse had sometimes not been put upon a satisfactory footing. In times gone by there had been on the one hand an arrogation of superiority, and on the other an admission of inferiority which was hardly consistent with the dignity of educated and independent men; and sometimes the intercourse had been marred because natives of India who had received an English education conceived too high an opinion of the intellectual level which they had reached by means of that education. Amongst the methods by which the Association sought to attain its objects, he always thought highly of the provision of medical women for India. He was not in favour of what were called woman's rights, but he was

favour of woman's education and influence By means of ducation and usefulness women had a strong position in society, nd could immensely benefit their own sex He had always hought there was great scope for educated women particularly as medical practitioners, both in this country and in India, while in India this was especially the case owing to the social pecu liarities of the people, which we had not yet modified Medical men could not gain free access to families at times of illness, as in this country, and therefore medical women could render immense service in India He heartily seconded the motion, and expressed his best wishes for the future success of the Association

Mr MANCHERJEE M BHOWNAGGREE said he had great pleasure in giving his hearty support to the Resolution and in testifying his high appreciation of the beneficent work done by the Asso ciation silently and steadily during the last twelve months As one belonging to India he could not but express the con tinued obligation under which the people of India were placed by this Association He quite agreed with Mr Thornton, that there was too great a contrast between the supporters and the resources of the Association but all the more laudable there fore were the efforts made by the Committee The Branches in India did their work in a fairly satisfactory manner In England, but for the Association many of the young students who came from India would find themselves almost friendless strangers as on their arrival they were taken in hand through its good offices, by friends who made their residence here enjoyable Some of the best introductions they obtained were due to the pleasant parties of the Association and from the connection there formed they derived an amount of benefit and pleasur for which they must be sincerely grateful What he regarde as the most important work undertaken by the Association w that of helping to introduce medical women into India H esteemed friend, Mr Sorabjee Bengalee the honorary Secreta of that movement in Bombay had just issued a report in wh he spoke confidently of the success of the movement T senior medical officer reported that nine patients attended the day the dispensary opened and in a week the crowd out seeking medical aid was computed at 300 These facts sho that the people of India had not paused before taking advan of the movement He congratulated the Association upon b almost the first to move in this matter, and being thus iden with such a benevolent work the Association would com itself to the people of India. The movement was flourish Bombay but it was to be remembered that that was th ... zenana bound place in India, so that when

taken such root in Bombay, it might be expected to accomplish still greater results in other parts of India. The work was of a noble character, and the Association had done well to encourage it. It would be well if the Reports of the Association could be circulated more and more in India. That was almost of more importance than their circulation in this country.

Mr. Syed M. Nabi Ullah, B.A. Cambridge, said it was with feelings of satisfaction that he rose to support the motion, because the Association did not confine itself to words and phrases, but was attaining its objects by practical work in England and in India. The progress made was slow but sure, and some advance was made every day. Mr. Thornton appeared to speak in a tone of regret of the non-existence of branches of the Association in the North-West and other parts of India. But, coming as he himself did from the North-West of India, he felt it might be an advantage that efforts had not been made earlier to establish branches there, and the reason was this, that four years ago, when he left home, there were only one or two Mahomedan gentlemen who had been educated in England, and no Hindoos, from Peshawur down to the frontiers of Bengal. But he was glad to say that the case was altered since, and four years had worked a very considerable change. To-day there were in England 18 or 20 Hindoos and Mahomedans, from the Punjab, the North-West Provinces, Oude, and several of them were present at this Meeting. Now when these gentlemen returned home they were sure to do what they could to promote the objects of the Association, and to do it with more hope of success than could previously have been looked for. He was one of those who had come over to England for the sake of education, and some of his friends had been curious to learn what had impressed him most in England. They thought it might have been the Houses of Parliament, St. Paul's Cathedral, or some other great public building; but instead of that he had to tell them it was the English home, English home life, the influence of home life on the children of the family, and all that had to do with social influence. Compared with England, what were home life and education in India? There was no comparison between the two in this respect. It was in the nursery in England that the foundation of future character was laid, and it was a strong and solid foundation for future knowledge and wisdom. It was on this account that nothing could be of greater importance to India than female education, because it was women who moulded the character of children and laid the foundation on which everything had to be built. When the natives from the North-West Provinces returned to their homes from England they would not fail to co-operate in efforts to extend the work of this Associa-

tion, and at an early annual meeting in the future he hoped it would be announced that the branch association of the North-West Provinces was not behind that of any other branch in India He regretted that most of the natives who came to England for legal or for general education spent their time in London He would say that they ought to go to one of the Universities, because there they would derive great benefit from contact with educated Englishmen, and gain an invaluable knowledge of men which could not be otherwise acquired To mix in such society was of itself an important means of education, and no one should lose the inestimable advantage of associating with men from all parts of the world, some of whom must be the distinguished men in the future

The Resolution was then put to the meeting by the CHAIRMAN, and passed unanimously

Mr CARMICHAEL —My Lord, ladies and gentlemen I have been asked to propose a resolution for your acceptance 'That the action of the National Indian Association in India and in England deserves the cordial support of all who desire the educational and social progress of India Having passed the last years of my life in the Presidency of Madras I purpose to speak only of the Society's work *there* in which and in other cognate work I have taken my humble part But this need not prevent me from bearing testimony to the unvarying sympathy and kindness exhibited by the Home Council to the Committees in India or from acknowledging the support which the members of those Committees European and Native members alike, derive from its being known that they are associated with the illustrious personages—many of them bearing names very dear to India—who are our Patrons and Patronesses, or hold other high office on the rolls of the Association Now the *objects* of this Association in India are 1st, to co-operate with all efforts made for advancing education and social reform in India, 2ndly, to promote friendly intercourse between English people and the people of India I shall tell you how we endeavour to fulfil these duties at Madras, but before doing so let me remind you, as I reminded a meeting not long since at Madras, how slowly the students of British India were emancipated from a false system of education, which could only result in moral

[illegible]

the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction of knowledge of the sciences amongst the inhabitants of the British territories" Such was the general apathy on the subject

amongst Indian administrations, that nothing was done, nothing attempted, till ten years had expired. At the end of that time a General Committee of Public Instruction was formed in Calcutta, whose first step in the direction of progress—as they supposed it to be!—was the establishment of a Sanskrit College in that city, in addition to the Sanskrit College established at Benares. That enlightened Brahman, Rammohan Roy, vigorously protested, pointing out that it was "English Literature and Science" *that the people, when left to themselves, desired* for their sons, as was manifested in the foundation, by the Zamindars and merchants of Bengal, of the Hindu College of Calcutta for such pursuits in 1816. To Sanskrit literature, and its more diligent cultivation, Rammohan Roy, himself an eminent scholar and the translator into English of the *Upanishads*, or speculative portion of the *Vedas*, was willing to give every reasonable encouragement; but if the material improvement of the native population was their object, let the Government, he entreated, promote a more liberal and enlightened system of education. Still the old system went on, and what an Indian Government College was in those days the Journal of Bishop Heber at Benares describes to us: if some of you have forgotten this description, let me advise you to read it once more. The Bishop visits the Astronomy class, where the professor—who, by-the-bye, lectured in Astrology also—gravely showed him how the sun went round the earth once every day, and how, by a different but equally continuous motion, it visited the signs of the Zodiac.

This foolish method of leaving the students of India in the hands of the Pandit and the Maulavi continued till the arrival in Calcutta of Thomas Babington Macaulay as the legal member of the Governor-General's Council. He had already embellished the literature of England, and now came to its aid, when doubting Orientalists weighed its claims with the literature of the Arabs and the Brahmans. His famous Minute on the question is, perhaps, not very familiar to the English public, and I shall venture to read to you his glowing eulogy on the claims of our own language:

"It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on Metaphysics, Morals, Government, Jurisprudence

and Trade, with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort or to expand the intellect of man Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations"

From this time we went on in the right path, step by step, culminating in 1857, in the creation of Universities This was the year of the great Rebellion *Silent leges inter arma* was not the motto of Lord Canning he pressed forward his beneficent schemes and I like to recollect that his assent to the Act establishing the University in my own Presidency was given on the 5th Sept 1857, a time when the siege of Delhi still proceeded under the most disadvantageous conditions From this University alone more than 1 200 graduates have gone forth, Indian in blood and colour, but English in taste in opinions, in morals and in intellect.

Ladies, we have as yet no girl graduates in Madras, but I believe we shall see them there before long, for already some few girls have matriculated at the University, and amongst the upper classes parents are showing a great desire to secure education for their daughters no less than for their sons Amongst the lower classes Christian missionaries have been instructing thousands of little women for many years past The first return I have is one for 1854 in which 7,500 girls are shown as attending missionary schools The Church Missionary Society heads the list, but the Christian Knowledge Society, the Scotch churches, the Roman Catholic clergy, the Wesleyans the London Missionaries follow close behind A second return taken at the first regular Census of India, 1870 71 shows 10 185 girls under instruction, nearly one fourth of them learning English too Mahometan girls were few in number Amongst native Christian girls of a school going age the proportion under instruction was 1 to 10, amongst Hindu girls of the same age the proportion was 1 to 510

Europeans and Eurasians	2 914
Native Christians	6 873
Hindus	13,035
Mahometans	428
Others	430

The girls' schools numbered 644, viz Government schools, 55, schools aided by Government grants, 355, unaided schools,

244. Four of these schools were Normal schools, 1 Government, 3 aided, containing 157 pupils. The curriculum of the great majority of these girls' schools was, their own Vernacular language, the Geography of India and Asia, the History of India, Arithmetic, Hygiene, Needlework, and Singing. 767 children went beyond this, some of them passing Examinations equal to that required of candidates for the University Matriculation.

At the present time—so rapid is the progress maintained—there are upwards of 60,000 girls attending schools within the Presidency of Madras. The progress of female education has been rather greater proportionately than in male education, and the extension of the field is practically unlimited. Working side by side for this extension with the Government, the Missionary bodies, the Local Boards and Municipalities, we find, besides the independent princes of Travancore and Mysore, the Maharajah of Vizianagram, the Rajah of Pittapur, the wealthy Goday family of Vizagapatam, and other native noblemen; nor let me forget to mention Lord Napier's school for Hindu girls, and Lady Hobart's for Mahometan girls, at Madras. This last school is managed by a committee of English ladies, most of whom are members of this Association. It numbers 160 pupils, 15 of whom are in training as teachers; a fact of the brightest augury for the progress of Mahometan women. No schools have been founded by this Association, which, as regards *education* in India, limits itself to granting scholarships to deserving Indian girls, gifts of books, the formation of reading-rooms and libraries, the organisation of lectures, exhibitions of artistic needlework, and, above all, the formation of Home education classes, so essential in a country where girls are often taken from school to be married at twelve years of age. As an instance of the confidence of the leading natives in the good faith, tact, and ability of the local Committee at Madras, I may mention that the Maharajah of Vizianagram has recently placed all his female schools in that city, which are attended by 600 children of the upper classes, under its superintendence. The first act of the Committee was to get out an experienced English lady, Miss Eddes, from the Queen's College, Harley Street, as manager. Under her guidance the schools are now placed on a sound footing, are daily increasing the number of their pupils, and will shortly become models for the whole Presidency. For the girls' schools established by the same Maharajah, and by the Goday family, in Vizianagram, the services of the Catholic nuns in that district were long ago similarly secured. The second; and certainly the more important, matter with which the local Committee concerns itself, is the promotion of friendly intercourse between Englishmen and Natives, and encouraging

social gatherings of European and Native ladies Some of the restrictions on female liberty are still very austere but at all events they do not proscribe a cordial social intercourse between the women of the East and the women of the West, and what is still unwise in the existing customs may be expected to gradually disappear under the influence of the high class culture which the princes the nobles the educated men of all classes are now almost unanimous in seeking to provide for the women of their families English ladies who left India thirty years ago will remember that it was then considered that Hindu women were good enough as they were for all purposes of life and that it was wise to let well alone That education is a means of culture
to women as to m
listened to with
there is no room to doubt that our best Indian friends the natural leaders of the people are deeply grateful for the sympathy of the many European ladies who have laboured and are still labouring to raise the women of Hindustan working as they do from motives of sisterly charity undaunted by social difficulties or caste prejudices or the unappreciating apathy (due to ignorance) which occasionally meets them Let them take courage! The good ship in which they are embarked is nearing the haven of their hopes even now it is amongst the seaweed, and the birds are hovering round the masts!

Professor MONIER WILLIAMS D C L C I E, said he was glad to find himself speaking again at a public meeting under the presidency of Lord Ripon in support of the promotion of educational and s t time he was privileged to say year ago in the Great Hall c He was then aided and encouraged by Lord Ripon in the work he had in hand with that courteous kindness and that high minded generosity with which his lordship delighted to assist all those who were labouring for the good of India The work in which he had been engaged for many years had much in common with the work of this Association, so much so that when he was in India, at the time of the visit of the Prince of Wales he constantly found himself travelling with Miss Carpenter, and going to the same places to speak on almost identically the same topics, and ever since then he had cherished the warmest sympathy with this Association in its educational efforts As these had been already touched upon he would confine himself to one of the many useful aims of the Association viz, the guiding and advising of those natives of India who came to this country to complete their education As many

present were aware, this was a favourite idea of his own, and had always been an object of his keenest solicitude. Speaking many years ago at Bombay, he predicted that there would be a great increase of *the coming and going of* the natives of India between India and England, and he called this coming and going by the Sanskrit word which many Indian friends knew, gamanâgamana. There were some carping critics present, who afterwards characterised gamanâgamana as mere "gammon." Others, who were more courteous, said that he had visionary ideas on the subject; they said that caste feeling was too strong, that we should never induce the best men to come to England; that we should only be able to induce adventurers to come; and that even if the best men did come, they would return inflated by self-conceit, with their faith in their own religion gone and with no faith in any other religion substituted for it. It was said they would return wholly deteriorated in their characters, and that they would have dropped the best side of their own natures and adopted the worst side of our nature.

Time had shown that he was correct in his anticipation of a large increase in the coming and going between England and India; but he was inclined to agree with the wise words of warning often uttered in his presence by the best friends of India, that no good would result from this coming and going unless more was done in guiding the careers of those young men who come to this country for the completion of their education, and in the way of shielding them from the temptations and the snares and pitfalls which surrounded them in this great metropolis. In his opinion no young Indian should come to this country to complete his education unless certain conditions were fulfilled. The first and most obvious was, that he should have sufficient pecuniary resources; he should have relations or friends in India willing to supply him with the necessary income. Secondly, he should be physically fitted to stand against the damp and cold of the English winter. Thirdly, he should be morally fitted to withstand the temptations by which he would be beset. Fourthly, he should be intellectually fitted to profit by the opportunities of culture which would most surely be offered to him. Fifthly, he should, while in England, be subject to some discipline, guidance, and guardianship. With regard to the money question, it was surprising to him how many letters he got on the subject from natives of India who expected that pecuniary help was to be given to them in this country, instead of by their own relations and friends in India.

With regard to the guidance and supervision of those youthful students who came to this country, many present would agree with him in thinking that it was very desirable that they should,

if possible, be under the discipline of a College or University The excellent *Journal* of " . . . . . .
in regard to the expenses . . .
and he was able to assure .
been so given was trustworthy Unfortunately, the discipline at Oxford ceased during the six months' vacation, and it was during this period that the Association might be chiefly useful in helping to befriend and advise those youths who came to London to study Law and Medicine When all the conditions he had named were fulfilled, then real good must come from sending young men from India for the perfecting of their education In India the mind might be informed almost as well as in England But education did not consist in merely informing the mind, it consisted in forming and strengthening the character, and for the character to gain bone and muscle and fibre there must be contact and collision with others better than one's self This contact, this collision was found at our Universities *Then there was the broadening of the mind for the reception of* large ideas, there was the getting rid of onesidedness, the acquisition of much valuable collateral culture, and the dissipating of the notion that Arabic and Sanskrit were the repositories of all truth All this might be gained at our Universities Finally, there was the reception of higher ideas, as a previous speaker had said, in regard to home life and the position of women This Association had done much to impart a higher estimate of family life Keshab Chandar Sen, who was one of the greatest men India had produced, in one of his speeches in England, said "I have seen, in travelling through England many things I disapprove, but there is one thing in which I take the greatest delight, and that is the happy English home" Yes, the social progress, the regeneration of India depended upon the education of women and the elevation of family life There were doubtles . . . . .
who had had some experience of . .
would say to them "I beseech .
English experiences in your own homes in India, go back and be the pioneers of social and educational progress in your own country" He had much pleasure in seconding the Resolution.

Mr A Chaudhuri, B A, supported the Resolution, which was then put to the Meeting by the Chairman, and passed unanimously

The Marquis of Ripon said it afforded him great pleasure to be present for he felt a very deep and sincere sympathy with the objects of the Association Those objects were of very great importance to the interests of both India and this

country. The connection between India and England was so close and intimate that it went without saying that everything which could tend to promote a better understanding of each other on the part of their people must be a great advantage to both countries. For the advancement of education a Government can do much, and especially such a Government as that of India; and from the time of Lord Macaulay to the time of the dispatch of Lord Halifax, which had been called the Charter of native education, and down to the present day, the efforts of the Government of India had been steadily directed to the promotion of education in that country. He had always felt that that great work was one of the most important and valuable works the English Government had done in India. But though education was an excellent thing, there were pretty strict limits to the finances of India, upon which very large demands were made, and it was therefore impossible that the work of education in India should proceed otherwise than at a very slow rate, at a very much slower rate than that at which it ought to proceed, if it is left altogether to the Government to carry it on. He felt strongly that it was absolutely necessary that gentlemen in India—rich men, chiefs and princes, and the great landowners of that country should come forward and give aid—as many of them, he was glad to say, were doing magnificently, and that Associations like this should be formed in England to help in carrying on the same work. What had been accomplished up to the present time in India concerned higher education, and a very great and valuable work it was. When he was at the head of the Government of India it seemed to him and his colleagues that, the work having been carried on upon the principles of the dispatch of Lord Halifax of thirty years ago, the time had come when it was desirable to take a general survey of what had been accomplished. They accordingly appointed a numerous and representative Commission, under the presidency of his friend, Dr. Hunter, to examine carefully into the whole question. The Commission made a very full and valuable Report, the study of which he earnestly recommended to those who were interested in the subject. It resulted from the enquiries of the Commission that, while we had been doing much for higher education, and while it was our obvious duty to continue that work, primary education had to a great extent fallen out of

sight, and therefore now the efforts of the Government might be mainly directed to the extension of elementary education, so far as the means at their disposal would permit —The Meeting had heard chiefly of female education and no one could be more convinced than he was of the great importance of that question in India As those who were acquainted with India knew, there were not a few difficulties which beset the spread of female education there Mr Carmichael had given some important information as to the progress which had been made in this matter in the Presidency of Madras That progress in itself had really been very considerable, but even when you talked of twenty thirty, fifty or sixty thousand girls going to schools in India it was but a very small per centage indeed of the whole population of girls and it left an enormous amount of work to be done The Government could not prosecute it without very careful attention not only *to the feelings but even to the prejudices which still lived* among the people of India and it was consequently a work in which private individuals and Associations independent of the Government had a very great part to play because what they had to do was to lead the way to test public opinion to see what could be done wisely and judiciously and to find out what was the best way of overcoming the prejudices which still existed When they had by their experiments shown how these prejudices might be best encountered, when by their teaching and their labours they had done much to get rid of them then it would be within the power of the Government, without the difficulties which now beset it to come forward and aid still more largely than it did now in this great and important work He was happy to say that much was being done in this matter in many parts of India One of the last things done had been in connection with the efforts of that true friend of the natives of India, Sir William Wedderburn A school for girls had been established in Poonah *from which if it received the support it ought to receive, he* anticipated very important and valuable results This Association with its branches in India could do a very great deal in a quiet way to overcome the prejudices which existed, and to induce the people of India, and especially the women of India to take an interest in this subject and to understand the value of education It was quite true that the women of India for the most part were shut up and were out of sight,

and that Europeans saw but very little of them. Still, he thought he was not wrong in saying that female influence in India was very strong, and that the influence of the mother especially was very potent in Indian families. It ought to be so; and it was a very good trait in the character of the inhabitants of India that they should have so much respect for their parents. But it was one with which those who were not admitted to the intimacy of families were little acquainted. Through the labours of ladies connected with Associations of this kind this valuable, important, and moralising influence might be made to have the effect it ought to have, so that, instead of being, as he was afraid it too often was, a check upon the progress of men and women in India, it might be used for their advancement. In this way we should best promote that home life which had been so touchingly spoken of. Surely it was very striking that a young man of ability from India should stand up at such a meeting and say that that which he most admired among us, and which he most desired for his own land, was home life. If this Association could in any degree by its efforts carry this English blessing to the homes of India, it would have done a noble work indeed.—The Report spoke of the efforts of the Association to promote social progress generally in India; and here again allusion was made to the condition of women. There was no doubt that the greatest of all social problems in India was the condition of the ladies and of the women of the land. Reference was made to the efforts of some gentlemen, and especially of his friend Mr. Malabari, of Bombay, upon the subject of early marriages and the remarriage of widows. He had had some conversation with Mr. Malabari upon these subjects, and had told him that he felt the greatest interest in them, and that he believed great and signal evils did result from the present state of things in India with respect to them. The main point of difference between them had always been as to the extent to which it was advisable for the Government, as a Government, to move at the present time in this matter. He felt very strongly that in a social question of this kind, which involved not only social but also religious feeling, the Government could not and ought not to outrun public opinion. It might do something to guide and direct that opinion; but it was for individual reformers like Mr. Malabari, or writers in the Press, or Associations like

this, to commence the work and to find out the real state of feeling among the leaders of native opinion in regard to it. When they had worked to a sufficient extent in the character of missionaries upon the public mind, then perhaps it might be possible for th
work, if it did
to use the ag
Notes of Mr Malabari, to which allusion was made, were, by direction of the Government while he was at its head sent to all the local Governments of the country with the request that they would obtain observations upon them from their officers and from leading natives That, he thought, the Government could fairly do, it could bring these views before the people of India, but he did not think it was possible that the Government could at present do more. He hoped when the replies had been received that the Government would make them public so that persons in England and in India might have the question brought fully and fairly before them —The employment of medical women in India was a matter of great importance, and he had watched with interest and attention what was being done especially in Bombay under the auspices of Miss Pechey and Miss Ellaby A few days ago Lady Ripon had received an interesting letter from Miss Pechey in relation to her work, and that it was a very valuable work was shown by the fact that no fewer than 3,000 patients were relieved during the first five months the dispensary had been opened That institution was not only doing a good medical work, but it was doing an important social work also Miss Pechey spoke of the courteous way in which she was received in native families and of the kindness and the confidence that was shown to her We might rely upon it that this sort of intercourse between educated and intellectual Englishwomen and the native women of India must be a very great social lever—It was an object of this Association to extend the knowledge of India in this country, and no one could be more convinced than he was that in this respect there was a very important work to be done in making the people of England really acquainted with the thoughts feelings, aspirations habits, and present position of the people of India.—Far more valuable even than that was the work of promoting social intercourse in this country, and also in India between natives and Europeans That was a work of the

greatest possible value, and all that could be done with that view, by friendly meetings, by Soirées, and by any other agencies, was of the utmost importance in binding more closely the people of this country to the natives of that wondrous dominion which God had given us in the East. It would not be denied by those who knew the inhabitants of India that they appreciated sympathy very highly, and we could not do better than make every effort in our power to prove to them by our acts as well as our words that sympathy was felt for them by the English people.—He expected that the year 1886 would afford unusual opportunities for the operations of this Association, because there was to be held a Colonial and Indian Exhibition. It was his belief and hope that many native gentlemen and chiefs of influence would come from India upon that occasion. He trusted, therefore, that this Association, the Northbrook Indian Society, and other bodies, would begin in good time to turn their attention to the forthcoming event, in order that they might be prepared to extend their operations to the large number of Indians whom we might expect to see amongst us. —Nothing could be of greater importance than the efforts which this Association was making for the purpose of affording guidance and counsel to students who came to this country. He hoped they would come in increasing numbers; but he quite agreed with Professor Monier Williams, that it was essential, that it was a capital necessity that we should provide for them, if they did come, counsel and advice, and some protection against the dangers which beset young men in these days, and which more especially beset young men coming from a distant country and thrown for the first time, apart from relations and friends, into the midst of the turmoil and the temptations of great European cities. We should remember who those young students are. We should recollect, and they should bear in mind, that the future of India is to a great extent in their hands and in the hands of those like them in their own country. They are the inheritors of an ancient civilisation and an ancient literature, and it behoves them to do all they can to redeem and to restore the fame of their country; not by casting away their hereditary possessions, but by adding to them all the stores of Western knowledge; not for the purposes of display, not to exhibit a vain pride in superficial learning, but in the spirit which

so markedly distinguished the Eastern sages of the past who were inspired by a true love of knowledge, and who wooed her for herself and not for those material advantages which she could bestow And if to this ancient spirit they should add that which is the noblest feature of Western culture a determination to use all the gifts that God has given them, and the learning they have laboriously acquired for the benefit of others rather than for their own they will be doing a great work for India and for England I would earnestly exhort them concluded the speaker and there are some of them here to day—I would earnestly exhort you my young friends to set no lower aim before you but to labour to do what you can to strengthen the foundations of the prosperity of your country by your devotion to the studies you are pursuing and thus to raise up your peoples among the nations of the world It is because I believe that this Association will give you help in that great work that I am glad to have been here to day

The Right Hon Sir A Hobhouse, K C S I moved a vote of thanks to the Marquis of Ripon for presiding, and congratulated him upon receiving hearty English welcomes on his return from the exile and labours of the Indian Viceroyalty, the responsibilities duties, and fatigues of which were so little appreciated by Englishmen He hoped that what the noble lord had heard of the work of the Association would induce him to give it help in time to come There was no more noble aim than to stand as intermediaries between two peoples far apart in distance and characteristics who had been joined in close political bonds by the force of circumstances There could be no nobler aim than to endeavour to increase their knowledge one of another, and so to remove, by a gentle hand, by gradual steps, and by moral influence, the barriers which stood between them and to replace prejudice by knowledge and distrust by confidence, antipathy by sympathy and fear by love These were the aims of the Association, and in helping it Lord Ripon was promoting objects which they knew to be dear to him by methods to which nobody could object

The motion was seconded by General Sir Richard Meade K C S I and carried by acclamation

The Marquis of Ripon, in responding, said he had already expressed the pleasure it gave him to be present He did not grudge in the slightest degree the labour he had given to the

people of India for between four and five years. The work was to him intensely interesting, and he had brought away with him from India a deep regard and affection for the people of that country. He had also brought away with him an intense disinclination to increase the enormous responsibilities which already weighed upon this country in the government of those vast dominions. He felt a great interest in the work this Association was doing, and he should be glad to join it, as his wife had already done, and to give it any assistance in his power.

REVIEW.

HISTORY OF THE PARSIS: THEIR MANNERS, CUSTOMS, RELIGION, AND PRESENT POSITION. By DOSABHAI FRAMJI KARAKA, C.S.I. With coloured and other Illustrations. 2 vols. 8vo. Macmillan & Co.

As one of the many Nationalities which go to compos
our Indian Empire, the history of the Parsis cannot fail
be interesting. But the interest is enhanced when we reme
ber that the Parsis are the sole relics of the once migh
Persian Empire—the Empire founded by Cyrus (B.C. 5
whose grandeur, magnificence, and glory, we are told, w
unsurpassed by any other nation of ancient times; w
kings were at once the most powerful of monarchs, an
wisest and most beneficent of rulers; whose armies
renowned for courage and military prowess; whose
were well trained in all the arts of civilised life; whose
were as brave as they were fair, and as famed for the f
allowed them as for their modesty. In the course of ce
peace and luxury exercised their euervating influe
once hardy and warlike people, and the country fell
prey to hordes of Arabians. The battle of Nahavand
completed the overthrow of the Persian Mona
Mahomedan supremacy was established. The few
of Zoroaster who refused to accept the religion of
fled to the mountains, where they remained for abou
years unmolested. But persecution at last rea
and, rather than deny their faith and fall into
their cruel persecutors. a number of them d
relinquish for ever the land of their forefather

an asylum in the country of the Hindus Of the exact date of this and subsequent migrations, and of the numbers who went thus into exile for honour and conscience' sake there is no reliable historical record, but it appears that after sojourning for a while in Diu a small Portuguese island in the Gulf of Cambay they reached Sanjan in Gujarat about the year A D 716 the Hindu ruler of which conceded to them the rights of shelter and settlement on the condition that they adopted the language of the country dressed their females in the Indian fashion and conformed to some other minor usages The distinctive features of their creed (in however imperfect a form) they seem to have retained They declared We are worshippers of the Supreme Being the sun and the five elements and in this faith they continued In a few years a fire temple was erected and the sacred fire was kindled on its altar in accordance with the tenets of the Zoroastrian religion

For about three hundred years after landing at Sanjan the Parsis are said to have lived in peace and without molestation By that time their numbers had greatly increased and many of them had moved into other parts of India with their families a large number to Broach and Surat and some even so far as the Punjab where in A D 1079 they appear to have again suffered Mahomedan persecution and in after years were among those who offered a fierce resistance to Timur the invader, but were ultimately compelled to fly to Gujarat In the fourteenth century we read of a Parsi settlement at Thana the members of which narrowly escaped wholesale conversion from the religion of their forefathers to Christianity The authorities having issued an order to that effect the Parsis expressed their willingness to be baptised but begged for two or three days grace which being granted they invited the officials to a sumptuous feast in honour of the event at which wine flowed freely, and when the guests had well drunk the Parsis took the opportunity of leaving the city and escaped to Kalyan twenty miles distant, where they settled and did not return to Thana till 1774 when the English took possession of it About the year 1305 the Parsis of Sanjan made common cause with the Hindus in resisting the aggression of the Mahomedans under Muhammad Shah A force of 1,400 Parsis under their leader Ardeshir joined the Hindu army and when the Hindus were overpowered and fled the Parsis succeeded

in defeating the Mahomedan troops. In a subsequent battle they were overpowered by numbers, and the greater part of them fled to the mountains. After various vicissitudes, the Parsis came to Surat, probably about 1478, when they first came into contact with Europeans, by whom probably they were first induced to settle in Bombay, for the purposes of trade, about A.D. 1688.

In the foregoing brief outline of the origin and history of the Parsis no mention has been made of the remnant that remain in Persia, now almost exclusively confined to Yezd and the twenty-four surrounding villages, and numbering, in the year 1854, a population of something less than 8,000 souls, to which number they have been reduced by long-continued Mahomedan persecution. Still, a strong, hardy, and industrious race, steadfast in their adherence to the Zoroastrian faith, noted for their truthfulness and morality, and the women for their chastity, they have survived centuries of oppression; and it is only within the last two years, through the persistent mediation of their co-religionists in India, that the rights of justice have been secured to them, in common with all the other subjects of the Persian Monarchy.

The small band of exiles from their native land who, more than 1,200 years ago, sought and found shelter and kindly recognition of rights from the Hindu ruler of Gujarat, spite of occasional backslidings and compromises, have, up to the present day, maintained their distinctive manners, customs, dress, and religion. They have increased and multiplied, but their number at the last census was only 85,397—a mere handful in the vast population of India; and of these some 48,000 were in the city of Bombay, about 20,000 in Surat, Broach, Thana, and other towns in the Bombay Presidency, and the remainder spread over other parts of India, there being scarcely a station in India without its Parsi merchant or shop-keeper. About 3,000 Parsis have settled in China, and other remote places out of India, for purposes of trade. The Parsi population of Bombay increased about 10 per cent. between 1872 and 1881. "The low average mortality for some years of the Parsi population, indicates the material prosperity of their condition, and the attention paid to the comfort and cleanliness of their homes."

The Parsis have long been noted as shipbuilders. In the East India Company's dockyard at Surat, and subsequently,

and up to the present date, in Bombay, the master builders have always been Parsis The reputation of Bombay-built ships even attracted the attention of the Lords of the Admiralty, and in the early part of the present century sixteen men-of-war and forty large ships were constructed under the supervision of Jamshedji Bamanji a descendant of Lavji Nasarvanji, the founder of the Wadia family At the present time the greater number of Zoroastrians in Bombay are engaged in mercantile, industrial, professional, and mechanical pursuits

A curious fact is mentioned by Mr Karaka in his third chapter, which shows that human nature is the same in all nations He says

"The Parsis of India are divided into two sects, the Shehenshais and the Kadmis They do not differ on any point of faith, as the Protestants do from the Romanists, nor does the distinction between them at all resemble that which divides the different castes of the Hindus, or the Shias and Sunnis among the Mahomedans Their forms of worship and religious ceremony, as well as the tenets of their religion are the same in every respect The cause of division between the two sects is merely a difference as to the correct chronological date for the computation of the era of Yazdezard the last king of the ancient Persian Monarchy"

The controversy has given rise to much bitterness from time to time, and so recently as 1870 a learned Parsi has proved that both parties are in the wrong Still the division continues although it seems that both sects now agree to differ, and mark their differences in the following manner

"A Parsi when he prays has to recite the names of the month and day on which he offers his petition The mention of the date therefore, is the principal distinction between the prayers of a Kadmi and those of a Shehenshai"

Mr Karaka describes in detail the habits, manners, and customs of the Parsis They are temperate in their habits, and do not smoke either tobacco or opium, their religious instinct forbidding them to bring fire, which is pure, into contact with anything which is deemed impure' Of the women he writes

"The Parsi women occupy in their society a much more honourable and independent position than either their Hindu or

Mahomedan sisters. According to Dr. Haug, a high authority on Zoroastrian Scriptures, 'the position of a female was, in ancient times, much higher than it is nowadays. They are always mentioned as a necessary part of the religious community. They have the same religious rights as men; the spirits of deceased women are invoked as well as those of men.'"

Until recent years, the prejudices common to Hindu and Mahomedan society against women appearing in public prevailed. But those prejudices appear to have almost entirely given way; and Parsi ladies "freely accompany their husbands and other male relatives, and walk and drive with them without exciting any objection or remark."

Amongst the many curious features of Parsi religious teaching, we are told that each day of the Zoroastrian month of thirty days has its name, and "great stress is laid upon the importance of each day in its bearing upon certain relations and transactions of life." The author of this scheme, a "dastur," or chief priest, named Adarbad, flourished in the fourth century of the Christian era; and the description given of each day's significance is highly interesting, as showing what an important part his teaching must have played in the regulation of a Zoroastrian's life and conduct at that period. Mr. Karaka shrewdly remarks:

"It is hardly necessary to say that these precepts, so laboriously framed, no longer form a guide to the actions in the daily life of the Parsis. They are not even known to most; and this ignorance may rather be looked upon as a matter of congratulation than otherwise, for indeed, in these times of keen contest and feverish activity, there would be more disappointments than fulfilment of wishes in store for a faithful follower of Adarbad."

The remainder of chap. iii. is devoted to a description of the chief Parsi festivals.

In chap. iv., Mr. Karaka gives a full and interesting account of Parsi domestic life, from the cradle to the grave. "According to the law of Zoroaster, a boy or girl ought not to be married before the age of fifteen; but among a number of customs which the Parsis in India adopted from the Hindus must unfortunately be included that of early marriages." Happily, a great change has taken place within the last thirty or forty years, and the records of Parsi marriages show that the majority of them were between the ages of fifteen and

twenty years Parsi widows seldom marry again but there is no prohibition against their doing so

Chap v is occupied with an account of the internal government and laws past and present of the community The records of the past are very obscure and it is not till the commencement of the eighteenth century that mention is made of any regular organisation and then it was in the Hindu form of a *Panchayet* literally an assembly of five but actually composed of an undefined number of leading men As the community grew in importance under British rule a recognised code of laws for governing their social relations became necessary especially as regard inheritance and succession marriage and divorce, and after some years of agitation a Parsi Law Commission was appointed which resulted in the passing in 1865 of the Succession and Marriage Acts now in force

Chap vi describes the growth development and present condition of education amon the Parsis It is satisfactory to know that the Parsis are availing themselves more largely than any other class of th community of the benefits of English education They l lieve that without it no Parsi can hold his own, whatever l s position by reason of birth or wealth The establishment f Parsi girls schools dates from the year 1849 Before that Parsi ladies of the upper classes knew how to read and writ a little Gujarati which was the extreme limit to which in those days it was thought that female education should exten l Unlike the Bethune Society established in Calcutta in the same year the Bombay movement originated with and was carried on by the people themselves and probably on that account had greater stability and strength One obstacle to the spread of higher education among pupils after the age of eleven or twelve has been removed by the establishment of schools under the exclusive management of Parsi lady teachers It need hardly be added that all the Parsi schools are liberally supported and endowed

The 1st and 2nd chapters of vol ii contain a record of which any nation might be justly proud—a notice of prominent incidents in the career of distinguished Parsis of Gujarat and Bombay Few people can boast a nobler roll of fame for industry enterprise energy perseverance, ability, philanthropy, and liberality The origin and history of many well-known families are given and will be read with great interest both in India and in England

Chapters iii., iv. and v. are devoted to an able account of Zoroaster and his faith. Of the twenty-one volumes of the *Zend-Avesta*, only one remains intact, so that our knowledge of it is to a great extent traditional; but one fact appears certain, that the Zoroasters are and have always been theists, and that they tolerate no other worship than that of one Supreme Being. They repudiate the commonly-received idea that they are "fire-worshippers." They worship one God, the Creator of the world, under the symbol of fire.

"God, according to Parsi faith, is the emblem of glory, refulgence, and light; and, in this view, a Parsi, while engaged in prayer, is directed to stand before the fire, or to turn his face towards the sun, because they appear to be the most perfect symbols of the Almighty."

Chap. vi. describes the progress and present position of the Parsis. To all who are interested in the subject this chapter will be at once the most striking and the most familiar. For the details we must refer our readers to the book itself.

We have endeavoured to afford an insight into the nature of a very able and exhaustive attempt, by a gentleman of high position, character, and ability, to place before the English public so much as is known of the history of his people. The work is conceived in a spirit of true patriotism, and carried out without undue boastfulness or self-glorification. It is well written, and free alike from bombast and affectation, and is a worthy addition to the historical literature of the day. It only remains to be added that the volumes are handsomely got up, and adorned with several very beautiful coloured pictures illustrative of Parsi life and character.

J. B. KNIGHT.

MEDICAL WOMEN FOR INDIA.

An interesting Paper was read by Mrs. Hoggan, M.D., on March 7th, at Bristol, in connection with the Loan Exhibition of Women's Industries lately opened in that city, on Medical Work for Women in India. Dr. Beddoe was to have presided

on the occasion, but, to his regret, an urgent professional engagement prevented his doing so and the chair was taken by Mr Blackburn The meeting was well attended and the subject excited much attention Mrs Hoggan dwelt in the early part of her Lecture on the great need that exists in India for skilled female medical aid quoting in proof the testimony of Pundita Rama Bai Dr Francis and others She then gave a sketch of the present movement, which may be said to have begun at Madras in 1874 when Surgeon General Balfour made some recommendations to the Government in favour of the admission of women to the course of training at the Madras Medical College which resulted later in their admission to the University degrees His recommendations having been adopted some ladies at once entered on medical study Mrs Hoggan then described the action taken at Bombay initiated by Mr Kittredge which resulted in munificent contributions to a guarantee fund and *the establishment of a Dispensary, in charge of Dr Edith* Pechey and Dr Charlotte Ellaby whom the Bombay Committee had engaged from England on fixed salaries At Bombay as well as at Calcutta, the Medical Colleges have now been opened to women students and lately the liberal Maharani Surnomoye has given a lac and a half of rupees which will be applied for establishing a Hostel for those at Calcutta The latest news from Madras reports that the scheme for a Women s Hospital is taking form Mrs Hoggan referred to the appointment of Mrs Scharlieb M B., to a Lectureship at Madras to the position and work of Miss Dora White at Hyderabad and to the classes for women now arranged in many Indian Medical Schools Altogether important and unexpected progress had been made in the last two years

Mrs Hoggan concluded with the following remarks and suggestions

From the letters I have at various times received within the last three years and a half it would appear that many people think that a less amount of knowledge and skill than are necessary for medical women in this country will suffice for India, indeed some seem to think that some experience in nursing common sense, and a little smattering of medical knowledge, are enough to furnish forth medical women for India There never was a greater mistake The best skill the most

thorough knowledge of her *profession*, as *much* practical experience as possible—in short, a complete and thorough medical training—nothing short of this is needed in the women doctors who elect to make India their field of work. To send out second-rate medical women would be to discredit from the beginning a noble and most useful work. Some allusion has already been made to the clinging of the natives of India to their old system of treatment. There is still a strong feeling against European methods in the most conservative native families. When anyone falls ill, the first thought is to obtain, if possible, the services of some native practitioner. In the great majority of cases the patient either recovers or dies in that practitioner's hands. In a number of cases European treatment is eventually resorted to. But the result of this habit of first calling in native aid is, that the general run of cases European doctors in India are called upon to treat are much more severe, and test the skill and resources more, than in this country. Surgery is comparatively little practised by the various classes of native practitioners; indeed, by many it is looked down upon as beneath their dignity, quite as much as, in the olden days in this country, the surgeon-barber, who preceded the modern surgeon, would have been looked down upon by the physician. The skill of the surgeon is generally patent enough even to the prejudiced eye; but we are told in one of the Madras yearly Administration Reports that the value of our treatment of internal disease is often questioned. "To this day physicians have to compete with old women and exorcists, and have not yet so demonstrated to the native mind the superiority of their practice that they can command implicit faith in it. In Surgery, however, the native population do admit the superiority of European methods." This circumstance, coupled with the terrible need of help in the complications of childbirth, points to Surgery and operative Midwifery as the special field of practice for medical women in India. It is fortunate for the future of Englishwomen practising in India that Ireland has now formally opened its College of Surgeons to women, and that thus their surgical knowledge will be more easily certified. Had the short-sighted policy of exclusion, especially from surgical corporations, which so long prevailed in this country, continued much longer, Englishwomen would have had but little chance, ere a few years were past, of competing with the deft-handed Indian women now being fully trained in Medicine and Surgery in the Indian Colleges and Medical Schools. As it is, there is a distinct career for them as pioneers. But to be pioneers they must be better skilled, more energetic, more thorough, more deeply in earnest, not less so, than the general run of medical women in

England Side by side however, with the obstetric doctor and the one specially skilled in the diseases of women there is room for other specialists, such as oculists (much needed in India, where eye diseases are so common and so severe), and also for general practitioners, while for the hygienist the field is practically boundless, but unremunerative

In addition to the professional qualifications, which it cannot be too strongly insisted on should be of a very high order there are qualifications of another kind which are equally indispensable for medical women going out to India The mere scientific, well trained doctor might be a professional, but she would never be in India a social and moral success Beyond and in addition to professional ability and skill those qualities are pre eminently needed which are said to have made Russian women doctors of inestimable value in the out lying districts of Russia, namely, tact, ready sympathy, and self sacrificing love of the poor, the helpless and the suffering The Indian race is far more sensitive than the English," said my friend Mrs Heckford at one of personal medical experience in Indi would not hurt an English woman by an Indian" This sensitiveness, their keen susceptibilities, must be taken into account, not only in dealing with patients but in dealing with the native medical colleagues who are now preparing themselves for medical work amongst their sick sisters The attitude of the English women doctors who go out to India towards Indian women doctors is of great importance for the working out of the whole question, for it is Indian women who must be the principal workers in the vast field of practice A sprinkling of English medical women may act as a leaven, and may do valuable work here and there, but they can never accomplish one tithe nay, one millionth part of the work that is waiting to be done among the suffering millions of India. This work will necessarily be much confined to the larger towns, and they will have difficulty in practising in the Mofussil or country districts They will have against them climate, language, the fact that they are foreign to the country, their habits of comparative luxury, and the expense of living Some of them will succumb to tropical diseases and find in India a too early grave, others will come home with impaired health or will fail to accommodate themselves to the conditions of Indian life The most successful will come in time to be considered, like most importations very expensive compared with the natural productions of the country, and eventually

The women of

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taking it up, not only by giving liberally of their substance, as the Maharani Surnomoye has done, but by taking up earnestly and systematically the study of Medicine at all the Medical Schools. The intelligence of Indian women is beyond all doubt. Those who know them intimately all bear testimony to it, and the older traditions of India tell us that in former times women enjoyed a position of much greater independence and dignity than is accorded to them now. Therefore, in claiming the right of medical practice amongst their own sex, they will not be departing from their earlier and best traditions, but rather perpetuating and continuing them. Not to speak of the unmarried, there are twenty millions of widows in India, many of them burdens to their relations and to themselves. What more fitting than that some of these, helped by the stipends that are now offered to the Medical Schools by Government and from private funds, should come forward, encouraged by the more liberal of their male relations, to offer themselves for this new life of usefulness, and enter into regular training as medical students? Many widows have been trained as teachers, and they have proved a decided success, for in some parts of India there is a steadily increasing demand in the villages for their services. This seems to point to the conclusion that as doctors they would, when thoroughly and efficiently trained, be also welcomed.

The position from which I started in 1881, and to which it is necessary always to return, is this: There is need in India of a special service of medical women, co-ordinate with the existing Civil Medical Service, not subordinate to it. By offering stipends to female students; by accepting gifts destined for the purpose of providing a Hall of residence for women students, as at Calcutta, and for the treatment of women patients by medical women, as at Bombay; and by the appointment of a medical woman to the post of Hospital Lecturer, as at Madras, Government is steadily progressing in the desired direction; and the time will certainly come when medical women *will be* recognised as eligible for serving under Government in all suitable posts. Such a Service of Medical Women as I have ventured to predict,* will, I feel sure, yet be established, when women doctors shall have proved incontestably their value and efficiency in dealing with the native female population, and their power of doing work in India, which, without them, must be left undone.

* See *Contemporary Review*, August, 1882.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST

IV.—ASSOCIATION FOR THE ORAL INSTRUCTION OF THE DEAF AND DUMB

It has often been a matter of discussion whether the Blind or the Deaf are more hindered from enjoying and utilising life. Probably this question depends on various circumstances, such as whether the affliction be congenital or not, &c. When either affliction is encountered in manhood there can be little doubt that blindness is the worse of the two, involving, as it does, the inability to pursue usual occupations, and the endurance of a state of trying dependance. Deafness beginning at an adult age, also sets limits to the sphere of activity, but within those limits it spoils and alters less the conditions of existence. When, however, we consider cases where the infirmity shows itself in infancy, deafness seems to be a greater evil than blindness. It is true that a blind child is more shut out than a deaf one from imbibing a knowledge of outward nature, but the deaf child is almost excluded from human intercourse, which, of all means of development is the most essential. Dumbness accompanies and is indeed the effect of early deafness. Thus deaf children are prevented from holding intercourse with their fellow-creatures, and though their possession of sight secures for them more daily variety of enjoyment than blind people can have, it is especially difficult to promote the growth of their mental capacities, which are very often stunted and dull.

The important point as to the education of the deaf is to invent some plan by which communication can be carried on and a substitute provided for the absent sense of hearing. The Training College for Teachers and School founded at 11 Fitzroy Square, by the Association for the Oral Instruction of the Deaf and Dumb, has successfully carried on a system of training (known as the German or pure oral system) since 1871. The principle of this system is to enable the pupils to understand speech by using the sense of sight. They are taught the art of *lip reading*, that is, they learn to observe so carefully the motions of the lips and face of the speaker that they can follow, without difficulty, all that is said. This would appear impossible to those who have not seen it done. We are very unconscious of the variety of movements by which we articulate, and, to our careless vision, it seems as if words, when pronounced

quickly, produce a very similar or a more confused motion of the mouth. But the fact is, every vowel and every consonant has its peculiar method of utterance, which can be noted by minute observation. The preliminary work of the teacher consists then in accustoming the children to remark and to remember these distinct lip-movements, which, though of unlimited number, are of continual recurrence. Having been next taught to associate these movements of the lips with definite meanings, the pupils by degrees take in the thoughts of those about them readily, without the power of hearing; and their ordinary education can be conducted on this plan. It is, of course, necessary that the deaf person should have good sight, and that the speaker's face should be fully in the sight. These conditions being secured, it is marvellous how fully the faculty of reading the lips can be developed by practice.

But still something further is done under this system. We have already referred to the fact that children born deaf remain dumb. Excepting cases where idiocy or malformation of the mouth hinders the power of speech, the reason why deaf children cannot speak is that they have no opportunity of hearing others do so. Talking is acquired through imitation. The ordinary child is taught by constant repetition to copy the sounds that it hears; but the deaf child has no such opportunity. Beginning thus with the proved assumption that it would speak if it could hear, the method to be adopted is to utilize its imitative powers in another direction. The teacher draws attention to the motions of his throat, lips, and tongue when speaking. Here again, therefore, the child's eyes are called into service. But besides this it is taught to feel the vibrations of the throat and face which every effort to speak causes, to imitate the said movements, *i.e.* to speak, and to connect the remembrance of their vibrations with certain words and ideas. The pupils thus imitate their teacher by the assistance of sight and of feeling, and being encouraged when they succeed in producing the right sounds, they by degrees learn to speak. The want of hearing makes good modulation almost impossible. But it is of the greatest value to the deaf child to be able to speak intelligibly, and thus make itself understood by those with whom it comes in contact.

Until lately the deaf and dumb in England have been more frequently instructed on the French system, organised by the Abbé l'Epèe, which connects the alphabet with certain manual signs. This plan has also proved of great help and had many advocates; but the pure oral system offers advantages, which were thus stated by Mr. Van Praagh, the Director of the Fitzroy Square Training College, in a Paper read by him at a

Conference on the Teaching of the Deaf and Dumb held at the International Health Exhibition last year He said "My strong conviction is that the best way of teaching a deaf child is to follow the pure oral system 1st because it emancipates the deaf mute by giving him the great gift of speech 2ndly because it develops the power of understanding what others say, 3rdly, because it teaches language in the natural way 4thly, because it extends his means of acquiring knowledge, since every one whom he sees talking, and who converses with him, becomes to him a teacher, whilst, at the same time it destroys his isolation, and makes him better fitted to mix in society" Mr Van Praagh's experience leads him to object to mixing the two systems, as he thinks that a child accustomed to speak with the fingers will not make actual progress in lip reading and in speaking

Another reason for the preference of the oral system he thus explains ' Deaf boys and girls once able to express themselves in spoken and written language and to follow what is said by others can be apprenticed in the same way as hearing boys and girls Their employers can explain to them and that too by word of mouth the secrets of their handicraft Their fellow workmen can enter into conversation with them and in their turn the apprentices can become masters able to employ hearing workmen In fact to all intents and purposes the deaf apprentice, taught on the pure oral system, is almost on a par with his hearing fellow-workman '

The Association owes its origin to the benevolence of the late Baroness Mayer de Rothschild, who being greatly struck with the success of the oral system introduced by Mr Van Praagh in 1867, and adopted at the Jews Deaf and Dumb Home secured support, by great exertions for a wider application of this form of teaching In 1871 the Association took an organised form, and in the following year the Committee opened their Normal School at 11 Fitzroy Square under the able direction of Mr Van Praagh It had been generally asserted that the oral system was not suited to the majority of deaf mutes and would only be successful in cases where superior mental capabilities enabled the pupil to acquire speech and lip reading To give a practical refutation to this theory, the [illegible] determined to admit all applicants, excepting only [illegible] be rejected by any other deaf and dumb school, [illegible] those who could partially hear The result of the [illegible] proved very satisfactory, and several public exam[illegible] shown the value of the system The number [illegible] past year at the School was 58—35 boys and [illegible] teachers have received their training [illegible]

teaching at the College. The school course is one of eight years. The pupils do not reside at the Institution, as the Committee considers that it is desirable for them to mix with hearing people, and to live in families "where they will witness the round of daily life, have a much more extensive field for observation, and share the joys and sorrows of a home." Any one *visiting* the School cannot fail to be struck by the keen, eager look of the children, showing that their eyes, and through these their minds, are active and interested.

Mr. Van Praagh attaches the greatest importance to the *practical* training of the Normal students. They study for one year at the College, with constant class work in the School. He finds that those become the best instructors of the deaf and dumb who have already become conversant with school discipline in the ordinary course, and for such twelve months prove a sufficient time. The School Board for London has adopted the system, and sends teachers to be trained at Fitzroy Square. Many Institutions for the Deaf and Dumb have also expressed satisfaction at the results of the system as practised by Normal students trained by Mr. Van Praagh. Public bodies have likewise been supplied with teachers, and many governesses have been prepared for private families. As with all systems of instruction, the zeal and skill of the teachers are the most indispensable requisites of success, and it may be added that in this case immense patience must be required for securing the progress of the pupils.

We are glad to find that already one School for the Deaf and Dumb exists in India, and there the oral system is adopted. We refer to the Institution founded in last year at Bombay by Dr. Meurin, the Roman Catholic Bishop. Mr. Walsh, who has had great experience in the instruction of deaf mutes in England, has taken charge of it. The school was described in the *Times of India* a few months ago, and there were then seven pupils, one of whom was a Parsee youth. When they first entered the school not one of them was able to utter a single word, and the improvement made was astonishing. The institution is purely non-sectarian, and pupils of all classes, races, and creeds are admitted. The last census report showed that in the Bombay Presidency alone the number of deaf and dumb was 16,594. It is to be hoped that similar schools will be established in other parts of India, so as to enable these persons, isolated by misfortune, to take a useful place in society.

In Great Britain and Ireland it appears that there are about 21,000 deaf and dumb persons, out of which number over 5,000 are of school age. The deaf mutes at present at school amount to scarcely 3,000. The Education Department has under consider-

ation the passing of some rules for encouraging the attendance of such children, and when one sees from the experience at Fitzroy Square the great difference between a trained and an untrained deaf and dumb child, as to power of intercourse and ability to earn a livelihood, one cannot but earnestly desire the *extension of suitable school teaching for these afflicted children* We will conclude this sketch with the words of Mr Van Praagh "I wish every one of my fellow-workers and all who are in any way willing to contribute towards the amelioration of the condition of this afflicted class in this or other countries, 'God speed' with all my heart, they have peculiar claims upon our sympathy, they are with and among, and yet not of us Untaught, they are a race apart, and to bridge over the gulf which separates them from their fellow men, to reduce their awful disadvantage to a minimum, and, so far as possible, to administer instruction to them through that *one entrance* from which it were else *shut out*, and place them fairly on a level with ourselves is surely one of the noblest works which man can perform"

It is announced that the Executive Committee appointed in connection with the proposed memorial to the late Mr Fawcett have decided to recommend that the subscribed funds should be applied to a development of the Royal Normal College for the Blind at Norwood, which was described in the February number of this *Journal* The late Postmaster General took a special interest in that institution, so the decision cannot but be considered appropriate and satisfactory

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THE MAHARAJAH OF VIZIANAGARAM'S SCHOOLS, MADRAS

The annual distribution of prizes to the children of the five Girls' Schools of H H the Maharajah of Vizianagaram, in Pacheappahs Hall Madras, took place early in February These Schools which are under the management of a Sub-Committee of the Madras Branch of the National Indian Association, and superintended by Miss Eddes, are making excellent progress Mrs Grant Duff presided, H E the Governor being also present The address of Mrs Grant Duff was listened to with great interest, and the announcement of H H the Maharajah as to a scholarship grant was enthusiastically received

The Report was first read by M. R. Ry. P. Vijiarungum Moodeliar, and of this we give the following abstract. One of the original five schools—that at Egmore—has been transferred to the Government, and now forms the Practising Department of the Government Female Normal School. In place of it a Caste Girls' School at Muthyalpet, which has existed for some years for the benefit of families of the Chetti caste, was taken over on September 1st, 1884. Thus the Committee have still five schools in their charge. There were 583 girls on the rolls of the five schools on January 1st, 1884; but during the year the number of pupils rose to 674, an increase of 91, including a few infant boys who had previously attended the Muthyalpet School. There are: 1. The Town School, which is the most important. It has been removed into the premises formerly occupied by the Government Female Normal School, now located at Egmore. Miss Shunmugum, the Head Mistress, holds a 1st Class Normal Certificate, and is assisted by 7 male and 4 female teachers. At the recommendation of Miss Eddes, the Lady Superintendent, the Committee have sanctioned the formation of a separate Infant School, as a Kindergarten—for 100 little girls and boys under 7 years—opposite the present Town school house. (The Kindergarten was opened on February 2nd, of this year.) 2. Chintradripet School. 3. Mailapur School. 4. Triplicane School. 5. Muthyalpet School. The Report of Mrs. Brander, Inspectress of Girls' Schools, on her Examination in December, 1883, was as follows: "The Schools are much improved in all external matters since last year; the buildings are cleaner and tidier, the furniture and apparatus better, the children are neater, and their books and work much neater and cleaner." The Director of Public Instruction concluded his review of Mrs. Brander's Report by stating that as a whole it showed that the Schools had made satisfactory progress. Mrs. Brander examined four of the Schools again last November. 18 girls were presented for the Upper Primary and 52 for the Lower Primary Examination; 15 passed the former and 36 the latter. The Director remarks: "Taking the *four schools* together, the advance made is shown by the fact that, whilst the number of girls presented for the Upper Primary was about the same as last year, the number of girls presented for the Lower Primary rose from 35 to 50, whilst in both Examinations the percentage of success was much higher."

The year under report has been marked by several changes in the staff of teachers The aim is to place the Schools more fully under female management The Needlework has improved in the year and several prizes were gained in the Needlework Exhibition held last year Kindergarten Drawing has progressed and the patterns known as *Kolams* drawn on the floor with rice or other powder, were utilised for the purpose It is intended to teach Free hand Drawing in the upper classes during the current year Kindergarten work was regularly done during the year in the Town School and a beginning was made in the Mulapur School The Lady Superintendent Miss Fddes expresses herself well satisfied with the assistance she has received from all the teachers both Masters and Mistresses —When Lord Ripon visited Madras in February 1884 he sent the Committee through the Private Secretary to H E the Governor of Madras the sum of Rs 100 to be expended in prizes to the girls of these Schools The Committee thought it best to spend this liberal contribution in gold medals in memory of His Excellency's visit, and have awarded one to the best girl in each School The Committee avail themselves of this opportunity to offer their best thanks to Lord Ripon

After the reading of the Report Mr P Chentsal Row gave an interesting address from which we make the following extracts —

"It is a matter for congratulation that female education is slowly but surely gaining public favor There was a time when entreaties, persuasions and private influence had to be used to induce people to send girls to schools, but now sending girls to schools has become common, and there are even men who have employed European ladies in their household for educating and training the members of their families It is also a matter for congratulation, that the progress of female education in this Presidency is greater than in any other According to the Census of 1881, the proportion of girls under instruction in Madras was 1 in 403 of the female population while in Bengal it was only 1 in 976, and in Bombay 1 in 431 Likewise the proportion of women able to read and write but not under instruction was in Madras 1 in 166 of the female population, while in Bengal it was 1 in 568 and in Bombay 1 in 244 In the Punjab and in the North-West Provinces the proportions are much smaller For these favorable results we are indebted to

the Madras Government and the indefatigable endeavours of its Educational Department; to the Missionary bodies in general, and of the Free Church of Scotland in particular; to the enlightened nobleman, His Highness the Maharajah of Vizianagaram, the proof of whose wisdom and liberality we now witness before us; and to organizations of other enlightened Hindu gentlemen. I trust that it will not be long before female education becomes the normal condition in native society and our women attain the status which they enjoyed in the days of our ancient civilization."

Mr. Chentsal Row then referred to the ability and learning of Hindu ladies in ancient times, and to their freedom and privileges; and he continued :—

"The women of India have now hardly any liberty worth the name. They cannot live single when they prefer that life, they must marry whether they will or no; they cannot choose their husbands themselves, the husbands must be chosen for them by their parents, and in their absence by their nearest relations; and in all the higher classes, girls are married before they attain the age of discretion, and sometimes so early that the bridegroom is at the school while the bride is with the nurse. If the husband thus imposed upon the child happens to die, though it may be when the girl is an infant, she must remain a widow for life, devoid of all worldly comforts, and spend her time in religious observances, penance and servitude in her relations. A woman has constantly to be under the tutelage of somebody, first of her parents, then of her husband, and after his death, of her sons or some other male relations. She is not allowed to take her meals in company of her husband, and in the orthodox families she is not allowed to do so in any male company whatever, even though it may consist of her own father and brothers. She has no communication with her husband during the daytime, and all her recreations are with those of her own sex. She cannot attend public assemblies, even such as the one I have now the honor of addressing, and witness how her sisters and daughters are being rewarded for the advancement they have made in their studies. In short, the ignorance of our women at present is such that, instead of being regarded as intellectual and moral companions of the males, they are by a the majority of my countrymen considered simply as objects of their selfish pleasure. One of the objects of the National Indian Association is to assist towards the restoration of the women of India to their former position in society by giving them a thorough and sound education, and by enabling them

to think and act for themselves instead of being guided by blind customs and priestcraft as they now are We scrupulously avoid religious education, not in a spirit of opposition to Missionary Societies, but because there is no one religion which would be acceptable to all classes I further believe that any sectarian teaching, instead of affording full scope for the expansion of the mind, would contract it and engender religious prejudices and animosities As we have abundant proof in the ... 'ucation has a ... prejudices of ...

The speaker dwelt on the importance of female education, because of the extent of the influence of women over their husbands, their children, and in their families and urged that men should be in its favour for their own sakes and for the benefit of society He then entered on the question whether its Vernacular education was sufficient He considered that it was not "Elementary education in the Vernaculars is good so far that it enables our women to read and write which is of immense value in domestic management and it is also good in the sense that when the girls who receive elementary education have become mothers in their turn, they are found free from prejudice against female education but it is not elementary education that can elevate and ennoble the understanding Higher forms of education are necessary and they are necessarily connected with the acquisition of the English language and Western science We have not suitable books in the Vernaculars and even if we had them I doubt whether education in the Vernaculars alone could make our women attractive companions to their husbands in these days when Eng' ... is influencing all our hab ... ed that girls' schools for ... in all the important tow ... ar classes, and good scholarships

In conclusion Mr Chentsal Row spoke of the value of free social intercourse between native and English ladies of rank and culture—such intercourse as was connected with the life of the home It would have greater effect, in his opinion, even than elementary education in breaking the race antagonism and caste prejudices —

"When I say this, I am far from blaming the English ladies

for not intermixing with the native ladies freely. I am aware that our national habits, customs, manners and modes of living stand much in the way of free, social intercourse, and that the ignorance of our Vernaculars on the part of English ladies, and of English on the part of native ladies, is also a great impediment; but if our English sisters who know the value of education forget the differences of caste, habits, customs and manners, and try to learn our Vernaculars or employ the female interpreters, as is now to some extent done during the interview, I feel sure that the difficulties will be gradually removed, and a stimulus given to the acquisition of knowledge in general, and of the English language in particular to which I attach so much importance. But I must add that it is not fair that we natives should look up entirely to English philanthropy and depend upon their aid for our advancement. Primarily, I hold our educated natives responsible for the ignorance of women. How many families are there not now in which the men are highly educated and the women left ignorant even of the alphabet! Every educated man, at least every graduate of our University who has made a solemn promise at the University convocation to promote education, should take a vow to educate his wife, daughters and sisters, and should consider it a disgrace to be the head of a family wherein the ladies are uneducated and are unable to participate, at least to some extent, in his intellectual enjoyments. I am happy to observe that the spirit to elevate the female mind is now being roused among all the educated classes. The graduates of the Madras University have, through the laudable endeavours of my esteemed friends, Mr. Rai Bahadur, T. Gopala Row and Mr. P. Rangatham Modelliar, recently resolved to form themselves into an Association for the purpose of promoting female education, encouraging the re-marriage of Hindu women, and introducing other social reforms. Though I regret that this resolution to form an Association for social reform was carried, not unanimously as I expected, but only by a majority of graduates who assembled at the meeting which took on the 1st of January, 1885, and though I also regret that in the minority who did not agree to the formation of an Association there are, to my great surprise, some whose power of reasoning, and knowledge of our institutions and of the position of our women in society, ought to have enabled them to see the utility of such an institution. Still I feel sure that in course of time all the educated men, old and young, will lay their shoulders to the wheel of progress and carry it through all its rugged paths of superstition, prejudice, selfishness and apathy, and elevate the position of our women, and give them greater freedom and happiness than they now enjoy."

Mrs Grant Duff then distributed the [illegible] to the pupils After that, Mrs Grant Duff said —

"Maharajah of Vizianagaram, Ladies and Gentlemen, and Children of the Vizianagaram Schools,—I am sure that the first thing every one present will wish me to do will be to thank Mr. Chentsal Row for his excellent speech. It opens the brightest prospects for female education, that a native gentleman of position and standing should express sentiments so liberal and so enlightened I have come before you to-day, to give away these prizes with feelings of the liveliest interest and the deepest emotion More than three years ago, when I first came to India, I had little idea of what was before me It is one thing to read of facts however interesting and curious, at a great distance, and another to stand face to face in every day life with the unprecedented series of moral, political, and social problems which are placed before us in this great country If the magnitude of any social question depends on the number of persons it affects [illegible] next to those ordinary laws concerning life and property [illegible] which no society can hold together, must come the [illegible] affecting the status of women and through them [illegible] member of the community The East and the West [illegible] widely on these points but a change is coming [illegible] of many Orientals and that that change [illegible] gradually and beneficently is an object dear to [illegible] in a way that no words can express, and also I am [illegible] every thoughtful and right minded person whether [illegible] European I have naturally had the training [illegible] I trust my native friends will permit me to [illegible] deeply I sympathise with that feeling [illegible] tender and chivalrous, which induces them [illegible] love best that decorum and happiness that [illegible] life retired from a rough and cruel world [illegible] I would ask them to consider whether [illegible] citadel within, is not a safer defence [illegible] any physical wall without The [illegible] cultivation unfits women for the [illegible] extremely common in all countries [illegible] higher education of women a trial [illegible] and I think it may have some interest [illegible] see present if I tell them a few facts [illegible] of education on those special subjects [illegible] ages have agreed to be the special [illegible] first I will begin with sick nursing [illegible] of sick nursing in England fifty or [illegible] the type of a sick nurse? My [illegible]

will at once think of the immortal Sairey Gamp, who took the pillows from under her patients' heads for herself, dropped her snuff into their broth, and kept a bottle of spirits on the chimney-piece to drink when 'she was so disposed.' Who is the person we think of now when nursing is mentioned? The refined, *educated, noble-minded lady*—Florence Nightingale. I remember when Florence Nightingale went to the Crimea to nurse sick soldiers. She met with enormous praise on the one hand, and shrieks of blame and derision on the other; but every one agreed in thinking it most extraordinary that an educated lady should care to nurse the sick. In 1870, when another great European war broke out, it was considered the most natural thing for ladies of the highest rank to care for the wounded; and one of the foremost among them was a woman equally remarkable for domestic virtues and intellectual qualities—the late beloved and lamented Princess Alice. So much for nursing. Let me now turn to cooking; perhaps still more important. Thirty years ago it was almost impossible for any one, except a professional cook, to obtain instruction in cookery. The educated woman of the present day has insisted on the establishment of schools of cookery, and now there is no large town in England where excellent education cannot be obtained in this important branch of domestic economy. In all that concerns the care of children I observe a greater degree of care and attention than heretofore. The Kindergarten system, which is, I observe with pleasure, to be adopted in connection with the Town School, has been received with very great favour at home; and everything connected with the health, education and rearing of children receives an amount of attention now in England which it has never done before. Another commonplace with regard to female education is, that it will injure the health of women by overtaxing their brains. My own belief is that nothing injures the health like idleness. I cannot offer you exact statistics on this point, but the caprices of fashion sometimes shew the way things are going. Fifty years ago it was the affectation among the English ladies to be delicate, to be always fainting and to be able to do nothing which required exertion. The affectation of to-day runs in a counter direction, and an English woman of to-day takes a pride in being able to walk or ride any distance, and in the possession of strong physical health. I trust I have said enough to prove that in our country at least intellectual cultivation has, so far from diminishing interest in domestic matters, very much increased it. I am well aware of the blots on our system, but if native gentlemen will take the pains to enquire a little into English society, they will find idleness, extravagance and worthlessness are, as a general rule, entirely divorced from anything like

intellectual culture One word more, and I have done India has been for generations under the influence of a form of civilization which has been like a long sleep The awakening is strange and difficult—a medley of the dreams of the past with the facts of the future It is our earnest desire to help you—how earnest I wish any poor words of mine could say or express But our civilization cannot be your civilization, and believe me we have no desire to impose it on you What we would urge you to do is to take the progressive spirit of our civilization, and graft it with all tenderness and care on to your own manners and civilizations You have a mighty future before you There are nations who are in the stage of being stationary, nations who are advancing quietly and progressively, and nations who are advancing by bounds I believe India to be in this latter stage, and that the education of women, now making such rapid strides, will give her an impetus which will astonish the world though we who are here may scarcely live to see the day But that day will come when the Hindoo woman will add to that grace and sweetness which pre eminently distinguish her the intellectual power and the force of character which will fit her to be the mother and the companion of great men There is one tenet of the philosopher Comte which may recommend itself to all It is that each man may gain a share of eternal life for himself by doing work which shall have permanent, lasting value May each of us here live in having done some small work towards the future of India"

His Highness the Maharajah of Vizianagaram then rose and said —

"Your Excellencies, Ladies and Gentlemen,—I feel called upon on this occasion, to express my heart felt thanks to your Excellencies for so kindly condescending to give away the prizes to the girls this evening, and also to you all, ladies and gentle men, for the honor of your presence here The presence of both your Excellencies here in itself is the greatest of honors, and the best of incentives calculated to further the noble cause of female education in all India The gratitude of the whole native community is due to Her Excellency Mrs Grant Duff for the pains Her Excellency has taken not only in presiding on several occasions elsewhere as of a similar nature, but also for the sound advice conveyed to the students in Her Excellency's speeches Our debt of gratitude is equally due to the National Indian Association for the improvements shewn in the report just read Viewing the advance which has been already made, it seems to me that the time has come when young Hindu women of the Presidency may be encouraged to pursue their studies

even beyond the Middle School Examinations. With the view to inducing some to venture onward in the higher branches of education, I propose to offer to the National Indian Association a Scholarship tenable for three years of Rs. 10, rising by increments to Rs. 20 in the third year, together with a prize of Rs. 300 to be given to a scholar on her passing the Matriculation Examination. The Scholarship will be open to all Hindu girls, and the examination may be held in the school approved of by the Committee of the National Indian Association. The selection will depend on the order of passing the Middle School Examination, and I have now much pleasure to state, ladies and gentlemen, that Her Excellency, who has evinced such an encouraging interest in female education, has kindly consented to my request to allow Her Excellency's name to be inscribed on a gold medal that any Hindu woman who may first pass the Matriculation Examination may become the proud possessor of."

Handsome garlands were then placed on the necks of Mr. and Mrs. Grant Duff and the Maharajah, and large bouquets of roses were presented to them, and the proceedings terminated.

BOMBAY MARY CARPENTER SCHOLARSHIPS.

We have received from Mr. K. M. Shroff the following Report of the awards for the four Mary Carpenter Scholarships in January last. The number of candidates was 65, from seven schools We are glad to find that there were more competitors than last year under the Fifth Standard; but for the higher Scholarships there were only three candidates, against six last year. It is satisfactory that several girls seem to have done nearly as well as those that obtained the Scholarships.

No. C.B. 5167 of 1884–85.

Poona Office of the Educational Inspector, C.D.,
23rd January, 1885.

From T. B. Kirkham, Esq., Educational Inspector, C.D.; to K. M. Shroff, Esq., Local Honorary Secretary, National Indian Association, 8 Modi Street, Bombay.

SIR,—In continuation of this office letter, No. 5057, dated 16th inst, I have the honour to forward for your information

copy of a notification issued by me of the results of the annual competition for the Mary Carpenter Scholarship prizes for the year 1885, as well as copy of the report of the Committee appointed to conduct the Scholarship Examination

I have the honour to be, sir, your most obedient servant,

(Signed) T B Kirkham, Educational Inspector, C D

NOTIFICATION

The Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1885 have been awarded as follows —Two Scholarships of Rs 6 per mensem (1) Pirozbai Bomonshe Vakil, Churney Road Girls' School, (2) Ruttonbai Furdoonji Mullaferoz Churney Road Girls' School —One Scholarship of Rs 5 per mensem (1) Soonabai Hormusji Kapadia, Victoria Anglo-Vernacular School, No II —One Scholarship of Rs 4 per mensem (1) Dhanbai Hormusji Kapadia, Victoria Anglo Vernacular School No II —The Scholarships will be held under the conditions laid down in this office notification dated 28th November, 1884, published at page 365 of the *Bombay Educational Record* for the month of November, 1884 The Deputy Educational Inspectors Bombay, will from time to time ascertain and report to this office that these conditions have been complied with and will submit monthly bills for the amount due on account of the Scholarships

(Signed) T B Kirkham, Educational Inspector C D

Poona, 23rd January, 1885

(True copy)

(Signed) T B Kirkham Educational Inspector

No 153 of 1884-85

Gokuldass Tejpal School, Bombay, 18th January 1885

From the Committee, Mary Carpenter Scholarships' Examination, Bombay, to T B Kirkham, Esq, Educational Inspector, C D

Sir,—We have the honour to submit a joint report on the result of the Mary Carpenter Scholarships' Examination

On Thursday, the 15th January 1885, 65 candidates from 7 different schools presented themselves as candidates for the 4 Mary Carpenter Scholarships Of these, 38 were Guzerati-speaking girls and 27 Marathi

For the 2 Scholarships of Rs 6 each, there were only 3 [illegible] rls' School, and 1 from [illegible] ool These two Scholar- [illegible] Vakil and Ruttonbai Furdoonji Mullaferoz, of the Churney Road Girls' School

Fifteen candidates competed for the Scholarship of Rs. 5. Soonabai Hormusji Kapadia, of the Victoria Anglo-Vernacular School, No. II., maintained her high position, as she did last year, by passing the best examination in the 5th Standard, with a score of 461 out of the total of 500 marks. Tapubai Krashuarao and Santabai Ghanesyam, of the Jugonnath Sunkerseth School; Kambtabai Kashinath, of the Bhugwandass Pursotumdass School; and Aimai Rustomji Jagush, of the Churney Road Girls' School, deserve special mention for the very handsome number of marks (viz., 425, 423, 410, 410) they respectively secured to themselves.

Under the 4th Standard there were 48 candidates; and the competition here, as usual, was the keenest. Dhanbai Hormusji Kapadia, of the Victoria Anglo-Vernacular School, No. II., won the Scholarship in a very keen competition with Dinbai Dossabhoy Ghasvala, of the Churney Road Girls' School; the *former got 425, and the latter 424, out of a total of 500.* We fully sympathise with Dinbai Dossabhoy Ghasvala, and beg leave to make honourable mention of her and four other girls; viz., Gangabai Pursotum, of the Jugonnath Sunkerseth School; Shirinbai Hormusji Rukriwadia, of the Adarji Kavasji Girls' School; Pirozbai Dossabhoy Mehta, of the Victoria Anglo-Vernacular School; and Avabai Rustomjee Surti, of the Churney Road Girls' School, for the best figure they cut at the examination.

As alluded to in our last report, the two Scholarships (one of Rs. 3 and another of Rs. 2) held out by the Budhiwardhak Subha to the *bond fide* Guzerati Hindu candidates, have this year been won by Shivlaxmi Trikhondass, of the Sir Munguldass N. Girls' School, and Divalee Bhogilal, of the Kalbadevi Girls' School, for obtaining the highest number of marks (395 and 385) in the 5th and 4th Vernacular Standards.

Most of the girls in the 4th and 5th Standards did creditably well in all heads, and showed great intelligence and skill in their manual work. We cannot so favourably say of the girls in the 6th Standard, who were very weak in history and geography, and were not well grounded in arithmetic. The needlework, both plain and fancy, of the Parsi girls was highly admirable; and the singing of the Marathi girls was exceedingly sweet and charming.

We have, &c.

(Signed) J. C. Dubash,
" S. S. Nadkarni,
" M. N. Dvivedi.

(True copy.)
(Signed) T. B. Kirkham, Educational Inspector, C.D.

PERFORMANCE OF INDIAN MUSIC

Mr K N Kabrajee has lately arranged some musical recitals at the Framjee Cowasjee Institute Pombay the subject being the Persian story of Rustom and Sohrab The Hon J B Peile presided on the first occasion and a large party assembled consisting of Parsi ladies and gentlemen and a few Europeans and Hindus The *Bombay Gazette* remarked

"Mr Kabrajee appeared to have used great judgment and discretion in his selection of the airs that were best suited to the different incidents in the story and his in the main successful endeavours in this direction showed that native music defective as it is and strange as it may sound to European ears yet possesses some rare merits which are capable of great development"

The story of Rustom and Sohrab is well known Rustom a Persian hero had a son called Sohrab born after he had left home to fight against the enemies of his country Sohrab grew up noble and valorous as his father and eager to join him in the field took the command of a large army when according to the story he was only fourteen years old He conquered everywhere whether opposed by one foe or a thousand At last he was treacherously led into an engagement with his father Never having met neither recognized the other The contest lasted three days when Rustom, ashamed to be conquered by such a youth made a final effort wounding Sohrab mortally The boy cried out that his father Rustom would avenge him and thus Rustom discovered to his horror that his brave antagonist had been his own son Sohrab died leaving his father heart-broken Mr Kabrajee explained the progress of the story in the intervals of the music and his younger children sang some of the popular pieces to the accompaniment of a piano played by his eldest daughter Mr Peile at the conclusion of the performance expressed his pleasure in doing what he could to encourage social meetings for the pursuance of an intelligent object especially when that object is a fine art as interesting and delightful as music. Mr Peile continued

"I think it need make no difference in that feeling that the widest possible differences prevail as to the practical exposition

of the art of music among different peoples and in different parts of the world. Music as a science is an exact science, based upon fundamental principles, and subject to immutable laws. But when we come to consider music as an art, we are conscious that very different opinions prevail as to what is acceptable music, because we are influenced by traditions, by associations, by the progress of civilization, and by taste. But these very differences give an interest to the comparative study of national music, which they make as interesting as the comparative study of the ballads of a people or of national schools of painting. A few months ago some of us here present were at an entertainment in Poona in which the national music was illustrated by what seemed to some of us strange instruments and strange airs. English musicians may have thought them to be more curious than beautiful, because they are accustomed to a different method. But there could be no question that they were interesting; and my friend, Mr. Mahadhew Moreshwar Kunte, traced a scientific relation between them and the music of the West. The recital of Mr. Kabrajee has a larger and a more original aim than the efforts of the musicians at Poona, because he has linked with his music the poetry of the fine old Persian story of Rustom and Sohrab; and he has endeavoured to show how the emotions excited by that touching tale can find expression in national airs. I am not competent by scientific skill in music to measure the extent of Mr Kabrajee's achievement; but I see here before me a large audience, chiefly ladies and gentlemen of the race of Rustom and Sohrab, who have been drawn together and interested by this entertainment; and I do not doubt that in a social point of view the enterprise has been successful. I move that our best thanks be given to Mr. Kabrajee and to those ladies and gentlemen who have assisted him."

The Gujerati version of the National Anthem was sung at the close of the meeting.

SOCIAL REFORMS IN MADRAS.

At Rajahmundry, Madras, great efforts in the direction of social reform have been made by two public-spirited Hindu gentlemen—Mr. Veerasalingam, one of the Telugu Pundits in the Rajahmundry College, and Mr. Gow Raj, B.A., a Pleader in

the District Court These gentlemen have travelled about the district lecturing in a simple instructive manner on the evils of infant marriage and enforced widowhood and in consequence they have been excommunicated By their exertions ten remarriages of widows have been brought about in the district. The *Indian Daily News* refers to a letter from Mr Satthianadhan, LL.B Cambridge, of the Government College, Rajahmundry, in which he gives an account of what had taken place The article continues as follows

"The first marriage was celebrated on the 11th of December, 1881 The bridegroom was a Brahmin of the Niyyogi sect, a respectable man, and an undergraduate of the Madras University He was twenty three years old, and the bride who also belonged to a respectable family, was about 13 The couple are doing well, and are happy The rites observed were strictly Hindoo, and all Hindoo matrimonial ceremonies were strictly adhered to Four days after, another marriage was celebrated in Mr Veerasalingam's house The town was in a state of great excitement, and police guards were obliged to accompany the procession of the bride and bridegroom, as there was fear of a disturbance in the town One chief feature in the widow re-marriage movement in Rajahmundry is the special interest taken in it throughout by the few influential European residents of the place Some of the European gentry actually formed part of the procession, and went parading the streets of the town to the sound of the tom-tom and other accompaniments of Hindoo music Mr Malabari has been blamed for asking the opinion of English gentlemen on the questions of 'infant marriage and enforced widowhood,' because it is said that the Europeans are entire strangers, and they have no sympathy with the people This, Mr Satthianadhan remarks, is not at all true, they are always ready to give a helping hand to the natives when they find them trying their best to help themselves The opposition from the orthodox party was very great At first the *Guru* excommunicated all those who attended the marriage ceremony Bulls of excommunication were read out publicly in the town, and copies of them were sent to all important towns and villages in the district The two brides and bridegrooms and Mr Veerasalingam were declared outcasts, but the priest admitted the others into society after their performing a number of ceremonies and paying a certain sum of money as an atonement for their sins Since 1881 other marriages have taken place—one in 1882, six in 1883, and one in 1884 Out of the ten marriages eight have been of Brahmins and two of Vaisyas"

PRESENTATION CASKET TO MRS. CARMICHAEL.

We have the pleasure to state that the beautiful silver casket presented to Mrs. Carmichael by a large number of native ladies of Madras, which lately arrived in England, has been inspected by the Queen, having been sent to Windsor Castle for that purpose, by desire of Her Majesty. The address which accompanied the casket was read with satisfaction by Her Majesty, who has expressed, through General Sir Henry Ponsonby, to Mrs. Carmichael her admiration of the artistic workmanship of the casket, and her interest in the occasion of its presentation.

THE LATE PRINCESS OF TANJORE.

We regret to record the death, at the age of 37, of Her Highness the Princess of Tanjore, which took place, from small-pox, on the 31st January, in the Palace. The Princess was well-educated herself, and she exerted herself to promote education at Tanjore and other places. She had established a Sanskrit School in the town, which she maintained out of her moderate income. She was one of the Vice-Patrons of the National Indian Association, and took interest in the objects of the Madras Branch, especially in the Needlework Exhibition, in which she had awarded prizes. A boy had lately been adopted by the Princess as an heir. Her funeral was attended, amid great lamentation, by a large concourse of people, old and young, including merchants, lawyers, officials, schoolmasters, and students.

INDIAN INTELLIGENCE.

The foundation-stone of the Poona High School for Native Girls was laid on March 4th by His Excellency Sir James Fergusson, in the presence of a large concourse of spectators. The stone was a large block of Deccan trap; the inscription being engraved on a slab of white marble. The site of the school has been liberally presented by the Chief of Songli. His Excellency was received at the main entrance by the School Committee, and

escorted to his place on the dais, when the girls of the school sang some appropriate verses in Marathi, specially written for the occasion Rao Bahadoor Dandekar then read a long address, descriptive of the progress made by the school, and its future prospects In the course of the address it was mentioned that over one lakh of rupees had been subscribed The Committee requested Government to grant two thirds of the cost of the building, and to permit the Committee to supervise its construction, both of which requests were, His Excellency subsequently stated, granted by the Government The Chief of Sangli then invited His Excellency to lay the foundation stone, the Chief of Phaltan seconding the proposal and also intimating his intention of giving a sum of two thousand rupees to be spent in laying out a public garden in commemoration of His Excellency's term of office The stone having been declared well and truly laid, His Excellency returned to the dais, and spoke at some length on the advantages of education for native families In the course of his speech he said it was beyond the province of the Government to interfere with the social customs of the natives but that the reform would come about in good time

Sir James Fergusson lately presided at the anniversary of the Elphinstone High School Bombay, of which Mr Vaman Abaji Modak is Principal The number of pupils on the rolls is 1,006 (612 Hindus, 351 Parsis, 34 Mahomedans 5 Christians, and 4 Jews) The Governor complimented the Principal on his successful management of the school, and made some remarks on the duty of the Government to diffuse knowledge among its subjects

Dr Rajendra Lal Mitra has been elected President of the Bengal Branch of the Asiatic Society, in the work of which he has long assisted by his scholarship and research

Mr M N Dutt, B A, Professor of Mathematics, Delhi, has been elected a Member of the London Mathematical Society

Pundit Shyamaji Krishnavarmā, B A, has been appointed Dewan of Rutlam, a State under the Central India Agency

Dr Sircar has offered to arrange a series of fortnightly or monthly scientific lectures in Bengali, to be delivered at the Hall of the Science Association, Calcutta, if a sufficient number of native ladies can be found willing to attend such lectures regularly

It is interesting to find that among the shareholders in the Tarkessur Railway, opened by Lord Dufferin on his arrival in Bengal, there are nearly 170 names of native gentlemen, chiefly resident near the railway

The prize distribution at the Female Training College and the Government Girls' Schools, Ahmedabad, took place on February 17th, in the presence of a large company of European and Native gentlemen. Mr. Sheppard presided, and opened the meeting with some practical advice as to women's education. A paper, written by Miss Morris, the Lady Superintendent, was read, in which a short account of the Training College was given, and of the Schools. Mr. Mahipatram Rupram Nilkanth, C.I.E., also addressed the meeting on the benefits of female education. About 700 native girls were present. Three little girls recited in English, and good songs in the vernacular were sung by many of the pupils. The prize fund had been contributed to by some of the Kattywar chiefs.

The Cobden Club silver medal for Political Economy in the University of Bombay has been awarded this year to Pestanji Jámásji Padshah, of Elphinstone College, the brother of B. J. Padshah, who won last year's medal.

PERSONAL INTELLIGENCE.

In the Netley Examination held in February for the Indian Medical Service, Mr. U. N. Mukerji stood fourth in order of merit, gaining as total (London and Netley) marks 4,961. He will now receive a commission as Surgeon in H.M. Indian Medical Service.

At the Drawing Room held at Buckingham Palace on March 18th, Mrs. Cowasjee Jehanghier Readymoney had the honour of being presented to Her Majesty the Queen, by the Countess of Kimberley.

The following Indian gentlemen attended the Levée held by H.R.H. the Prince of Wales on March 14th: Mr. Mahommed Ali Rogay, Mr. Syed M. Nabi Ullah, B.A., Mr. Mohammad Abdul Jalil.

Arrival.—Mr. F. K. Mandvivala, from Bombay, for medical study.

Departure.—Mr. J. E. Modi, Barrister-at-Law, for Bombay.

We acknowledge with thanks seven volumes of Appendix to the Education Commission Report, the Report on Public Instruction in Assam, 1881-82, and the Report on Education in Coorg, 1834-1882; *also* Indische Dorf-Idylle by Dr. Weber.

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

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IN INDIA

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

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The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers. In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 173 MAY 1885

PROPOSED HOSPITAL FOR CASTE WOMEN AT MADRAS

An influential public meeting was held at Patcheappah's Hall on March 6th, to take steps to establish a public Hospital in Madras for caste and gosha women There was a very large attendance, and the Hall was crowded Mrs Grant Duff presided Among the visitors were His Excellency the Governor, the Maharaja of Vizianagram, the Raja of Venkatagiri and his brothers the minor Princes of Pudukottah, the young Zemindar of Pittapoor, the Honorable C G Master, the Honorable E F Webster, Dr and Mrs Furnell, Mr and Mrs Grigg Mrs Tarrant, Dr and Mrs Keess Dr Ratton, Dr Bidie, Mr and Mrs Adam, Mr and Mrs Barrow Major and Mrs Awdry, Mr J H Garstin, Mr M Hammick, Mr H A Stuart, Major-General Ottley, the Right Rev Dr Colgan, Mr W A Symonds, Mr and Mrs Scharlieb, the Honorable Mr Muthusami Iyer, Mr Chentsal Row, Mr Vencataramanjulu Nayudu, Mr Runganatha Row Dewan Bahadur, the Zemindar of Ellavasiyoor, the Honorable T Rama Row, the Honorable Mir Humayoon Jah Bahadur, Mr V Kistnamah Chariar, the Honorable S Subramanya, Mr Vijiarungum Mudaliar, Mr. Bashiam Iyengar, Mr Ponoosawmi Pillai,

Mr. Meer Ansuraddin Sahib, and many other European and Native gentlemen.

Precisely at 5.30 His Excellency the Governor, Mrs. Grant Duff, the Maharaja of Vizianagram, and the Raja of Venkatagiri, attended by an Aide-de-Camp to His Excellency the Governor, arrived and took their seats on the dais.

Mrs. Grant Duff then said: Your Excellency, Maharaja of Vizianagram, Raja of Venkatagiri, ladies and gentlemen,—My first duty this evening, and it is a very pleasant one, is to thank those Native gentlemen who have done me the honor to ask me to preside on this very interesting occasion. I feel it very deeply, both on account of itself and also on account of the appreciation it shows of the deep feelings of interest and affection I entertain for those Native ladies whom I know, and, through them, for that wider circle whom I do not know, but whom I do not the less desire to benefit. We are, as every one present is aware, assembled to-day for the purpose of discussing the establishment of a Hospital in Madras for those Hindu and Muhammadan women whose religious feelings and social duties preclude them from seeking the aid of medical men. Before, however, we discuss the step forward we are about to take, it is only right to refer to what has been done in the past. Madras has been before any other place in India in this respect. Twenty-six years ago a most admirable school for nurses was opened here, and over four hundred women have passed through it. There is now not a town in the Presidency, I may say in all India, where one or more of these persons is not to be found. I have had experience of them in my own family, and I regard them not only with gratitude, but with affection. In Lord Hobart's time, he, in conjunction with Dr. Furnell and Mr. Sim, established a class for female students at the General Hospital, and several are there now. On so public an occasion it is perhaps scarcely right to speak of private charity; but I cannot deny myself the pleasure of mentioning the names of two ladies who have done as much as it is possible for individuals to do for the benefit of native women, Mrs. Keess and Mrs. Firth—names deeply loved in many a native family, and sincerely honored by all. But, ladies and gentlemen, though so much has been done already, and though I wish to do full justice to the many excellent men and women who have worked hard in the past, I cannot conceal from myself that

very much yet remains to be accomplished There is, at this moment, no institution in Madras to which gosha women can go without violating their religious feelings The caste wards at the General and Lying-in Hospitals are under the superintendence of men Even if a gosha woman so far overcame her feelings as to enter one of these, she rarely did so except as a last resort and when human aid was no longer of any avail Even in those cases where the services of a lady doctor could be commanded the great distances she had to traverse made it impossible for her to do justice to severe cases, while if they came to her, the journey did them as much harm as any treatment could do them good Gathered together in a hospital, the lady doctor would be able to supervise the diet and general sanitary arrangements of her patients at far less expense and more advantage to them than in any system of house to house visitation I now turn from the patients to the students a class of which would be attached to the Caste Hospital They would have the advantage of clinical lectures from the Lady Superintendent, would be in a class by themselves apart from male students, and certificates obtained from her would qualify for degrees at the Madras University I cannot here enter into medical details, but I may assure my hearers, on the highest authority, that the greatest suffering ending sometimes in death, is caused by unskilled and unqualified female practitioners throughout India Mrs Scharlieb, the lady whom it is proposed to place at the head of this Hospital, is not only a lady of the highest qualifications, but, belonging herself to Madras, brings to her post the interest of long and early association She began her studies in Madras, in November 1882 she graduated as Bachelor of Medicine at the London University taking honors and a gold medal in midwifery, with honors in medicine and forensic medicine, in the following month she graduated as Bachelor of Surgery with honors. I hold in my hands copies of testimonials of the highest character from the leading physicians and obstetricians in London and also in Vienna, whither she went to study ophthalmic surgery. Mrs Scharlieb had been treated with great kindness and condescension by Her Gracious Majesty the Queen-Empress and was permitted to write from time to time to one of her ladies in waiting She has already asked if the Queen-Empress would graciously condescend to be the P[illegible]

Muttusami Aiyer C I.E That in the opinion of this meeting it is desirable to establish in the town of Madras a Hospital for the exclusive use of caste and gosha women

In seconding the first resolution the Honorable Mr Muttusami Aiyer said that about eighteen months ago a suggestion was made by Dr Cornish to establish a hospital for caste women in Madras and since then the subject received some attention There was no doubt of the usefulness of such a hospital and its necessity has long been felt In it all diseases will be carefully treated and while the practitioners of the country still hold their own in many households the modern and more rational system will be preferred and adopted There were also other matters to be taken into consideration The status of the practitioners must be carefully considered the value of the instruction imparted in the hospital to those who wish to become practitioners must be taken into consideration and the benefits to be derived by the surgical operations to be performed which are at present very difficult owing to the want of a suitable hospital where to carry them out with the necessary accessories Then again there were such diseases as those of the eye the organ of the body and other ailments which none but skilled medical talent could cope with The hospital being under the superintendence of a lady would induce lady patients to visit it tc ... and thus while the scientific ... will be adopted the ignorant ... cleared away That the benefits of medical science as now taught are appreciated not only in Madras but also in the Mofussil is amply borne out by the fact that many persons taking advantage of the railway the coasting steamers and the canal find their way to Madras to secure skilled medical treatment Important advantage will be derived by the establishment of the hospital and the wants and wishes of gosha and caste women will be fully met There will in the proposed hospital be special arrangements for women of different castes, there will be special organization and management so as to respect the wants and prejudices of the patients, caste and customs will not be interfered with, caste servants will be employed, and caste ladies will be free to see the superintendent and have their wants attended to It is intended for the present to have twenty or twenty five beds for in patients and to

increase the number as the demand for accommodation extends. There will be consulting rooms for caste and gosha women. Having set the objects of the hospital before the meeting, and given particulars so far as he was able to do about it, he would ask his Hindu and Muhammadan friends to liberally support the Institution. The co-operation and support of ladies and gentlemen of influence and position were necessary to secure success. As had already been stated, Her Majesty the Queen-Empress is to be asked to be Patroness; other ladies are also to be Vice-Patronesses; and he thought that Mrs. Grant Duff, who presided at the meeting, and who from the outset evinced a warm interest in the emancipation of Hindu and Muhammadan ladies, should be invited to accept office as Vice-Patroness. Native ladies of position should also be asked to give their countenance and support to the movement, and by so doing great practical good would result. There were many rich and well-to-do gentlemen in the Presidency whom he thought would readily come forward and support a movement of the kind; but it was not intended that the institution should benefit only the rich: poor caste ladies would be free to have recourse to it; caste women whose husbands cannot afford to pay for their support in hospital will be admitted free. Some time ago a few sentimental objections were raised against the establishment of a hospital for caste women, and he would allude to them. It was said that there would be objections on the part of Native ladies to attend the hospital, owing to the want of a proper caste organization. This was a sentimental objection. Another, which almost staggered him, was the long period of time that had elapsed since the suggestion was first made and the accomplishment of the work. He thought that this was hardly a fair objection. The financial difficulty was more than once advanced against the establishment of the hospital, but the appeal to the Maharajas, Rajas, Zemindars, and Native gentlemen of Southern India, he felt sure, would meet with a liberal and hearty response. The Maharaja of Vizianagram and the Raja of Venkatagiri were well-known for their works of charity in their own estates, in this Presidency and beyond it; there were patriotic gentlemen in Madras who had liberally given from their abundance for the support of public institutions; and the hospital for caste women would, he was sure, obtain its full share of support.

There were many calls upon the public but none deserved so much sympathy as a project initiated for the relief of the sick He would appeal to the culture and intelligence of his countrymen to take a warm interest in this work of charity, one which had far higher claims upon them than any other The work of the hospital ought to enlist the sympathy and support of thousands of his countrymen and countrywomen, and he hoped that the moti n which he had the honor to second would be carried by the meeting

Proposed by the Raja of Venkatagiri and seconded by the Honorable Mir Humayoon Jah Bahadur C I E That Our Sovereign Lady the Queen Empress be solicited to be graciously plea e l to permit tl Institution being designated The Victoria Hospital for Caste and Gosha Women' and to accept the Patron hip of th Institution

Propos d by M R Ry I S Ramaswamy Mudaliar and seconded by M I Ry G Mahadeva Chettiyar That a subscription list be opened to [illegible] funds f [illegible] the establishment and maintenance [illegible] the Institution

Proposed by M R Ry [illegible] Runganadhum Mudaliar and seconded by M R Ry Raga [illegible] Chariyar That an appeal be addressed to the Maharajas [illegible] jas Zemindars and the public generally for liberal aid in raising an endowment fund for the Institution

Proposed by the Honorable T Rama Row and seconded by M R Ry T The[illegible]aroya Chettiyar That an application be made to Government for a liberal grant for the maintenance and support of the Institution

Proposed by the Honorable S Subramaniya and seconded by M R Ry C V Soondram Shastriar That the Inst[illegible] be under the management of a board of Hindu and [illegible]madan gentlemen

Proposed by M R Ry P Chentsal Row, and [illegible] M R Ry V Basham Iyengar "That the [illegible] men with power to add to their number, for[illegible] a committee for giving effect to the forego[illegible] for framing rules for the management of [illegible] subject to the confirmation of Governm[illegible] able Edmund Forster Webster, the H[illegible] Vizianagram the Raja of Venkatagiri, [illegible] with the Government of Madras Dr [illegible] the Honorable Mr Justice Muttus[illegible]

T. Madhava Row, K.C.S.I., the Honorables Mir Humayoon Jah Bahadur, C.I.E., T. Rama Row, and S. Subramaniya Aiyar, M.R.Rys. P. S. Ramasawmy Mudaliar, C. V. Cunniah Chettiar, P. Somasundarum Chettiar, P. Chentsal Row, T. V. Ponoosamy Pillay, R. Raghunatha Rao Dewan Bahadur, Haji Abdulla Batcha Sahib Bahadur, G. Mahadeva Chettiyar, N. Ramalinga Pillay, Rai Bahadur T. Gopaul Row, Y. Venkataramaya Shastrulu, P. Runganadha Mudaliar, V. Bashiem Iyengar, P. Vijayaranga Mudaliar, C. Raghava Row, V. Krishnama Chariyar, P. Rangiah Nayudu, P. Anantha Charlu, P. Theagaroya Chettiar, G. Subramaniya Aiyar, C. V. Soondrum Shastriar, C. Sankara Nayar, C. Yethirajulu Nayudu, A. Ramachandra Row, B. Krishniah Nayudu, Swaminadha Iyer, M.B. and C.M., P. V. Krishnaswamy Chettiar, Raja Easwara Doss, Dr. W. E. Dhanakoti Raju, Dr. M. Jesudasen Pillay, and Dr. Moideen Sheriff Khan Bahadur.

Mr. Bashiem Iyengar said that there could be no objection to the rules framed for the management of the hospital being submitted to the Government for approval. The Government intended to make a liberal grant towards the hospital funds, and it was fair that the rules should receive their formal sanction. It was not intended to place the Board of Management under the orders of the Government, but the officers of the Government, who advise on matters of the kind, would simply suggest alterations and amendments to the rules, if necessary.

Proposed by M.R.Ry. P. Vijayaranga Mudaliar, and seconded by T. V. Ponoosamy Pillay, "That the thanks of the meeting be tendered to the Trustees of Patcheappa's Charities, for allowing the use of the Hall."

Mr. V. Krishnama Chariyar next moved the following resolution: "That the cordial thanks of this meeting be tendered to Her Excellency Mrs. Grant Duff for kindly presiding on this occasion;" and he spoke thus: In the absence of a friend who, by his age and position, is more competent than myself to take part in the proceedings of this meeting, I have been entrusted with the honorable and pleasing duty of moving the last resolution of this evening, and I have consented to do so because I am sure it will command your attention and approval, without my troubling you to listen to a long speech at this late hour, not to mention that I am not a good hand at speech-making. Addison says somewhere

that ' it is not in mortals to command success, but the honored and esteemed Lady President under whose auspices this meeting has been held has done more and has well deserved it, the proceedings having been marked by great enthusiasm and brought to a satisfactory conclusion Now this happy result and the interest that has been aroused in the object of the meeting are due to something, and I shall not be wrong if I at once attribute it to the gracious presence in our midst of the very head of Society, and her active sympathy with and her kind and cordial support to the present charitable movement in behalf of the poor caste women and gosha women of this city who often suffer at the hands of ill-trained and inferior practitioners It was a remark of an English statesman of our time that in the fabric of Society men are like bricks and women the cement that keeps the bricks together This remark occurred in a speech of the late Lord Palmerston's at Liverpool some five and thirty years ago—the first English speech I ever read when I was a school boy, but I never since had such a practical proof of the truth of his lordship's remark as that given now and here in this assembly We have had a significant proof this evening not only of the truth of that remark but also of the fact that if the natives of this country cannot start and maintain such *special institutions in the interests of their* own womanhood the benevolence of England and her advanced ideas and experience are ready to step in and befriend them in such efforts Ladies and gentlemen if you are all satisfied that the services so willingly earnestly and admirably rendered by Mrs Grant Duff have been invaluable to us this evening, if you are convinced as I am that without the backbone of her sympathy and co operation hardly any interest and enthusiasm could have been aroused in the question of a hospital for caste women if every benevolent heart in this city and out of it would readily respond to hers, and if this assembly thinks with me that in these great causes and the good cause of our poor caste women and in our struggle to provide for them female medical aid on the basis of Western science to alleviate sickness and pain—aid which has not been within their reach owing to the poverty of many of them or to their social and religious scruples—I say if you appreciate the services of our Lady President in having nobly come to the front as the real friend and cham-

pion of the poor woman's cause, and thereby proved herself to be the "right woman in the right place," then she deserves all honor and your cordial and unanimous vote in favor of the resolution which I have moved, and which I now call on this meeting to carry by acclamation and hearty cheers.

The resolution was seconded by M.R.Ry. C. V. Ragavah Row, and the meeting dispersed.

The following sums were subscribed at the close of the meeting:

	RS.
Mrs. Grant Duff	500
The Right Hon. M. E. Grant Duff	700
The Maharaja of Vizianagram	25,000
The Raja of Venkatagiri	40,000
P. S. Ramasawmy Mudaliar	5,000

OUR SOCIAL CUSTOMS.

There is very much that is interesting in the social customs and manners of every nation, and it is not difficult to point out the good or evil effects of each on the community, or to conjecture the probable circumstances that gave birth to these time-honoured usages and customs. We in India are specially favoured in this respect, as the several customs handed down to us from time immemorial have undergone little or no change, and the Hindu of the present day is obliged to keep up all the observances that have accumulated during the past ages. It is not so easy, however, to separate the purely religious duties from the social ones, as they have become so much intermingled with one another, there being a tendency in the Hindu mind to consider everything old as sacred. It would be anything but fair on our part to look upon all these customs as crude and worthless. Some of them indeed afford harmless pleasure, and give innocent enjoyment. The Hindus, like other old nations, have many quaint, pleasant festivals, which evidently seem to have been specially introduced for the purpose of bringing

the people together and thus promoting sociality and sympathy A careful observer will find much that is graceful and beautiful in many of our customs and will be able to trace in them to a great extent the inclinations and the particular bent of the Hindu mind The insight one gains by means of these customs into the taste and character of the people is not to be overlooked, for we find that different people adopt different modes of living manners and customs A martial war loving people full of animal spirits and energy will show this in their rude rough manners their restless wandering and combative lives whereas an imaginative people with some poetry in their nature will be gentle and even refined in manners and their lives will be spent mostly in sedentary occupations

India's best days alas are long past and what we see now seems to be the last faint *refrain* of some glorious song or better still the soft closing notes of a grand piece of music whose soul raising power has ended and in whose last dying notes you just catch the echoes of its higher chords Our thoughts our ideas our customs have lost the very pith and marrow of their full significance and most of these institutions have failed to be of any use to people living under new circumstances and in many cases we merely grasp the outward form and strictly adhere as it were to the letter of the law, entirely ignoring the fact that laws and customs instituted for the good of the community at a particular age are not applicable to people living in another age with entirely different surroundings We have no doubt that early betrothals infant marriages and *zenanas* were indispensable in former times when so much oppression and misrule existed in our country as they afforded a certain protection to young girls But times are changed and under a Government where we enjoy perfect freedom it is needless to keep up such customs which being out of date are also detrimental to the progress and comfort of our people The circumstances which made them almost imperative in former times and counterbalanced their evil effects by checking greater evils are altered and now it is our duty to make our circumstances suit our surroundings To effect a thorough reform in all social customs is by no means an easy task but with the support and co operation of all classes a good deal can be done We have already noticed how great an influence a

woman has in a Hindu home, and how averse she is to everything new. It would indeed be an acquisition if we could get the women to aid in our efforts. But, before attempting anything, it would be necessary to make the women feel that a radical change is needed in their condition. It is a great mistake to suppose that women are utterly unhappy and miserable in their own homes, and that they will take any active part in reforms. We are all children of circumstances; habit becomes second nature to most of us. Born and bred in darkness and ignorance, cooped up in narrow homes, delighting in petty trifles, and unconscious of a better and nobler sphere of life in which they can move if placed under different circumstances—is it any wonder to see them so indifferent to the higher and more refined pleasures arising from perfect freedom and intellectual culture? Their housekeeping, dressing, and cooking engross all their attention, and many a pleasure unknown to us they learn to extract from these occupations. The widows, and those unfortunate women who have bad husbands, it is true, find their lot miserable; but even they learn to draw consolation in their religious doctrines, and in such thoughts as these,—that their next existence will be a better and more fortunate one, and that they suffer now for the sins committed in their former existence. A good deal of fatalism also enters into the thoughts and ideas of the poor ignorant women. We often hear such expressions as, "It is written in my fate; it must be so!" Poor women! they are much to be pitied. It is only when education widens the mind, and enables them to compare and contrast their own condition with that of the women of other nations, that they begin to feel for themselves and try to better themselves. Hence early and liberal education of our women is very essential; and this step once taken, their uplifting will gradually follow. Men must also respect women, and it is only then that we can expect them to take their true place in society. Our men are quite capable of appreciating the virtues and excellences in women which in the civilized nations command such homage. Those who wish to do any good to their country must set about earnestly to educate our girls, the future women of India; infuse liberal thoughts and ideas into them; purify the atmosphere that surrounds them; make their childhood innocent, happy, and joyous; then they will certainly be a step higher than their

mothers They will bring their matured well balanced minds to reflect on the great questions of social reform, think of the happiness of their children, weigh consequences and finally overcome the prejudices that now bar our way to social progress It is our women who are most difficult to convince and they are the ones who most persistently cling to old customs thoughts and ways, but when enlightened they can do much in a quiet firm way

The two most important topics of Infant Marriage and Enforced Widowhood are a good deal discussed at the present time and it is now acknowledged by everybody that infant marriage lies at the root of all social evils It leads for instance to early widowhood and all its attendant miseries The idea that every girl should be married as early as possible has a firm hold on the women of our country The Hindu mother looks forward to the marriage of her daughter or son as a great event in her life From the day the child is born plans are made for the coming marriage It is discussed all round with the female friends and the earliest opportunity is taken to have the child betrothed The mother of a son thinks so much of herself that her pride and vanity know no bounds She constantly takes offence her dignity is easily wounded and the bride's party have to exert their best to keep her in good humour This is a great triumph in her life As the mother of a son she is envied by all The festival is sometimes prolonged to several days and all possible gaieties take place at this season Great expense is also incurred and poor families borrow a good deal of money the interest of which alone in many cases is so great that the parents are scarcely able to pay it The married children, not knowing the meaning and importance of such a ceremony delight in that festival in their own childish way They like to be dressed up made much of, and given everything they want For some days they are treated as privileged beings, but for the girl this soon ends She has to quit her parental home and be at the mercy of the mother in law most of her life The only education that is in most cases thought fit to give her is very elementary She becomes a mother when yet a girl and however enlightened her husband may be, and wishful for his wife's education it is impossible for her afterwards to continue her course of study Infant marriages are therefore great obstacles to female education and every

effort must be made to put a stop to them. There are, however, some cases of enlightened parents keeping away their daughters from their husband's home until educated and fitted for the duties of a wife and mother. But these are comparatively rare, and are only seen where the mother of the girl has herself received some education from her liberal-minded husband. Some people say that infant marriages *prove happy; and one Hindu gentleman*, whose words I quote, gives quite an ideal picture of the effects of the custom:

"The wife, transplanted to her husband's home at a tender age, forgets the ties that bound her to the parental hearth, and by the time she comes of age is perfectly naturalised in her adopted family. . . . The husband and wife have constant opportunties of assimilating each other's natures, and growing, as it were, into one; so that when the real marriage takes place, the love they feel for each other is not merely passion, but is mingled with far higher and purer feelings. Misfortunes cannot alienate our wives; they have no frowns for us, even though we commit the most heinous crimes, or ill-treat or sin against themselves. Those ignorant of our inner life call this a vile subjugation, and say that we have made our wives our slaves; but those who live amongst us know that it is the result of that deep-seated affection that springs from early association and religious—if you will, superstitious—teachings. Where will you find a wife so true and contented as a Hindu's? Where more purity of thought, or more religious fervour, than in the Hindu women of respectable families? Our men, alas! may be materialists, atheists, immoral, base; but our women are goodness in human shape! And why? Because they have been shown an object on which to concentrate the entire love and veneration of their natures, at a time when their pure hearts were unsullied by any other impressions or ideas, and taught to look up to their husbands, whose faces they would only look on after many solemn ceremonies, as their guardians, protectors, and gods."

The account above given is very exaggerated, and the writer seems to have generalised a little too enthusiastically from his own personal experience. But, even taking the account to be true of a large majority, it is not difficult to see that the happiness he depicts in such cases is at the expense of the poor women, who, of course, though treated as inferior

creatures are content with the thought that their guardians protectors and gods are not in any way dissatisfied with them Simply because these helpless women become inured to their pitiful lot they must be left alone, and nothing must be done to make them share the same freedom which the men enjoy Does this not bring out clearly the selfishness of the men ? And nothing has so much helped to lower and degrade the women of the country to the position which they occupy at the present time as the selfishness of some of our men

Very often young girls are married to men old enough to be their fathers and such a girl wife has much to suffer in her husband s home And her miseries do not end here If the man happens to die before her she has to bear the bitter lot of a widow The social tyranny that dooms widows to a life long misery is indeed very deplorable People who now see their degradation and the load of misery they have to bear think that the abolition of *Suttee* has not in any way improved their condition and it is now acknowledged by all that Infant marriage so hurtful in itself is the chief source of the widowhood difficulty Hence the greater evil should first be got rid of

There has been a good deal of talk of late about the propriety of legislative interference in social matters Some make out that it is undesirable to request an alien Government to interfere with the social customs of our country which are closely blended with religious rites and ceremonies Others think that the tyranny of the customs is such that it will be utterly impossible for the people to do anything unless with the co operation of Government Of course positive coercion of any kind on the part of the Government will be productive of much evil But if we look upon the British Government as one friendly to the interests of our country, there can be no harm in asking for Government co operation, and in various ways the Government can help those who wish to bring about reforms without interfering legally India is still as it were a child and she can by herself accomplish very little, and it is my humble opinion that England and India must work together if anything good is to be achieved at all

AN INDIAN LADY

REVIEWS.

ABALA SANJIVAN; OR, THE CAUSES OF PREMATURE DEATH OF WOMEN IN INDIA, AND ITS REMEDIES. By BHALCHANDRA K. BHATAVDEKAR, L.M. "Nirnaya Sagar" Press, Bombay.

The subject of the condition of women in India is attracting a daily-increasing attention. Educated natives are fast beginning to feel the inconvenience of themselves running the race for intellectual culture, and letting their wives stand by. Of course, it is not to be understood that women in India are quite without culture, or that they are used merely as so many dolls. But certain evils undoubtedly exist which call for remedy. Many of the evils are of ancient standing, and consequently deep-rooted; but quite as many are of comparatively recent origin. Most of these are not difficult of treatment, and the educated natives have only to thank themselves for their existence; and as attention is being drawn to them, there is every hope that they will soon disappear. Of late it has been a common complaint that women in India meet with a premature death, and that their children are weak and sickly. The book noted above has, therefore, appeared not an hour too soon; it appears very opportunely. Dr. Bhalchandra, who is well known as the Head of the Medical Department of the Baroda State, is well qualified to discuss the subject, from the knowledge he possesses both of Hindu medical science as treated in Sanskrit works and practised by native physicians in India—whose race, it is to be very much regretted, is fast disappearing—and of European medical science, for proficiency in which he won First Class Honours in the Bombay University. He has put together in a systematic form the causes of the diseases of women and their remedies. I will not encroach on professional opinion by referring to matters which are purely so; but I will attempt to glean from the book ideas and suggestions which serve to throw light on the social and domestic habits of Indian women. The book is written in the Marathi language in an easy style, so that it may be read by girls of from ten years of age upwards.

It is significant that to early marriages is assigned the first rank among the causes which bring the lives of women

in India to an early end This medical testimony ought to strengthen the hands of those of the educated natives who are trying to put matters right by means short of Governmental interference in social matters I skip over the other causes, which are dealt with from a professional point of view, but they are lucidly stated so that anybody who can read the description of them can understand and follow the author

In the concluding portion of the book Dr Bhalchandra dilates upon some evils which have crept into modern Indian society, as the neglect on the part of women of physical exercise, the want of cheerfulness, the ignorant treatment that they receive when ill &c

The change of habits among the women of the upper classes of Indian society has of late been noticeable Scarcely a generation ago when the traditions of the old family life were intact and were adhered to with a rigidity which a sense of their beneficial influence imparted the ladies of the Hindu household vied with [illegible] another in doing their household duties Nearly all the domestic work was done by them with an exemplary neatness To get up early in the morning was the rule Th[illegible] the cleaning the washing the watering of the house was tended to Bathing was followed by certain religious devotions such as going round the sacred *peepal* or *tulsi* tree Cooking was done by them and it was an object of legitimate pride for a lady to be known as a good cook, and so on hundred other duties of the household were allotted to ladies All this gave them enough physical exercise and kept them healthy But of late a lamentable change has come over the habits of Hindu ladies For a great part of this change their so called educated young husbands are responsible The young school taught Indian of the present day commences life as a man decidedly inferior in many respects to another bred up in the conservative influence of a well managed Hindu household He sees that European ladies in India do not cook (and I see very few ladies in England are good cooks) and almost the whole work of the house is done by native servants The *mem sahibs* drive about or ride out read newspapers and discuss politics with their husbands Our educated young native, therefore taking the *mem sahib* as his model, tries to mould his girl wife to her ways Of course his private and social circumstances prevent his carrying out the whole programme of changes

which his wife would have to undergo before she becomes a native *mem sa'b*—a spectacle which, I am afraid, will not be very pleasing to behold. But he takes up the virtuous resolution of attempting as much as he can under the circumstances. The only success that he is able to achieve is, I fear, that he teaches his wife to forget her old-fashioned ways, as he calls them, of being able to cook his meals and to manage his household affairs. Poor man! he does not know that he deprives her of her only opportunities of physical exercise, without giving her anything better instead. Accordingly, with but a few exceptions, the wives of the educated natives I have known are lazy, and they hate work. They lie late in bed, they contract irregular habits, and they have indifferent health. How pleasant such a state of things must be, is better for me to leave unsaid. Dr. Bhalchandra, therefore, recommends that women should continue to do their domestic work. Of course, he would not like them to be overworked; but he says: "If you follow the Europeans in one respect, you must follow them in another. In that case there is some probability of good being done. European ladies go out for fresh air in the evening, play lawn-tennis, &c. This gives them ample exercise, which conduces to their health. In the same manner, if we sent our ladies to visit temples in the evening, or if we made them go their rounds (at the *peepal* or *tulsi* plant), this will give a fair amount of exercise to their delicate bodies, and will doubtless keep them healthy." Dr. Bhalchandra thinks gymnastics too violent an exercise for ladies.

Among other matters, the author refers to the movement of Medical Women for India, which has reached a certain stage in Bombay. He approves of it; but he thinks the object would be best attained by encouraging native ladies to study medicine in Colleges.

Dr. Bhalchandra is to be congratulated for having brought out a book which ought to give a quietus to many an evil practice of which Indian society, in common with other similar societies, is full. I think his object in writing the book would be very well served if the book were translated into the principal Indian vernaculars. It ought to be read in the head forms of every girls' school in India.

V. M. Samarth,
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Oxford.

"THINGS OF INDIA MADE PLAIN OR, A JOURNALIST'S RETROSPECT By W MARTIN WOOD (formerly Editor of the *Times of India* and of the *Bombay Review*) Part I Elliot Stock 62 Paternoster Row

Perhaps the best justification for the reprint of these newspaper articles is to be found in the admirable Egyptian proverb Mr W Martin Wood has chosen for his motto on the title page of his book The mother of foresight looks backward

I have sometimes thought that were I asked to define the word *prophet* in any other than the religious sense I should say One who has attained unusual skill in perceiving the necessary connection between cause and effect. But he who would prophesy future effects from present causes can only do so through long and patient discipline in investigation of those present and past effects that have arisen from causes more or less remote and hidden

It is in this way and with this view that these retrospects of a journalist should be read They claim as the author carefully points out the humble but distinctly useful purpose of *memoires pour servir* They relate to the administrative history of three Governors General—Lord Lawrence Lord Mayo and Lord Northbrook—and to the tenure of three Governors of Bombay—Sir Seymour Fitzgerald Sir Bartle Frere and Sir Philip Wodehouse They include current references to events so remote as the Bhotan war of 1864-5, the Orissa famine of 1866 the Abyssinian expedition, H R H the Duke of Edinburgh's visit to India, the Central Asian question both in its geographical and political aspects, the catastrophe of Earl Mayo's assassination, the great Durbar held by Lord Northbrook at Bombay in 1872, the development of railways and other public works, the commercial vicissitudes and financial policy, during nearly ten years of the rapidly changing circumstances of India. In very few cases is an article given in *extenso*, but this was inevitable if the reprints were to be brought within manageable compass But the author points out—and in justice to him we must remember—that both argument and composition have somewhat suffered in the

process of curtailment. Still, when all due allowance is made for this necessary drawback, we think that such persons as are anxious to form some fairly accurate opinion about the future prospects of India will do well to glance at these journalistic representations of public opinion of a date long past.

CONSTANCE PLUMPTRE.

THE PRESENT CONDITION AND FUTURE PROSPECTS OF FEMALE EDUCATION IN INDIA.

A Meeting of the National Indian Association was held in the Hall of the North London Collegiate School (by kind permission of the Governors) on March 26th, when a valuable suggestive Paper was read by M. M. Bhownaggree, Esq., on "The Present Condition and Future Prospects of Female Education in India." The Chair was taken by Alfred H. Bevan, Esq., one of the Governors of the School. There was a good audience, and the lecture was listened to with much interest. The Chairman having in a few words introduced Mr. Bhownaggree, he proceeded to read his Paper. We regret not to be able, owing to our limited space, to reprint the whole; but we shall give a considerable part of it, summarising the remainder.

The Lecturer began by referring to the Education Despatches of 1854 and 1859, in pursuance of which vigorous measures were started for the promotion of the education of boys in India. He pointed out that that of girls, though spoken of in those despatches with sympathy, was little practically encouraged, the time not having apparently come for thus helping forward a movement which as yet had scarcely any supporters among the people themselves. The state of opinion, however, was now much advanced on the question; and if the same strength of Government influence as was exerted thirty years ago in regard to the instruction of boys were applied for girls, great progress might be anticipated. It was to be hoped, as one result of the Education Commission of 1882, that the Departments of Public Instruction in India would now give active and substantial support to female education.

Having thus indicated the practical drift of his Paper, M Bhownaggree glanced at the position of women in ancie India, which, according to the indications of history an poetry, was much higher than in more recent times Som ladies of the higher classes in that far-off period showe decided administrative power, many were distinguished by literary merit; free scope was allowed for the exercise of their powers, and the seclusion of the zenana is supposed not to have existed Then followed the Mahomedan conquests, and various causes combined to hinder progress in regard to the enlightenment of women The intellectual culture of men had lessened, owing to the disordered state of the country and the unsettled feeling of the times Thus that of women was inevitably thrown back, and the most potent cause of hindrance was the custom of early marriage, which now became a mark of class distinction and which, as it were, stole away the years that should have been given to education In spite of all obstacles, however the abilities of women were never wholly neglected, and with the rise of the British administration the old sentiment in favour of education having first been aroused in regard to the instruction of boys, had gradually been called into activity for the benefit also of girls

Mr Bhownaggree here added

But before proceeding further, let me add here a few observations from a speech delivered recently by Sir James Fergusson, the Governor of Bombay, which came into my hands after this paper was written, not merely because they bear testimony to some of the statements made here, but also for the more important purpose of proving to any who may entertain a doubt that female education is one of the crying wants of India Says Sir James Fergusson, after a long and critical acquaintance with Indian society in a large and perhaps the most enlightened Presidency in the country: "The custom of secluding your women is not sanctioned by antiquity; and it is a custom which not only degrades them, but reduces them to abject slavery You cannot degrade your wives and the mothers of your children from their rightful position in this life without degrading your race to a slavery that is sure to act injuriously on yourselves The seclusion of women is a foreign, and not an ancient custom of the Hindoos. It has no place in your religion; and its result, physically as well as morally, is degradation to those dependent on you. . . . There exists no more certain and natural

way of removing these evils than the education of women. It is a fortunate circumstance that, with regard to this point, such a healthy tone prevails. Woman is the helpmate of man; and depend upon it, if she is emancipated through education from her present thraldom, she will see that the necessary social reforms are brought about in good time."

After these introductory remarks, Mr. Bhownaggree gave the following interesting sketch, illustrative of the present position of female education in India—the first part of his subject:

Southern India, it seems, was the earliest to enter the field, mainly owing to the fact that missionary enterprise found a larger sphere of action there than in other parts of the country, and a great number of men who did not change their religion took benefit, nevertheless, of the schools founded by them, and were thereby enabled to appreciate and enter into sympathy with their endeavours to improve the status of the people. When, just forty years ago, the first girls' school, partly under Native management, was started, there were already in the existing missionary schools female children of a small section of Hindus of the higher castes. A number of schools, some under the management of Europeans and Natives, others under that of Natives alone, and mostly under the control and inspection of Government, came now into existence, and the progress of the girls had, by 1858, arrived at a stage which made it desirable to have an examination for the award of schoolmistresses' certificates. In that year, too, another strong impetus was given by admitting girls' schools to the benefit of grants in aid, when among 39 schools, with 1,185 pupils, a sum of Rs. 1,589 was given. This was a very small, but an important beginning; for it was, I believe, the first step towards the definite recognition of the claims of female education to State support. In twelve years more the figures multiplied, and we find a sum of Rs. 25,682 given to 138 schools, consisting of 7,215 girls; and in the course of a further period of ten years, the number of schools stood at 557, and of pupils at 35,000, the total expenditure being over two and a quarter lacs of rupees. The prominent features of the educational system of Madras, as distinguished from those of the other districts, not excepting Bombay, are that it has a highly efficient organisation, a fuller vitality appears to pervade that system, and the action of Government officers and the co-operation of the people are more responsive to one another. Enlightened interest like that of the Maharaja of Vizianagram, whose name is associated

with a number of schools doing substantial work, of the l[a]
Princess of Tanjore, who, we are told, having "taken great ca[re]
to educate herself," was always ready to support the cause, [of]
the Prince and Princess of Arcot, and of many others, has bee[n]
cordially supported by those in authority, and welcomed b[y]
those in whose behalf it is exerted. We have the noble ex[-]
ample of Lady Hobart, who during her husband's administra[-]
tion of Madras, took warm personal interest in education,
particularly that of the Mahomedan women probably because
she found them in a more backward state than those of other
races, and who gave tangible shape to that interest by founding
a school for them. Mrs Grant Duff, the wife of the present
Governor, seems to be equally zealous as the local papers
almost every week testify, and as one wades through the
reports of public instruction in Madras for recent years one is
agreeably struck with the fact that the successive heads of that
Department have made the development of female education a
matter of special and indulgent care. A number of normal and
practising classes are in active operation, the inspection of
female schools is entrusted to competent women specially ap-
pointed for the work, and all throughout the Presidency the
signs of a healthy infantile growth are perceptible. It is pleas-
ing to note this fact from such interesting statements as the one
contained in the Report for 1882 which says: "The work done
by the Inspectress during the year has been greater than in the
previous year. The number of schools examined rose from 143
to 162, and the pupils examined from 5,150 to 5,917. Mrs
Brander spent 72 days in examining work and 17 days on
circuit, and travelled nearly 2,300 miles." We have it again on
more recent authority that now at the beginning of this year
"the number of girls being educated was twice as large as it
was three or four years ago. There were now 60,000 girls in
the various schools, against 30,000 about four years ago.
There were three normal schools then, and by the end of this
year there would be eleven at work."

As the Church of England Society and the missionaries of
the Scottish Church had initiated the movement in Madras, so it
was another similar body that began the work of female educa-
tion in Bombay. It was the American Mission. The efforts of
this body, supplemented by those of the two previously named,
went through a similar process, and brought about much the
same result as in the case of Madras, namely, to impress the
young men trained under the new system with a sense of
the want of female education. A number of Parsee youths—
the first, and hitherto perhaps unsurpassed, batch of students
turned out by that institution which commemorates the name of

one of the best and most far-seeing Governors of Bombay, the Hon. Mountstuart Elphinstone—paved the way. The prominent students of this institution had, with the co-operation of their professors and teachers, formed a society called the Students' Literary and Scientific Society; and it was through the medium of this body, and as the result of discussions conducted with much ability and discretion, that the youthful band of Parsee reformers, led by men so well known at the present day as Dadabhai Naorojee, Nowrojee Furdoonjee, and others, established four schools in 1849 for the instruction of girls of their community exclusively. Their Hindoo colleagues were not slow to follow this example. Thus a fair beginning was made, which the perseverance and energy of the Elphinstonians carried, almost unaided, to a stage of development in some years, when their efforts were recognised and substantially supported by a few leading members of their community. This, in an appreciable degree, gave popular sanction to the cause of female education, and within eight years of the commencement a Girls' School Association was constituted to conduct and extend the working of these schools. About the same time, in 1857, Government encouraged schoolmasters of vernacular boys' schools to open classes for girls. This, again, gave some impetus to the education of girls of other castes. In 1869, in the whole Presidency, there were 209 schools with 9,291 pupils. In the course of another year or two, when the Department of Public Instruction was under its able and energetic director, now a member of the Government of Bombay, the Hon. J. B. Peile, it recognised the claims of female education to State aid in a more liberal spirit than had been yet done, with the result of increasing the number of pupils three-fold in a few years. In 1882 there were 343 schools with 26,766 pupils, costing an expenditure of one lac and seventy-eight thousand rupees. Private enterprise, it is gratifying to note, has not been backward in Bombay in stimulating the growth of establishments for the instruction of females. The schools of the association above referred to have had considerable support given them by the Parsees, for whose benefit they are intended. Indeed they have been managed solely from funds contributed by the community; and the liberality of one of its most respected members, Sorabjee Shapoorjee Bengalee, C.I.E., last year provided a home for the chief among their schools. Another large institution for their exclusive advantage is that which bears the renowned name of Sir Jamsetjee Jejeebhoy, which was founded by that philanthropist. The name of another benefactor, Sir Cowasjee Jehangeer, is associated with the foundation and maintenance of other institutions of a similar character. As I

remarked above, the Hindoos have not been slow to imitate the exertions or the benefactions of the Parsees in this direction while, recently, the more enlightened among the Mahomedan section of the inhabitants have shown their appreciation of the benefits that have resulted therefrom by trying to do likewise. The bonds of caste, however and the trammels of custom have unfortunately, held the good intentions of these communities in check considerably Still all over the Presidency there are female schools of varying degrees of strength and utility and their free introduction in the territories of neighbouring chiefs is the most undeniable proof of the acceptance by the Native population as a whole of female education as a necessary adjunct to national progress

The institutions which I have named here were projected to carry on their work in the vernacular languages There have been established in later year however, schools which have conducted instruction in English with much success and it is evident that all future effort for the development of higher female education—in the capital and chief towns at all events—must proceed on this basis It may be worth while, therefore to note here a few facts in connection with the latter A project of some magnitude was set on foot in 1863 by Manockjee Cursetjee a gentleman of distinguished position, which set forth that to have a school in Bombay for Indian girls to receive English education was a desideratum long felt" Manockjee Cursetjee was an enthusiast but not a dreamer He had first practised what he now preferred himself to preach to others, he had successfully educated his own daughters to an extent unknown at that time and even at this day but rarely approached The obstacles which had lain in his path and the unpopularity he had to encounter in this matter, would have daunted a less resolute will than his By the time he launched his scheme, however, these obstacles had well nigh disappeared and he was recognised as the pioneer of female English education He had gathered round him a number of ardent supporters, with whose moral and material help he founded the Alexandra Girls' English Institution The marriage of H R H the Prince of Wales had just then taken place and in honour of that auspicious event the name of his august consort was, with their gracious permission given to the school Started under such promising circumstances, it thenceforward attempted to do its beneficent work Its career has been chequered and its progress, like that of all kindred establishments throughout the country, slow owing to various causes, most of them of general, and a few of a peculiar, character It is however, located now in a splendid building of its own, and there is no

reason why, with the co-operation of the people and of the Educational Department, it should not become the leading English-teaching female school in Bombay. Since its establishment, other schools on a similar basis, but on smaller scales, have been established in many parts of the Presidency, and these also perform their work with more or less success. And, very recently, another attempt has been made by some enlightened men, with renewed vigour, to found a large school on a similar basis in Poona. It is pleasing to note that the lead in this project has been taken by an enlightened Hindoo educationist, Rao Bahadoor S. P. Pandit, and other gentlemen of that community. That disinterested friend of India and its people, Sir William Wedderburn, has aided their efforts in a laudable spirit, and made the first donation towards it of the sum of Rs. 10,000; and the Marchioness of Ripon has also encouraged the scheme by her support. They have secured other large endowments, and there is every promise of their proving highly successful. I shall close this brief sketch of education in Bombay by noting, in conclusion, that there are two normal schools, one in Poona and the other at Ahmedabad, for the training of teachers for elementary classes.

Next in order of time and numbers, we come to Bengal and the provinces of Northern India. Here, too, missionaries first inaugurated the movement, and its early narrative would be a repetition of that of Madras and Bombay. It has had to encounter, however, bigger obstacles if possible, its progress has been slower, and the extent of its operations much more restricted. The greater number and influence of the Mahomedan populations in those districts have offered a passive resistance, more enduring than that of the inhabitants of other parts of India. And the little that had been done at the outset towards conquering it was neutralised by that disastrous outburst of passions which blackened the history of those districts in 1857. A new beginning had to be made, and, with the stimulus of grants-in-aid, the number of girls' schools in Bengal stood at the low figure of thirty-five, with less than 1,200 pupils in 1858–9. By judicious encouragement, however, the numbers have risen latterly, and the total of such schools in 1882 was 1,015—all save twenty-five, however, being for primary instruction only—consisting altogether of 41,349 pupils, and costing not as much as rupees two lacs and a quarter. I shall not trouble you with figures showing the progress hitherto made in the Punjab, the North-West Provinces and Oudh, in Central India, and other smaller districts. They labour under the same difficulties as Bengal, and often to a greater extent, because, generally speaking, Western civilisation has had less influence over the people.

The commencement of female education of the more Western type in Bengal may be dated from about 1820 The Calcutta School Society, which was founded in 1818 was strenuously supported by the well known David Hare and two years later a girls' school was established by what was known as the Juvenile Society The pupils of this school, to the number of 40, passed a public examination shortly afterwards At the same time that Englishmen were thus exerting themselves some prominent Bengali gentlemen also gave support to the cause notwithstanding the fierce opposition of their countrymen Sir Radhakant Deb Bahadur held examinations in his own mansion and this induced Mrs Wilson to found ten schools under the patronage of the Marchioness of Hastings Other schools among them one for the training of teachers followed There are now excellent schools in Calcutta carrying on instruction in English and the most interesting among them is that which bears the name of its founder the Hon Drinkwater Bethune This gentleman who was legal member of Council established in 1847 a girls' school maintained it for some time at his own expense, supervised its management and on his death which took place two years later left his lands and other property in Calcutta for its endowment in perpetuity Lady Dalhousie afterwards took much interest in it and Lord Dalhousie maintained it for the next five years, at an annual cost of Rs 8000, from his private purse These disinterested efforts are justly kept in grateful remembrance by the people of Bengal and the name of Bethune is held in esteem and veneration all over India The school although its career has not been one of uninterrupted success, has outlived its difficulties and now holds a high position among other institutions of the kind It succeeded in passing a student at the entrance examination of the Calcutta University in 1878 and since then it has carried on in its upper classes collegiate instruction It is all the more gratifying to note since we had to enter on this part of our subject under a discouraging aspect, that Calcutta is the only town in India which has a college for female students from which they can proceed to University examinations, and which can boast of having turned out already the pioneers of a class destined we may fairly hope, to become in future powerful for good—the "girl graduate"

At the figures and stages indicated in this necessarily incomplete sketch has arrived the development of female education in different parts of India It is certainly far from being a glowing aspect of affairs, and when we are told in the result that in the more advanced Presidencies—namely Madras and Bombay, there are under instruction 1 girl in every 103 and 431 respectively of their female populations that Bengal follows with 1 in 970, and

that in those districts of Hyderabad which have had the benefit of British administration there is but 1 in 3,630, and when we remember, too, that there are other large tracts of India whose progress has been thought so insignificant that they had to be left out of reckoning, it will be generally conceded that the future prospects of female instruction are worthy the most serious consideration of all who can feel any interest in the subject.

In the second part of his lecture, relating to the future prospects of Female Education in India, Mr. Bhownaggree stated more fully his views as to the aid which Government might advantageously afford to the movement. He had no intention of advocating an exclusive reliance on legislation and Government support, which he considered would be fatal to healthy growth on the part of the people. But he decidedly believed that just as thirty years ago Government had fostered the education of boys, it should now show the same zeal in the interests of girls. The one-sided acting, originally justified by existing circumstances, had brought about a dissimilarity in the modes of life and thought of men and women, which would be hurtful in result if allowed to continue. It is true that apathy still exists in many parts of India as to the education of girls; but there is much evidence that a great change has taken place, and that by means of wise encouragement, more and more Indian parents will gradually become willing to send their daughters to school. Mr. Bhownaggree urged, therefore, that increased grants should be devoted to this object; and if it is impracticable to devote a larger share of the State revenue to Education, he suggested that an appreciable part of the available funds should be diverted from boys' schools to assist in the development of those for girls. He quoted with gratification the first recommendation on this subject of the Commission of 1882: "That Female Education be treated as a legitimate charge as alike on local, municipal, and provincial funds, and receive special encouragement." He added that it is too late in the day to contend that the actual want of female education is not already felt. And that fact being admitted, "the question with a Government like ours is, not whether to supply it, but how to supply it."

We now quote again from the Paper:

Among the other Recommendations of the Commission, I find suggestions regarding three points to which my own brief experience inclines me to attach much importance. These are

with reference, firs [illegible] second, zenana teaching, [illegible] urasian young women to [illegible] Each of these subjects is capable of elaborate treatment, and has considerable bearing on the prospects of female education in the immediate future I can, however, do no more than just make a passing reference to each here

In the present state of people's thoughts regarding female education, when the whole situation is in a state of transition, it is of paramount importance that the entire machinery of instruction should be as far at least as practicable, worked by women If not the whole teaching work of every school, at least the work of inspection can be without delay entrusted to women, and normal schools should be multiplied and encouraged Even as it is the material is at hand, for if early marriage prevents the attendance of girls at schools, early widowhood leaves a considerable number of girls of school going age at leisure, which cannot be more profitably employed than in adapting themselves to the work of teachers More than fifteen years ago when as one result of the benevolent work undertaken by Miss Carpenter, whose name will long remain honourably associated with Indian female education a normal school was established in Bombay in a little time, by the offer of a few scholarships a large number of candidates sought admission, and among these were Hindoo widows, some of whom, I believe conduct schools at the present day in an efficient manner Fifteen years have made a change for the better in the minds of our Hindoo friends, and an invitation to join normal schools would, there can be no doubt, meet with cordial response from them

The second point, that of zenana teaching, is equally important It is the thin edge of the wedge If we have failed hitherto to introduce free air and light into the zenana from without, let us try the weary but more effectual process of creating behind it the want of free air and light, until the purdah is rent To a very large extent this work is now performed by missions as well as the work of education generally While every Indian educationist will cheerfully acknowledge his gratitude to these noble missions for their good work, and while he can sympathise with the suggestion of the Commission, that religious schools should be equally eligible for aid with non religious so far as they produce "any secular results, such as a knowledge of reading and writing," I believe I express the view of most of those who do not insist on considering any particular religion as part of education, that the operation of this measure will require very delicate handling The least

suspicion of bias in favour of religious schools is apt to undo the work of years: and if, owing to the greater efficiency of teaching which these bodies are known to possess, they should, as the result of this provision, appropriate a large amount of grants at the expense of purely secular schools, the impression created thereby would prove seriously detrimental to the cause of female education.

The third subject is, the qualifying of European or Eurasian women to teach in Native schools. As the English method of teaching grows into favour with the people, teachers of this class will be wanted more and more. The chief item of expense in an English-teaching girls' school is the salary of the head-mistress, whose services, as a rule, are engaged from this country at a high rate. Well qualified as these ladies are for the work they undertake, their usefulness is considerably marred by their ignorance of the vernacular of the children whom they have to teach; in many cases, for months after they enter upon their work, their communication with their pupils is restricted from this cause. Now, in the chief towns in India, at the very doors of Native female schools, there are large establishments for the education of European girls, where they receive instruction on a similar scale to that which obtains in young ladies' institutions here. These children are, in many cases, orphans or of poor parentage, and it is part of the duty which the committees of these schools undertake to provide work or situations for such when they leave school. It has struck me very often that a large field for usefulness and means of respectable livelihood would be open to them if they were trained to the work of teaching, and acquired a knowledge of the vernaculars of the country. This opening seems to have escaped the observation of the Boards of European girls' schools in India hitherto; but the arrangement proposed by the Commission is well calculated to draw their attention to it; and it is not too much to say that if they act upon the hint thus conveyed, long-felt wants on both sides would have a chance of being provided for.

Mr. Bhownaggree finally referred to the medical training of women, as calculated to give an impetus to the course of female education throughout India, partly by affording an opening for practical remunerative work. He added:

You will pardon me if I seem to attach any mercenary importance to this noble movement. I have the greatest faith in the moral and material blessings it is sure to confer on India eventually, and I believe that indirectly it will prove to be a powerful instrument for those who seek to ameliorate the condition of the Indian female. A purely medical mission will

have behind the purdah ten times the efficacy of a religious, or even partly religious and partly medical mission But in the cause of education generally, in inspiring conviction as to its blessings, and arousing a love for its pursuit, each Indian female doctor by the bedside of a patient will be truly a spirit "with something of an angel light In the ignorant mind, too, her practical ability to effect a cure and even in those who care for no reward but that which could be measured by money, her example would have the indirect influence of arousing a desire for education The project has evoked the greatest interest in different parts of India In Bombay the munificence of a respected Parsee gentleman, Pestonjee Hormasjee Cama, and of Hadjee Camoo Suliman, a well known Mahomedan merchant, and in Calcutta that of the distinguished lady Mahranee Surnomai, has assured it success and thus given the cause of education generally most timely and much needed help

The following is the concluding paragraph of the Paper

But apart from such measures, the national development of the cause now demands from the nation itself its chief support The significance of all other help, however valuable and necessary, is after all secondary It is that considerable section of the Indian community which has come into contact with Western civilisation, and whose minds have been moulded by European teaching, which has begun to feel sorely the want of education for its womankind, and clamours loudest for its supply—it is that body of men who must lead the way and demolish all obstacles Greater activity has of late years prevailed among them, but there is a want of vigour and perseverance which mars its effect. The initiation of the new measures which the Commission has suggested will however impose on these men functions for the due discharge of which, well qualified as they are, they will require great courage and consistency The force of example, too, will be of the utmost use in this matter Every one of these men is now morally pledged to educate the female members of his family There have already been laudable instances of the fulfilment of this expectation, and the most striking, as perhaps the most recent, is that of the Maharaja of Bhaunagar, who, having some years ago founded a girls' school in his capital, now sends his own daughters to it An example like this is worth any amount of preaching But all this is an uphill work for the natives of India, and they will need all the sympathy and aid which can be extended to them by Englishmen, members of the Government as well as others

Their moral support will go a great way to redeem the toil. We have seen above that the Madras Presidency has been fortunate in a succession of Governors and their wives, and of officers entrusted with the direction of public instruction, who have taken a personal and indulgent interest in the work of improving the mental culture of females. I consider it a circumstance worthy of record here, that one of the last acts of the now retiring Governor of Bombay, Sir James Fergusson, was to lay the foundation of what promises to become a powerful educational institution for the females of the Deccan; and, with the concurrence of his colleagues in the Government, to accord to it State-support on a much more liberal scale than has ever been done hitherto. I trust I am not too sanguine when I express the hope that it is but the beginning in Western India of a policy which finds favour with every friend of female enlightenment; and I have not the least fear that any means which the most profound faith in the education of women, and the highest conception of the duties of an Indian administrator for its encouragement can contrive, will be spared during the tenure of Sir James's successor, Lord Reay. If such zeal were manifested all over India, the prospects of female education would be bright indeed. The popular mind—divided as it is by race, religion, and custom, and incapable of judging with discrimination on those delicate matters which are allied with the intellectual growth of the women of India—is crying for the light, and needs encouragement and guidance. There looms in the distance a golden future; the start has been made, but before arriving at the destination, a rough path has to be traversed, overshadowed with doubt and with danger. As to the winning of the goal there can be no misgiving, however, if those men, both English and Indian, who have at heart her cause would say—

> "But in the shadow will we work, and mould
> The Woman to the fuller day."

At the conclusion of the Paper, the Chairman, Mr. Alfred Bevan, expressed the great interest with which he had listened to it, and his satisfaction at the encouraging progress which was beginning to take place in regard to female education in India, referring especially to the account given by the lecturer of the advance made at Madras.

General R. M. Macdonald then spoke as follows:

Mr. Bhownaggree, in his interesting historical retrospect, has, after tracing the state of female education in India in ancient

and modern times, shown us how the number of girls under instruction in various provinces has been advancing of late years Both in his statistics and in the introductory remarks of the Chairman, a somewhat prominent position has been assigned to Madras, which happens to be the Presidency with which I have been more immediately connected Mr Bhownaggree has pointed out how the number of girls under instruction in the Madras Presidency has gradually risen from a very small figure to 60,000, but he has also shown how much still remains to be done, and how small a proportion this number bears to the number of those who might and ought to be under instruction. I am able, however, to recall a period, not very distant—I think it was the year 1867—when all the boys and girls on the rolls of the Madras Educational Department put together amounted to less than 60,000, and the same kind of process has been going on in other parts of India The progress which has been already made seems therefore full of hope for the future Even in England the state of female education has not always been such as we see it Its advance has been a question of time Many of those present here may remember a chapter in which Macaulay describes the condition of England in 1685, just two hundred years ago The literary stores of the lady of the manor and her daughter usually consisted at that time, of a prayer book and an account book Ladies of high rank, and even queens, made mistakes in spelling and grammar of which a girl in a charity school in the present day would be ashamed The change which it has taken two hundred years to accomplish in England will take some time in India Mr Bhownaggree has given us in some detail an account of the measures which he deems necessary for the further development of female education One of the greatest difficulties at present is the want of money This is a most serious obstacle Perhaps it may be met to some extent by diverting some of the funds now devoted to the education of boys and girls, but, of course every measure of this kind must be unpalatable to those who are the immediate sufferers, and we can only hope that they will learn to submit to it as a necessary evil Another great obstacle to the spread of female education is, as Mr Bhownaggree has told us, the want of female teachers At present male teachers are largely employed in girls' schools These are usually elderly men, some of whom have already failed in other professions It is, of course, very desirable on many grounds to get rid of these men, and the proper remedy is no doubt the multiplication of Normal Schools for training female teachers As yet very little has been done in this direction, and the establishment of such schools is

attended with considerable difficulties. Some of these difficulties were experienced at Madras, when a Female Normal School was started there, under the superintendence of Miss Bain, in consequence of a visit from Miss Carpenter. Eventually some progress was made, in spite of these difficulties; and I believe some of the ladies here have had opportunities of seeing three teachers trained in the Madras Normal School, who came over to England for the purpose of improving themselves, and one of whom attended this institution. But it is not sufficient that girls' schools in India shall be taught by female teachers. The superintendence and inspection of such schools should also, as far as possible, be committed to women. The urgent need of a lady, able to devote her whole time and thoughts to the subject of Female Education, impressed itself very strongly on my mind, and I eventually succeeded in inducing Government to sanction the appointment of the first European Inspectress sent to India. The lady selected for that post was Mrs. Brander, who, as Miss Bain, had done such excellent service in the Female Normal School at Madras. She only arrived just before I left; but when Mr. Bhownaggree mentioned just now that the number of girls under instruction at Madras had risen since 1880 from 30,000 to 60,000, I could not help remembering that this great increase has taken place during Mrs. Brander's tenure of her new office. The increase is, of course, not due solely or even mainly to Mrs. Brander's exertions. Many influences have been at work; but I have but little doubt that Mrs. Brander's influence has contributed in no small measure to this advance; and I trust that one of the results of her appointment will be the creation of other appointments of a similar kind, and that we shall, in course of time, see European Inspectresses of Girls' Schools, and Native Deputy-Inspectresses working under them, all over India.

Mr. P. V. Ramasawmi Raju, B.A., of Madras:

Mr. Chairman, Ladies and Gentlemen,—The Paper that Mr. Bhownaggree has read before you this evening is a masterly epitome in regard to the subject of Female Education in India at present. In the preamble he gave an account of Female Education in the past, and referred to its progress in India in ancient times. By way of further illustration of this part of his subject, I have but to recall to your minds such names as Yagnyavalka, and Maitreyee and Gargee, his illustrious lady pupils. Later on, how eager parents were to give their daughters sound instruction in the more refined branches of knowledge, is proved by the story of Bilhana. You have all heard of Sakun-

tala, the Queen of Dushyanta, that she was well educated may be gleaned from the play of *Kalidasa*, of which that charming princess is the heroine Like many other things that underwent a change for the worse during the Mahomedan rule in India Female Education was hampered and restricted if not utterly abandoned, in the majority of instances But the advent of English rule has given a fresh impetus to the question The people—though in some respects slow to perceive the advantages of the present system of female education in India—have in the main co-operated with the Government and the slow growth of the undertaking is more an indication of its steady and sure advancement in the future than of any apathy on the part of those among whom it has been so nobly set on foot Every undertaking has an ideal of some kind or other before it, which it seeks to accomplish Ideals as a rule have a great deal in them that is exaggerated or divergent from what actually happens in practical life from the very best efforts of mankind Divested of all such exaggerated notions the ideal with respect to female education in India may be resolved to this Sufficient education for all the women of the country and that education almost entirely in the hands of the people as active agents I think—and so do many that have studied the question in all its aspects including the learned lecturer this evening whom you have already heard—that the time for this consummation is not far off Allow me to conclude with these few remarks thanking you most sincerely for the kindness with which you have listened to me

Mr A K Settna, of Bombay, barrister at law also made some observations bearing testimony to the fact that in India female education was generally wanted He considered the future of it very promising if those who agreed with the views of the lecturer continued their interest in the cause, and did not relax their labours

Mr H Hamilton Hoare moved a vote of thanks to Mr Bhownaggree in very cordial terms, adding some remarks as to the probable effect of progress of female education in India upon the present custom of seclusion of women, and in general upon caste

Mr Bhownaggree briefly acknowledged the vote of thanks, and, in the course of a reply to some questions said he was very glad to find that his suggestion that larger grants ought to be made to the education of females even if necessary, by diverting some of the funds devoted to male education had in addition to the concurrence of a late high officer of the

Bombay Educational Department, that evening evoked the approval of so experienced and successful an officer as General Macdonald, late Director of Public Instruction at Madras. The audience then adjourned to the large Gymnasium, where refreshments had been provided by Miss Buss; and a little time having been spent in conversation, the party separated, after a very interesting evening.

*** (The Paper was first read by Mr. Bhownaggree on March 13th, at the Society of Arts, when Mr. Matthew Arnold presided. It is printed *in extenso* in the *Journal* of that Society of the 20th idem, together with a valuable discussion opened by Sir Richard Temple, Bart., and ably sustained.)

EXHIBITION OF NEEDLEWORK, MADRAS.

(*Communicated.*)

The Madras Branch of the National Indian Association held their Fourth Annual Exhibition of Needlework in February last. The Exhibition was opened by Her Excellency Mrs. Grant Duff, on the evening of February 24th, when a large number of the leading members of the English and Indian communities were present. Mrs. Grant Duff examined the needlework with interest, and expressed her pleasure at the improvement shown this year, and at the increased quantity of Indian embroidery. Her Excellency was so good as to promise that she would endeavour to obtain patterns of Russian embroidery for the Association.

Mrs. Grigg very kindly again undertook the management of the Exhibition, and was aided by Miss Carr, the Honorary Secretary, and the Sub-Committee of Ladies. Mr. Vijiaranga Mudaliar lent invaluable aid to the Committee. The Trustees of Pacheappa Mudaliar's Charities were so kind as to lend their fine Hall for the Exhibition, and this contributed much to its success.

Two large stands were placed in the centre of the Hall. One held the prize-work for plain-sewing, mending, white embroidery, and pillow-lace; the other held the ornamental needlework of the Hobart School for Mahomedan Girls. This consisted chiefly of Indian embroidery, and was much admired. The rest of the needlework was disposed on large

screens round the hall, each kind of work being on a separate screen. Other screens held Indian work kindly lent for exhibition. Groups of foliage plants and ferns were arranged throughout the Hall, and the scene was a very bright and pretty one.

The cloths and coats lent by Mr. Vijiaranga Mudaliar were extremely gorgeous and costly, many of them being literally "cloth of gold." Mr. Havell, the Superintendent of the School of Art, was so good as to exhibit some beautiful palampores and Indian cloths from North Arcot and Madura.

The amount and quality of needlework sent for competition showed a satisfactory improvement The number of contributors rose from 41 in 1884 to 91 this year; and it seemed to be the unanimous opinion that a marked improvement had taken place in the quality of the work, especially in that of the plain work and mending. In ornamental needlework the colours and designs had improved. There was a larger quantity of Indian embroidery, but still not as much of this as is desirable The Committee endeavour to encourage in every way the development of native artistic work.

The pillow-lace from Trichinopoly was exceedingly beautiful; some in gold and silver thread was especially admired. The specimens of white embroidery were very few this year, none being sent, as in former years, from the large Mission Schools in Tinnevelly. A great number of samplers, with English, Tamil, and Telugu letters, were exhibited, and some of them were exceedingly well done. The Committee are anxious to encourage sampler work, as marking is necessary and is appreciated in Indian households.

Some good Kindergarten work was exhibited; but only the Maharajah of Vizianagaram's Central School in Black Town gained a prize. It is hoped that more will join in this competition next year.

A new feature in the Exhibition was a supply of needlework patterns and materials for sale. The Committee procured them from London, through the Hon. Sec. of the Association, and sold them at cost price. The intention was to provide the native ladies and schools with good patterns and materials at as cheap a rate as possible. The experiment was successful, and the original cost of the materials was recovered.

Some specimens of needlework done in Board Schools in

London, and some from European and Eurasian Schools in Madras, were exhibited, and were so good that they would be useful in raising the general standard.

The Exhibition was open for four days, and it was calculated that about 1,000 persons visited it. One day was reserved for ladies only, and 116 lady-visitors came, of whom about one hundred were Hindus. Many of these were contributors, and showed an eager interest in finding their work and ascertaining whether it had procured a prize.

Forty-three prizes in all were awarded, and twenty-six specimens obtained honourable mention. Prizes have been generously given by H.H. the Maharáni of Vizianagaram, the Senior Rani of Travancore, and Mrs. Carmichael. A prize had been promised by H.H. the late Princess of Tanjore, who ever took a warm interest in the Exhibition. The Association has lost, in Her Highness, a kind friend and helper. The Home Association has kindly sent two medals, and the Government of Madras has given three medals and a liberal grant towards the expenses. This recognition by and aid from Government is an important event in the history of the Exhibition. It is believed that this Exhibition is doing an important work in stimulating and encouraging the development of useful and ornamental needlework in Indian households and schools throughout the Presidency of Madras. It is hoped that its usefulness will extend from year to year.

THE TRAINING OF NURSES AND OF FEMALE MEDICAL STUDENTS AT MADRAS.

To the Editor of the Journal of the National Indian Association.

My attention has been drawn to the proceedings at a public meeting, recorded in the *Madras Weekly Mail* of the 11th March, in which Mrs. Grant Duff is reported to have said that "six-and-twenty years ago a most admirable school for nurses was opened here, and more than four hundred women have passed through it;" also, that "in Lord Hobart's time, in conjunction with Dr. Furnell and Mr. Sim, there was established a class for female medical students at the General Hospital." With reference to these remarks, I would mention that in my letter of 2nd March, 1883, to the *Journal of the National Indian Association*, I placed on record the names of all the medical officers who had

aided in establishing nursing schools in Madras The School of Nurses of six and twenty years ago, to which Mrs Grant Duff alludes, was established 1st August 1854, by Dr James Shaw, and was exclusively for midwives and nurses to be trained, at the Lying in Hospital, for the care of women and children It was not until fourteen years afterwards that, in 1868, during Lord Napier of Merchistoun's administration, the Government expressed a wish to have women trained for the general nursing of all classes of the community

Lord and Lady Napier took a personal interest in the movement, and spoke to me within three days of my entering on office as head of the Medical Department I took up the subject, and a scheme which I proposed was sanctioned by Government on 31st May, 1871 For three years there had not been any plan devised for giving effect to the wish expressed by Government in 1868, and how I obtained the needed funds I will now relate

In Dr Shaw's Lying in Hospital curriculum the stipend of the pupils under training as nurses and midwives was paid for twelve months But Dr Harris who had succeeded to the charge of that hospital when referred to by me undertook to teach them midwifery in the second half of the year provided they were duly instructed in sick nursing during their first six months By this arrangement six months stipends became available for nurse pupils and the three years of inaction closed In my letter of 22nd March 1880, to the *Journal of the National Indian Association*, I mention I "with pleasing remembrance, the aid given to me by Dr W H Harris in carrying out the nursing scheme," and I have much pleasure in here renewing it From that time every woman wishing to study midwifery has had to pass as a nurse after a prior six months' course of instruction in general nursing at the Nurse School in the General Hospital, and in this manner effect was given in 1871 to the wish expressed by Government in 1868

The next change in the nursing emanated from a suggestion by a lady, who has since, in other ways, done good largely in Madras Mrs Carmichael, on first arrival there, went over the General Hospital with me, and advised me to obtain superintending nurses from England Mrs Carmichael's counsel was acted on whilst I was absent on a short sick leave, and the nurse class, as now formed was completed

The other part of Mrs Grant Duff's speech is the remark that "in Lord Hobart's time in conjunction with Dr Furnell and Mr Sim there was established a class for female medical students at the General Hospital"

But the question of opening the Madras Medical College to

lady students was originated by me, in my letter of the 6th April, 1872, while Mr. (now Sir) Alexander Arbuthnot was acting Governor, and my proposals were finally sanctioned on the 26th October, 1874, during Lord Hobart's tenure of office. In the intervening period there were several changes in the Council; the members may have minuted on my proposal, but of this I have no cognizance; for, as you know, minutes can only be shown to outsiders by the members who write them, and all correspondence on this subject was strictly official. Neither Lord Hobart nor Mr. Sim ever once spoke to me about it, and it was only in subsequently carrying out the details of the sanction that Dr. Furnell's knowledge was availed of. When sanctioning my proposals, in October, 1874, Government left the subsidiary arrangements to be carried out by me, in communication with Surgeon-Major Furnell, then Acting Principal of the Medical College; and in my letter of 1883 to the *Journal*, it was with very much pleasure that I reiterated that "Dr. (now Surgeon-General) Furnell's helping mind was ever ready to suggest plans for the medical education of lady students."

There are six institutions flourishing which I originated, and the medical education of women at the Madras College was the last of them; the others are, the Madras Muhammadan Library; the Madrassa-i-Azam School; the Government Central Museum at Madras; the Zoological Collection which Sir Charles Trevelyan transferred to his People's Park; and the Mysore Museum at Bangalore.

EDWARD BALFOUR.

2 Oxford Square, Hyde Park, London,
14th April, 1885.

MAHOMEDAN EDUCATION AT HYDERABAD.

The *Bombay Gazette* gave lately an interesting account of the prize distribution at the Madrassa, in a letter from their Correspondent at Hyderabad. It took place in a newly-built schoolroom, and H. H. the Nizam presided on the occasion. The Correspondent's letter begins as follows:—"In matters educational Hyderabad may be said to be in a somewhat backward state. Education has not kept pace with the other reforms that have been effected during the past thirty years in the country. But in saying this I must not be understood to mean that education has not advanced at all. It has made a certain progress, slow though it may have been, and Mr. Syed

Hossain Bilgrami, whose new title is Motamun Jung, and who until lately held the position of Secretary to Government in the Miscellaneous Department, has done excellent work in the cause of education Of late years the nobility and gentry of Hyderabad have evinced a laudable anxiety to give their sons the benefit of a liberal education And the present Minister, who himself is an educated and travelled noble, has during his short term of office done much to encourage education among all classes"

At the prize distribution the Report, which was satisfactory in regard to the work of the year, was read by Mr Picton Hodson, M.A' Cambridge, the head master and afterwards Nawab Salar Jung spoke as follows —

Ladies and gentlemen,—I am commanded by His Highness to express to the head master, masters and pupils of the Madrassai i Alya the great satisfaction it gave His Highness to read the progress report which Mr Hodson submitted to him, and which we have now heard him read No one who has once assisted at the prize distribution of the Madrassa or witnessed the craving for learning things useful, can accuse the people of Hyderabad of being behind other provinces in the matter of education. Indeed, I am not aware of another town or city in India where Mahomedan children of the better classes flock to English schools in such numbers as here The proof of it is that out of the materials thus provided this Madrassa, to which I myself once belonged, has contributed more than any other school I have at last been able to redeem the promise held out by my late father to train the natives of Hyderabad for a share in the administration I understand from Motamun Jung Bahadoor, who has charge of the special class, that some forty applicants have appeared for the Civil Service, and most of these have offered to enter without any assistance from the Government, provided they are allowed to avail themselves of the training Some four or five years ago hardly four or five young men would have competed for such appointments on the terms on which they are now offered I may here mention that these youths are to be trained in practical mathematics, rudiments of engineering, such as drawing, surveying, etc, one of the vernaculars, office work, and such other details as will best fit them for the public service They are to be under discipline for two years, after which they will be sent into the districts to learn their actual work, and will receive permanent appointments as vacancies occur It has given me great pleasure to find that Mr Hodson has found it possible to take charge

this special class at the suggestion of Motamun Jung Bahadoor. I am sure the work will be well done. Motamun Jung Bahadoor has selected the best youths available for this class, and the selection has my fullest approval. It must, however, be understood that in such matters the Government cannot allow mere brain-work to carry the day; birth and position in life have to be weighed, and allowances have to be made for the services tendered to the State by the candidate's father or family. Once, however, the appointments have been made, diligence and intellect will be given full play, and those will carry the prizes who work best. I will now say a few words regarding the general work of the Madrassa. The progress in English seems to be most satisfactory, and the Madrassa boys, I understand, show a better practical knowledge of English than the pupils of any other school. From the results of my own examination in Persian, and from the report just read by Motamun Jung Bahadoor, I find that there is a considerable improvement of late in Arabic and Persian. Hyderabad youths cannot dispense with their own classics, if they wish to make themselves useful in after-life. In conclusion, I must thank the head master and his assistants, both in the English and Oriental departments, for the manner in which they have done their work; and to you, young men, I wish only to say that Providence helps those who help themselves, and that there is hardly a prize in life that is not within your reach if you begin life with determination to succeed; and the secret of success is hard and conscientious work. If you do not work in the schools well, you can never hope to work well in after-life; the work that makes bread or wins fame. Finally, I have to thank the members of the Board of Governors for the services they have rendered to the Madrassa, and for the assistance that I have always received from them in its administration.

"The Minister's speech was very well delivered, and was received with prolonged applause. In training the youths of Hyderabad for the public service the Nizam's Government have taken a step in the right direction, and in a few years' time we hope to have some members of the nobility and gentry of Hyderabad in the trained Civil Service. The forty candidates now undergoing instruction have been selected with great care, and do credit to the judgment of Mr. Syed Hossein Bilgrami, to whom alone is mainly due the progress that has been made of latter years in matters educational. Mr. Picton Hodson, the head master, is a very able and conscientious teacher, and is very popular with his pupils, who look upon him with affection and respect."

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST

I.—THE TRAINING COLLEGE OF THE TEACHERS' TRAINING AND REGISTRATION SOCIETY, SKINNER STREET, BISHOPSGATE

As an introduction to a short account of the useful Training College for Teachers founded a few years ago in Bishopsgate, we will quote from a recent address of J G Fitch, Esq, one of H M Chief Inspectors of Schools, on the occasion of the opening of an Institution with a somewhat similar aim at Liverpool After pointing out the great difference between a skilled and an unskilled workman in all departments of human industry, Mr Fitch expressed himself as follows, in regard to the enormous advantages of training for those who devote themselves to the occupation of teaching There is no human employment which seems so like drudgery and which is so wearisome, as teaching, to those who do not like it and who are conscious that they cannot do it well, and there is no human employment which is so delightful and so animating which brings with it such rich satisfaction, as teaching, to him or her who likes it and is well qualified for it We always enjoy doing what we do well It is the sense of failure, the secret consciousness that we are not equal to our work which dispirits teachers and makes them complain of overstrain And this is more common among untrained and half trained teachers than others For consider what it is that a Training College does In the first place of course, it seeks to give an ample supply of accurate knowledge on the subjects which the candidate has to teach Nobody can teach a thing who does not first know it But if this were all, you would not need special Normal Colleges for teaching There are many other ways by which knowledge may be gained and students prepared to pass Examinations And I believe there are still many people who think that provided a person knows his subject well he will find by the light of nature some way of *imparting it This is the accepted theory* in many of our great public schools The head master looks out for a young man who has taken a brilliant degree, and is satisfied But he often finds and all those who are concerned in elementary schools have long
for a man to have a good deal of
deficient in the power of impar
school keeping is a fine art. It has its rules and its principles There are right ways and wrong ways of communicating truth of classifying and disciplining scholars, of putting questions, of

distributing time; and what is more, there are good reasons to be given why some are right and others are wrong. Every subject you teach has its own special difficulties, and requires to be dealt with in a special and characteristic way. He who attempts to teach without knowing anything about these is a mechanic, not a skilled artist. He tries experiments; he makes mistake after mistake; and perhaps half his life passes before he finds out the most effective methods—methods which, with a little guidance and preparation, such as you propose to supply in this Training College, he might easily have learned before he entered on his work."

A few friends of education, strongly convinced of such truths as the above in regard to the art of teaching, and feeling that a scheme was needed which should secure adequate knowledge as a basis for technical training, founded in 1878 a Society which had for its main object the professional training of women who desire to devote themselves to teaching in Middle and Higher Girls' Schools. It was at once resolved to carry out this aim by establishing a College; and a Practising School having been committed to the care of the Council, through the kind co-operation of the Rev. W. Rogers, the College was opened, with two Divisions, in the autumn of the same year. In the first term, only four students presented themselves, but ten more joined in the second term, and in the third term the number had reached twenty. At Easter, 1879, three students in the Upper Division, having completed their course, received certificates after an Examination, and immediately obtained good appointments. Fortunately for the College, in that year the University of Cambridge organised a Theoretical and Practical Examination for Teachers, the course of study prescribed being similar in its main features to the scheme of the College Council. The work of the College has since then been conducted in accordance with the Cambridge course, and thus a more permanent basis has been secured. After the experiment had been carried out for three years, the Council held a special meeting to consider whether they would be justified in continuing it. It was unanimously resolved to do so, and the later progress of the College seems fully to have justified the decision.

From the last published Report—for the year ending June, 1884—we find that the number of students at the College had reached forty. Those of the Lower Division went up for the Cambridge Higher Local Examination. Twenty-four students completed the full course of training, seventeen obtaining the Cambridge Teachers' Certificate, and six the Certificate of the Froebel Society. The latter belonged to the Kindergarten Department, which had been added in the previous year,

with a view to render the general course of training more complete, and to train qualified teachers for Kindergarten work. In the practising Kindergarten the maximum of children had been forty-three and the parents in the neighbourhood had greatly appreciated the opportunity thus afforded of securing suitable training for the little ones of their families. An additional Practising School is now connected with the College, the Council having, in 1881, established one in Fitzroy Square. As the Council fully recognise the importance of knowledge in a teacher, they require from the students in all divisions in evidence of their fitness for the College course that they should have passed some previous examination. The course of study in the Upper Division includes the physiological basis of education especially in relation to health and to the development of the mental faculties; the elements of mental and moral science in their application to the education of children, and the history of education. Special criticism lessons are given and the students spend some hours weekly in class teaching and in observing lessons given in the Practising School, under the constant supervision of the Principal and the Mistress of Method. In the Lower Division the students are prepared for the Cambridge Higher Local Examination, a Preliminary Examination of a high standard which all are required to pass before being admitted to the Upper Division, and they receive practical instruction in teaching. The cost of tuition is £21 yearly. The students have readily found honourable work on leaving the College chiefly in High Schools. There are many Training Colleges in Great Britain for teachers in Elementary Schools but this is the only one et established for the sole purpose of preparing ladies who ish to teach in Higher Girls' Schools for their future work.

We will conclude our sketch with one or two further quota ons from the address of Mr Fitch, which presents so many luable views in regard to the nature of really good training. ter entering into detail on the functions of the Training llege, he continued: "Such, then, are the means which a aining College employs for the fulfilment of its object. First, tematic instruction in the subjects which have to be taught; t, investigation of the methods of organisation and the prin es of teaching; then, an introduction to the history and nature of education; then, an acquaintance with so much of tal philosophy as has a direct bearing on the teacher's work; , practical experience in school management, under super n and guidance. And in adopting these various methods, reat aim to be kept in view is to give to the future teacher ad and high ideal of his or her calling. There are many nces at work, especially of late years, which have a ten-

dency to lower the tone of thought and of aspiration among our public teachers, and to fasten their attention rather upon examinations and standards, and upon the conditions on which the public grant is distributed, than upon the higher aspects of the work itself. Too much anxious discussion on minor matters of this kind tends to degrade an honourable profession to the level of a trade. . . . A good Training College seeks to lift its students above the consideration of how grants may be earned, and to fasten their attention on the way in which the higher and larger objects for which a school is established can best be fulfilled. It makes the aspirant to the schoolmaster's or mistress's office understand that the worth of a school is not to be measured solely by what it teaches, but by the residuum of influence which the teaching leaves behind it. The best part of a life's education is not that which is got in the form of lessons, but that which results from the scholar's own efforts in reading, observing, and thinking for himself. And the test of a good school is—how far does it succeed in imparting to its scholars a desire for self-improvement, an interest in beauty and truth and goodness for their own sakes, and a longing to know more about them? And if this is true of the little scholars who are to go out from our schools, it is still more true of the teacher. It may seem paradoxical to say so, but the truth is that your Training College course will not be successful if it does not leave on the mind of the student a profound sense of its own incompleteness. . . . He (the student) should be made at the Normal College to feel that he is entering a profession the rules and principles of which are not all discovered yet. The last word has not yet been said about discipline, about organisation, about the best subjects of instruction, or the best mode of dealing with them. Every student who goes out into the work of public teaching ought to feel that he is entering on a field only yet half tilled; that many useful experiments in the cultivation of mind and character have yet to be made, and that it is the duty of every sincere teacher not only to know how to use the experience of his predecessors, but also to add something, if he can, to the store of that experience, and to enlarge and ennoble the profession to which he has devoted himself."

MEDICAL WOMEN FOR INDIA.

In addition to the encouraging news from Madras as to the proposed Caste Hospital, we have the satisfaction to record that Her Excellency the Countess of Dufferin laid the foundation-stone, on March 11th, of the Maharani Surnomoye

Hostel for female medical students at the Calcutta Medic
College The ceremony, which was conducted with mu
state took place in the spacious grounds attached to th
Eden Hospital Dr Coates gave the following account o
the objects of the institution

Not only will the University lady students find this the h
home but the Maharani made it a condition of her gift that
girls passing the Entrance Examination should find a residence
here These after a three years course of study, will be sent
out by the College as medical practitioners holding the same
rank as those who pass through the Patna Dakka Kuttak and
Sealda Medical Schools Her Highness also requested that girls
qualified in Bengali only should also be accommodated These
after a twelve or eighteen months' course of instruction under
Dr Harvey will be sent out as capable of attending to women
and children All these students who shall be taught and find
a home in this hostel will have their studies free of cost they
will also be eligible for scholarships medals and prizes the
same as other students

The Lieut Governor al made an address in which he
alluded as follows to the noble generosity of the Maharani

I am sure I anticipate the assurance of your Excellency's
assent to my communicating to the noble lady whose magnificent
beneficence has enabled us to lay to begin this building and to
communicate to her not only the fact that your Excellency has
personally come here to lay the foundation stone but that
throughout you have shown the most kindly interest in the
object for which this institution is intended and with your
permission to add that the interest which your Excellency felt
is felt also, as you have stated to me, by Her Majesty the
Queen Empress of India, who knows the good deeds and works
of Maharani Surnomoye in giving the money towards this
object I am sure that nothing will be more truly appreciated
by that noble lady, and by those who know of her many bene
ficences, than the fact that the Queen Empress and your Excel-
ency, as representative of the Queen, should come forward in
dvancing the interest of female education in Bengal

The Journal of the *Anjuman i Punjab* (Lahore) writes

We are glad to learn that following the example of our
al Medical School, the authorities of the Agra Medical School
end to open a class of female medical students, for whom a
arding house will also be attached to the school

INDIAN INTELLIGENCE.

Her Excellency the Countess of Dufferin distributed the prizes at the Bethune School, Calcutta, on March 13th. We learn from *Bengal Public Opinion* that the proceedings opened with a Bengali song, which was beautifully performed by some of the students, and was followed by a song in English. The Annual Report, read by Mr. Manomohum Ghose, the Hon. Secretary, stated that there were 130 students on the rolls, four of whom were in the third year College class, and two in the second year College class, preparing for the B.A. and F.A. Examinations respectively. In presenting the prizes, Lady Dufferin "had a kind word to say to each fortunate recipient." Specimens were exhibited of sewing and embroidery executed by the girls of the higher classes, and these were much admired. "After this His Excellency the Viceroy addressed the meeting, expressing his great satisfaction at the progress of female education in Bengal. H.E. concluded his short speech by saying a few words of encouragement to the young students." Sir Richard Garth, on behalf of the Committee, thanked the Viceroy and Lady Dufferin for their kindness in attending the annual prize distribution ceremony; and the National Anthem was sung at the close of the proceedings.

We have the satisfaction to state that a Normal Class has been formed at the Hobart Mahomedan Girls' School, Madras. The Madras Government have also sanctioned the proposal of the Director of Public Instruction that twenty Normal Scholarships should be established in connection with the School—ten of the value of Rs. 4—5 for the first year of training, and ten of the value of Rs. 5—6 for the second year. The Director strongly recommended the scheme, "not only on general grounds relating to the educational necessities of the Mahomedans, and as to the suitability of the Hobart School for the working out of the scheme, but also because, to all intents and purposes, Mahomedan girls cannot avail themselves of the scholarships allowed for natives in the Female Normal School." While Hindu girls and Native Christians have received considerable aid from the State, the training of Mahomedan school-mistresses has not till now been aided by the Madras Government.

Raja Sir T. Madava Row, K.C.S.I., has promised to Mr. Ragoonath Row a donation of Rs. 500 to assist the widow re-marriage movement.

Life Members:

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

BARODA, His Highness the Maharaja Gaekwar of.
BHOPAL, G.C.S.I., H.H. the Begum of
FERGUSSON, Bart., K.C.M.G., G.C.S.I., Right Hon. Sir James
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LYTTON, Countess of.
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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA.

No. 174.—JUNE, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 174 | JUNE | 1885

COLONIAL AND INDIAN EXHIBITION OF 1886

We have authority to announce that his Royal Highness the Prince of Wales President of the Royal Commission for the Colonial and Indian Exhibition to be held in London next year, has approved of the formation of a National Indian Association Court as part of that Exhibition for the display of Specimens of all kinds of School-work and of Embroideries suitable as standard examples for Schools from Bengal Madras and Bombay, and other parts of India including Native States A letter which has been received from Sir Philip Cunliffe Owen, Secretary of the Royal Commission states that ' His Royal Highness warmly approves of the project, and authorises that all the practical support possible shall be given to secure its successful realisation The following with the sanction of H R H the Prince of Wales have been appointed Joint Secretaries for carrying out the scheme Mrs David Carmichael Miss Manning (Hon Sec of the National Indian Association), Roper Lethbridge Esq, C I E , and Alan S Cole, Esq

The articles, &c., for the National Indian Association Court may be classified for collection in India as follows:—

A. *Results of Education from Boys' and Girls' Schools.*

I. Specimens of School-work, such as Writing, Map and other Drawing, &c.

II. Varieties of Needlework—

(*a*) Plain.

(*b*) Ornamental.

Good specimens of Native work done by Indian ladies in their homes will be much valued.

III. Straw-plaiting, for Baskets, Chairs, &c.

IV. Pottery making.

V. Wood Carving.

VI. Any other class of Industrial work which may be done in Schools.

VII. Models of Native School Buildings and Appliances used in Schools.

B. *Standard examples of Embroidery for all sorts of purposes.*

Curtains, Table Covers, Valances, Chair Covers, Scarves, &c.

Information will before long be issued in regard to the agents appointed for receiving articles for exhibition in different districts, the precise date, and other details of arrangement. But we are anxious to make known without delay the above preliminary statement, as the time for preparing and despatching the work is already rather limited. The collections ought to arrive in London early next March, in order that the Court may be in full order at the opening of the Exhibition. It is hoped, therefore, that immediate steps will be taken to promote the undertaking.

The Committee of the National Indian Association invite the co-operation of the Branch Committees in India, and of Managers of Schools of all kinds and classes, in this scheme, which they consider will, if energetically carried out, produce important results on educational progress in India. Besides the temporary stimulus and interest to be expected from the preparation of good specimens of ordinary school-work, permanent effects may well be hoped for through the opportunity to be afforded of observing

[st]andard models and patterns of needlework &c and through the intelligent criticism which will be brought to bear on the collections Moreover the presentation to public view in England of visible proofs of the state and advance of education in India will of itself be a most desirable end as helping English people to appreciate and to enter into the conditions of Indian Schools and to bring about the mutual understanding which it will be one object of the Exhibition to foster On these grounds the Committee request the cordial and kind assistance of all who are connected with education and they trust that through the active efforts of every one concerned the National Indian Association Court in the Exhibition of 1886 will prove highly interesting and attractive as well as fruitful of much future benefit to India.

CHARLES WILLIAM SIEMENS

The life of the late Sir William Siemens sh[ould] have [a] special interest for the nati[ve]s of India from the [philos]ophic character of his mind He was an ardent [...] dis-coverer whose work interested the general publ[ic] [...] unusual degree Of him it may also be said [...] very [...] contradiction that he has beyond all his [...] promoted the practical application of scientific [...] industrial purposes It has also been said [...] had the privilege of his friendship that no one [...] Wonderf[ul] him without feeling how lovely his character was [...] as were the qualities of his mind they were equalled [by] the nobleness of his heart

These two sentences then will serve to indicate my [pur]pose In telling with necessary brevity the story of the [life] of Sir William Siemens I shall try to keep in view the [...] that even his great powers without his large heart [...] never have produced the impression which they did [...] national mind, hence after I have given a sketch of so[me of] the more important discoveries of the inventor and [their] consequences to the national life I shall try to [show] what manner of man he was and what impress[ion]

made upon those who had the privilege of his friendship.

Charles William Siemens was born at Lenthe, in Hanover, on April 4th, 1823, and was one among many members of a family eminent for their scientific knowledge and practical skill. The possession of such unusual talents by a whole family is rarer, perhaps, in the intellectual life of England than in that of Germany; at any rate, in the absence of definite statistics, such as those compiled with so much care by Mr. Francis Galton, the general impression is that such is the case. It is not difficult to discover, in the scientific career of the brothers Siemens, some prominent characteristics of their race; and in the life of Sir William, the sympathy of the German mind for general principles, and the tenacity with which it clings to them, are well illustrated, and stand out in strongly-marked contrast to the usual indifference of the average English mind to theoretic conclusions, as opposed to so-called practical ones. It would be well-nigh impossible to find among Englishmen an instance in which an inventor has been so confident of the possible utility of a few grand general principles, that he has worked out from them several great inventions; and that he felt himself justified in this confidence, after years of hard work, is evidenced by his own saying, that "the further we advance, the more thoroughly do we approach the indications of pure science in our practical results."

William Siemens received his early educational training at Lübeck, and, in the course of it, the stimulus afforded to excellence of workmanship by the German guild system made an early and lasting impression upon his mind, for he repeatedly referred to it in after life. From Lübeck he went to the Polytechnical School at Magdeburg, where he studied physical science, with apparatus of the most primitive kind, and under great disadvantages, as compared with the facilities of our modern laboratories. After this he studied at Göttingen University, where, under Wöhler, he first got that insight into chemical laws which laid the foundation of his metallurgical knowledge; and here began to develop in him that wonderful thirst for discovery which abundant success never quenched. Here also occurred what he has himself described as "the determining incident of his life." Mr. Elkington, of Birmingham, utilising the discoveries of Davy, Faraday, and Jacobi, had devised the first practical application of that form of

rgy which we now call the electric current, and in 1842 established a practical process of electro plating this was improved upon by Dr Siemens who came to England to get his invention taken up by Mr Elkington and in 1844 he decided to settle there in order to enjoy the security which the English patent laws afforded to inventors for in his own country there were no such laws

At the early age of twenty three he adopted the first great principle to which he devoted his life viz the dynamical theory of heat or the exact numerical relationship (established by Joule) that 772 foot-lbs of work if all converted into heat would raise the temperature of 1 lb of water 1 Fahr This was the first well established example of the general doctrine now known as the Conservation of Energy and a more recently established relationship viz that between mechanical power and electricity (dealt with by the present writer in No 171 p 115 of this Journal) was the second principle which he adopted The first of these led to the construction of the Siemens Regenerative Furnace now most extensively used in the majority of metallurgical operations and especially in the iron and steel industries whereby an enormous quantity of fuel is saved After nearly twenty years of continuous working and extended application of this furnace Sir Henry Bessemer described it in 1880 as "an invention which was in principle the most powerful at once the most philosophic in principle the most economic of all the contrivances for in action and the most economic of all the contrivances for producing heat by the combustion of coal

This all important national question the waste of fuel was constantly before the mind of Sir W Siemens who lost no opportunity of impressing his hearers and that still wider circle reached through the medium of the press with a sense of the weighty consequences which it involved In 1872 he estimated the total annual coal consumption of Great Britain at 120 000 000 tons which at 10s per ton amounted to £60 000 000 He strongly asserted that one half of this might be saved by the general adoption of improved appliances which were within the range of actual knowledge furnace experience of the use of gaseous fuel made him a consistent advocate of the employment of coal gas as a heating agent for domestic use and he pointed out that in this direction was the true remedy to be sought for the smoke fogs of large towns It is calculated that the solid un

fuel which hangs in a pall over London in a single day amounts to no less than fifty tons!*

In all branches of electric telegraphy and electrical engineering (such as those described in the article already referred to) he was not only a pioneer, but the Telegraph Works of Messrs. Siemens Brothers, which were established by Sir William, have the highest and a world-wide reputation. One of their recent feats was to hand over a cable, in working order across the Atlantic, to the company which ordered it, within six months of receiving the order to make it. By the use of five of Siemens's polarised relays, messages are now sent on the Indo-European Telegraph (a line erected by him) from London to Teheran, 3,800 miles, without any re-transmission by hand!

Space will not permit me to refer in detail to more of his very numerous and most ingenious inventions, but, as illustrating the character of the man, I may here quote the saying, common in his workshops, that as soon as any particular problem had been given up by everybody as a bad job, it had only to be taken to Dr. Siemens for him to suggest half-a-dozen ways of solving it, two of which would be complicated and impracticable, two difficult, and two perfectly satisfactory.

His extraordinary mental activity is shown by the fact, that between 1845 and 1883 no less than 133 patents were granted in England to the Messrs. Siemens, 1846 and 1851 being the only years in which none were taken out. During the same period he contributed as many as 128 papers on scientific subjects to various journals, only three years in this case also being without such evidence of work; and in 1882 the number of these papers reached 17; the average being about 7 patents and original scientific papers per year for more than the third of a century—a truly wonderful record of untiring industry! To show the impression which his work made upon the world, I quote the following passage from the many which appeared in the newspapers at the time of his death. It is headed:

"ONE MAN'S INTELLECT.

"Siemens telegraph wires gird the earth, and the Siemens cable steamer *Faraday* is continually engaged in laying new

* For fuller information about the numerous inventions of Sir W. Siemens, consult *The Creators of the Age of Steel*, by W. T. Jeans. Chapman and Hall, London.

ones By the Siemens method has been solved the problem of fishing out from the stormy ocean, from a depth comparable to that of the vale of Chamounix,* the ends of a broken cable Electrical resistance is measured by the Siemens mercury unit. 'Siemens' is written on water meters, and Russian and German revenue officers are assisted by Siemens apparatus in levying their assessments The Siemens process for silvering and gilding, and the Siemens anastatic printing, mark stages in the development of these branches of industry Siemens differential regulators control the action of the steam engines that forge the English arms at Woolwich, and that of the chronographs on which the transit of the stars are marked at Greenwich The Siemens Cast Steel Works and Glasshouses with their regenerative furnaces, are admired by all artisans The Siemens Electric Light shines in assembly rooms and public places, and the S[illegible] h it, while the Siemens electro- [illegible] lefiance to our long winter nights [illegible] is destined to rule in cities and tunnels The Siemens electric furnace, melting 3 lb of platinum in twenty minutes, was the wonder of the Paris Exposition, which might well have been called an exposition of Siemens' apparatus and productions, so prominent were they there "

Let me now try, with the aid of private letters and papers which it has been my privilege to peruse, to present some of the personal characteristics of the man whose life-work we have been considering Of his extraordinary perseverance in overcoming obstacles I have already spoken, and it has been well remarked that, to a mind and body requiring almost perpetual exercise, these difficulties supplied only a wholesome quantity of resistance In the two valuable qualities of tenacity and pliancy of intellect, he has, perhaps, never been surpassed Suppleness and nimbleness of mind are rarely allied with that persistent "grip" which, without them, is not unlikely to degenerate into obstinacy In Sir William Siemens these qualities were happily balanced His talents were the admiration of his contemporaries and his memory will ever be respected and honoured by all, friends and rivals alike, for the facility with which he applied his powers to the solution of the most difficult problems was equalled by the modesty with which he presented the successful result of his efforts An eminent engineer said of him "With all his great work no envious word was ever

* About 12,000 feet

mixed!" At the time when he received his honorary degree from the University of Oxford, a distinguished Oxonian wrote: "I believe an alumnus more distinguished by great ability, and by a high and honourable determination to use it for the good of his fellow-men, and to help forward man's law of existence—'Subdue the earth, and have dominion over it'—never received a degree from the University of Oxford." Of the other distinctions heaped upon him, it was often said that the Society rather than Dr. Siemens was honoured; and, when he was knighted, a well-known man of science, writing to congratulate him, said: "At the same time, I feel that the ennobling of three such men as yourself, Abel, and Playfair, confers more honour on the Order of Knighthood than even it does on science."

The fame of Sir William Siemens was world-wide, as it deserved to be; but those who knew him best will be the most ready to acknowledge that the qualities of heart were no less conspicuous than those of his intellect. Hear what his pupils and assistants said of him: "How my dear old master will be missed, and what a gap in many walks of life will be unfilled!"—"There are many younger members of our profession who will look elsewhere in vain for such genial, uniform kindness and sympathy as his invariably was."—"The seven years I spent in his service were the happiest of my life."—"It was the loss of the kindest and best friend I ever had, and I have not known such sorrow since the loss of my older brother. The keenest incentive I had in my new work was the desire of showing him that his kindly recommendation was justified by the event." In acknowledging the gift from Lady Siemens of some objects of remembrance, one writes: "They, as visible objects on which his eyes must have rested frequently, will, I feel certain, when I shall look at them, tend to encourage me in overcoming difficulties, of which there exist always plenty for those who wish to contribute their share, however small, to the progress of the things of this world. It is this example, which Sir William Siemens has given to all the world, which will, I believe, be the most beneficial for future generations, and for those who are wise enough to follow it."

Of his character as a man of business let Messrs. Chance Brothers speak, as one testimony out of many: "Our firm having been the first to carry out in England, on a large

scale the Siemens regenerative process we were brought into close and frequent communication with him and had the opportunity of appreciating not only his extraordinary inventive powers but also his thorough straightforwardness and integrity of character

I have spoken of his interest in education and I quote two opinions thereon Lord Sherbrooke (formerly Mr R Lowe) in conversation with a mutual friend regretted immensely that he had not been a pupil of Sir W Siemens and spoke of him and of those who were working with him to enlarge our sphere of knowledge as the salt of the earth A distinguished American expressed himself as strongly impressed not only with a sense of his great learning but with admiration of the native strength of his mind and the soundness of his educational views

Many testified to his great benevolence The German *Athenaeum* wrote If the world of science has lost in your late husband one of its brightest stars the poor the striving student as well as the struggling artist have lost a liberal benefactor and a patron and on hearing of his sad and but too early death many will have exclaimed We ne'er shall look upon his like again And an eminent man spoke of him as one whose life had been spent in an unselfish and unceasing devotion to God's creatures Many of the letters which I have read convey the thoughts of some of his friends on hearing of his death in language such as this We all felt struck down realising how much poorer his loss had left the world leaving us as he did when full of the vigour of his endless interests and brightening all around him not only by his genius and high intellect but by his marvellous benevolence and tender consideration so full was he of kind feeling and thought for others He was in a high degree the possessor of those sweet domestic virtues which while so simple and unostentatious were so spontaneous and charming what an eminently well rounded life was his Our children will always remember how he was held up to them as a man almost without an equal. A confidential servant who had lived in his family many years wrote of him as the most Christ like man she had ever met and that he always reminded her of the Arab prince who asked the recording angel when writing in his book the names of those who loved the Lord to write him as one who loved his fellow-

This year the Report is more than usually jubilant, and with good reason. There has been a surprising increase in the numbers. Consider what this means. It is evidence of the creation of a new taste, the overcoming of an old prejudice. The education of girls is still a new thing in this country, and is very generally regarded as an experiment, and by many as a doubtful experiment. Even some of its friends are timid, and are not certain how a taste for reading and music may interfere with the humbler duties of the house. This increase in numbers is a proof that these doubts and fears are giving way. The school is winning confidence. No doubt it has many advantages. There is, first, its connection with the reigning house, in its title, in its location in the out-buildings of this palace, and in the aid which His Highness has so largely given, supplemented this year by the princely gift of a new building. There is, next, the zeal of the managers. I had occasion lately to speak of the public spirit that existed in this city. But in this place I must single out one person who is the animating spirit of the scene before us. I do not need to mention his name, as his untiring devotion is known to you all. His labour will bring its own reward. Happy is the man who finds it in his heart to work for so great a cause, and happy is the prince who has such servants round him. Last, and not least, of the advantages which the school has for winning confidence, is the principle with which the managers started. They state it frankly and plainly. The school is carried on with the greatest deference to native feeling. They teach scientific truth indeed to the best of their power and as far as they are able to go, but they do not wilfully or needlessly offend native ideas or even prejudices. I feel I am here approaching controversial ground which I wish to avoid, and I will therefore only say that, granting the existence of prejudices, the managers think that direct attack is not the best way of dealing with them. It is better to leave them to the silent progress of enlightenment than to arouse anger and opposition by a direct assault. In thus seeking to make the school attractive the managers have a very distinct aim before them. They are well aware of their present advantages, and wish to make use of the tide now running in their favour. They seek to make such an impression in favour of female education in this city that henceforward it will be independent of circumstances. And for this purpose they surround it with more attractions than could perhaps be continued. Such a splendid prize-giving as we had this morning could not often be repeated. Most of you know the story of the American whose business it was to travel over the country selling clocks. People who never had a clock before generally refused to buy.

In this case he used to say that he was coming back that way in the course of a month or two, and that it would be a convenience to him if they would allow him to leave one of his clocks with them till his return. To this they had no objection. And when he came back, they had got so used to the comfort and convenience of the clock that in nine cases out of ten, they bought it. So, the managers hope that people will find that life is so much enlarged and improved by education that they will no longer consent to do without it and will be willing to make sacrifices to obtain what a little before they would hardly take as a gift.

I have spoken of the fears which were roused at first by female education, and which are now, to some extent at least, beginning to disappear. Most of them have reference to what was feared might be the altered position of women in the household. It was feared they might look down on the humble duties of the house or at least that, possessed of higher tastes, they might grudge the time that should be given to these necessary duties, and be found reading in some corner when they should be busy elsewhere—in one word, less serviceable. It was perhaps also feared that they might be more ready to question authority and to argue rather than obey—in one word, less submissive. I believe these two phrases sum up so far as I can gather all the danger that was dreaded. Now, even if the effect of school teaching was unfortunately to foster such dispositions, I believe that the prevailing tone of opinion in the family and the neighbourhood pressing everywhere like the atmosphere would tend to crush it down. But I deny altogether that this is the natural result of school education. It would be strange indeed if the habits of obedience and order which they learn in the class should desert them as soon as they enter their own door. These habits tend to become a second nature, and attend them everywhere. I have heard more than once that the quiet and gentle manners of many girls at this school have attracted very favourable notice in their own homes. And suppose these girls acquire a taste for reading or music, and wish to cultivate it there is no incompatibility between this and household duties. There is time for both. It is seldom necessary and never desirable, for the female members of a household to work from morning to night, and in the intervals of leisure that will always occur there might be found some time for mental improvement. I am ready to admit, if you will, that with increasing culture and intelligence they will receive more consideration, and their wishes and jud[illegible] But this increased consideration [illegible] willingly. As a

son grows in experience and knowledge, his father pays more attention to his opinion, and consults him more and more. He gives him, in fact, increased consideration, and he does so with great pleasure; and it will not be different with the other sex as they improve in mental culture. Even this prospect may frighten some. I remember talking on this subject some time ago to a timid friend of education, and at the end he said to me in a tone of resigned despair: "It will come to this, we shall have to coax them!" I need hardly tell you he was speaking of wives. Now, I will confess to you, this did not seem to me such a terrible disaster. But, whether terrible or not, I am afraid I cannot guarantee him against this accident. But this I may say, that when the time comes it will seem the most natural thing in the world, and perhaps also one of the pleasantest. I am reminded here that there is a more advanced party, to whom a scheme framed so carefully in deference to native ideas does not appear sufficient. They want something bolder and more decided. They urge that the education should be of a much higher character, and that it should be more thoroughly an English education. As to the first point there need be no difference of opinion. The education of girls is now limited by the early age at which they leave school. One of the most interesting points in the Report has reference to the efforts the managers are making to remedy this evil, and which have already been attended with great success. It is very gratifying to hear that so many of the pupils are anxious to continue their studies at home, and are eager to avail themselves of the means for this purpose which the managers have placed at their disposal. The excellent examination scheme which the Committee have prepared will, I have no doubt, give a great stimulus to this part of their work.

As to making English a more prominent object of study, there are several points for consideration. One reason urged in its favour is that it will bring about harmony of thought between the men and the ladies of their families. But this obviously applies only to the families of educated men. But the managers of this school take a wider view of their duties, and wish to make female education general. Now it is easy to imagine a case where the result of a higher education in English would be the reverse of harmony. This School is not intended for the children of the official classes only, who are themselves well versed in English literature. There are here no fewer than 150 children belonging to the most strictly orthodox families of Mysore. Now conceive the alarm that would be caused if some of these clever little girls were to get an inkling of the modern spirit, and were to go home and suggest that this or that custom was foolish, or

t this other practice was irrational There is no doubt that children would be withdrawn, and female education in that l similar families stopped probably for a generation On any grounds the Committee prefer that the main teaching would continue as it is now in the Vernacular In scientific subjects it leads to clearer ideas, from the better knowledge of the language in which they are explained In literature, the Vernacular comes home to their hearts and feelings in a way which a foreign literature cannot do without many years of study And there is unmistakable evidence that if English were taught as it is to boys it would produce indifference to that literature and a scornful neglect of it At the same time, as there are many who wish their daughters to learn English the Committee offer the means of laying a foundation in that language on which those who please may proceed to raise what structure they please I have great confidence that the future progress of female education here will shew that the Committee have done wisely in seeking to make their system acceptable to all classes and not thinking solely of those who wish a more purely English education

MEDICINE AMONG THE BURMESE

By D H Cullimore, M D, M R C P Lond, F R C S

Late Senior Physician, North West London Hospital

Formerly Residency Surgeon, Mandalay

[The following remarks are published as a brief resumé of my writings on this subject, when I was resident Surgeon at Mandalay during the time of the late king As the state of medical knowledge cannot be said to have much improved since those days owing to the absence of the civilising influence of a British Resident and Surgeon they are now placed before the readers of the *Journal*, with the hope that they may not be without interest to all who take an interest in the welfare and historical associations of the agreeable and light hearted Burmese people a moiety of whom subjects of the British Crown —D H Cullimore]

Among the Burmese, the surgeon, even in the oldest lowest acceptation of the word, does not exist, and there is the faintest knowledge of anatomy amongst those whom, for present, we shall call Hakims, as embracing all those who any way practise the healing art They use no knife instrument of any kind, all deformities are left to Nature Amputation is never performed unless as a punishment then only when the member has been the active agent commission of an offence Hammer and chisel and boil

are then called into requisition—a mode of operation practised pretty generally in Europe antecedent to the time of Ambrose Paré. I have, however, ascertained from intelligent natives that some surgical literature was brought into the country from Benares many centuries ago, but that the books must have been destroyed during some of the many wars that devastated the country in times past.

The physicians admit of being divided as follows; viz., first, *The Beindau Saya;* second, *The Dat Saya;* and third, *The Payoga Saya.* The Beindau Saya (from Beindau, *medicine*, and Saya, *a teacher*) are the most numerous class, and rely entirely on the exhibition of medicines of the vegetable and mineral kingdoms. Of this class are the Thomadau, or Royal Doctors (Dau being a terminal affix appertaining to royalty, and Thoma, *a worker or actor*). These are about forty or fifty in number, and are dependent on the bounty of the king. As to the Beindau Saya, it would be altogether impossible for me to fix their numbers, having received most discordant answers to my questions on this subject; but I am inclined to believe that they are relatively numerous in proportion to the population among whom they live. They are by no means jealous of each other, as it is not unusual for a patient to be visited by seven different doctors in the course of as many days, each giving his powder and receiving his four or eight annas, and passing on. This, however, is not the general custom, though our method of consultation does not find favour in their sight. The number of diseases is arbitrarily said not to exceed ninety-six; but the doctors give themselves but little trouble with nomenclature or diagnosis, and all their information is derived from the pulse, in connection with the date of the patient's birth, and the time of the commencement of the disease.

The Dat Saya (from Dat, *an element*, and Saya, *a teacher*) has recourse to the regulation of the "elements" consumed by his patient, by which the elements comprising his body may regain their natural equilibrium; and he attributes disease to a disturbance of that epuilibrium which should exist between the elements in a state of health. The Dat Saya are not nearly so numerous as the Beindau Saya, and are more frequently called in to prescribe in the advanced stages of disease, when patients are too weak to bear the effect of drugs, or when the Beindau Saya give up all hopes of the patients; they are also sometimes called in at the earlier stages, according to the nature of the disease or the faith of the patient in their powers of treatment.

The Payoga Saya, or witch doctors, have recourse to animal substances, to charms and to incantations. The remedies used are very arbitrary and violent, and they are, on this account,

rly called Sebgyan (Seh, *a form of medicine* and gyan, *or rough*) They are only called in in extreme cases of l or nervous disease, which latter are ascribed to witchcraft, patient being reported as possessed of an evil Nat or spirit In addition to the above, there are also specialists, who treat tain diseases, and others who pretend to set bones but who ust not for this reason be confounded with surgeons There e also snake doctors There are also accoucheurs, principally omen. These women are dangerously ignorant, and do not possess the slightest idea of obstetric practice And lastly, there are the Aneiktee, from Neiktee, to press or shampoo, as it is called in India This pressing or shampooing is quite an institution in Burmah and deserves a word of notice, as it is practised here much more scientifically if I may use the expression, than in India—the different nerves tendons, and internal viscera being stimulated into functional activity It is the first curative process invariably had recourse to and in addition to other treatment is continued almost without cessation to the termination of the disease For instance if a man feel quite exhausted, and send for a doctor, two or three people would be set to shampoo him, or if he has a pain in the head or is distressed in mind, the back and sides of his head are shampooed I have heard of a girl suffering from liver disease being cured after twelve hours' continuous shampooing by an adept who received two hundred rupees for his fee This practice was introduced from Munipur

The fees paid vary according to the reputation of the doctor, or the wealth of the patient Some, and they are the majority are paid in money others, again, are paid in kind and in th villages, where rice is the staple commodity and money is little value, not only the fees of the doctors but almost eve payable transaction, are liquidated either in rice or its equival in kind The more respectable among the city doctors rece from two to five rupees per visit, while the great majority content with from eight annas to a rupee Others, again paid on the result system, and in these instances the pro are generally large And when treatment proves succ not only money, but articles of jewellery and other orna are given as presents to the doctor

There are no medical schools in Burmah but a few future physicians are taught the groundwork in the mo of the Hpoongees This groundwork consists principal study of the *Drebyaguna Pudartha*, translated from the language which purports to give a philosophical acco physical, natural, medicinal, and dietetic uses of th ...ects in Nature A few of the Hpoongees are skill

cine, as it is possible to be a Hpoongee to-day, and become a layman to-morrow, when he throws off the yellow robe of the priesthood and renounces his state of celibacy; and this process of exchange of condition can be repeated at pleasure. The majority of the students are taught as private pupils or disciples by the older and more experienced physicians, who teach, feed, and clothe them, receiving in return only respect and obedience. The medical works of the Burmese have been brought over at various times from India and Ceylon, and are generally in the Pali language. Numerous commentaries of these ancient works have been compiled in the same language by the learned men of the country, and in modern times treatises in the vernacular have helped to swell the number. These last are mostly composed in poetry, to facilitate their being committed to memory. The names of some of these books are as under:

(1) *Ayurveda*—book of medicine, said to have been written by King Dhanwantri of Benares. (2) *Susruta*—a commentary on the foregoing. (3) *Dhanwantri*—a small handbook on No. 1. (4) *Drebyaguna Pudartha*—before referred to. (5) *Nidana*—in Sanskrit, Practice of Medicine. (6) *Sara Koumodee*—Medicine and Disease. (7) *Lekchyana (deepa)*—Symptoms of Disease. (8) *Datu Deepenee*—Book of the Dat Saya.

Many of these books are in Sanskrit, but some have been translated into the Pali and Burmese and Shan languages. I may mention that Colonel Burney, who was the Political Agent at the Court of Ava in the year 1830, lithographed a Burmese translation of an English medical work in that year; and I have heard that Dr. Judson, the American missionary, made some efforts in the same direction.

At present, many of our quack medicines—such as Pain Killer, Holloway's Pills and Ointment, &c.—are known to the Burmese; and there is one of the late ministers, an amateur doctor, who possesses all our medical literature, and even anatomical plates beautifully executed. I have read that the first medical book was written in the Chinese language by the Emperor Ching Nong, about 2,700 years before the Christian era, but I have been unable to discover any knowledge of it, or of any others in that language, among the Burmese medical men.

The Chinese, though possessing great political influence over the Burman empire, and having a strong physical resemblance to its inhabitants, have left absolutely no impression on the literature and language of the country, which, like its religion, have come to it from the Hindoo schools of philosophy. Not only are the Pali and the Burman languages derived from the Sanskrit, but also that of the Shans, though the ruling race and the word Shan itself are descended from the early Chinese

nquerors, whose customs and languages, like those of the ormans in England, have long ago been submerged in, or bliter ated by, those of the original inhabitants of the soil

The strong resemblance between the Burmese monasteries and those spread over Europe during the Middle Ages has suggested an inquiry as to whether a knowledge or practice of the healing art is to be found among the Buddhist monks But though agreeing in many particulars—as, in their love of learning and religion, their celibacy and individual poverty, the right of sanctuary granted to their houses, and the protection afforded by them to the poor and the weary—yet, as regards their position as doctors there is no similarity rather the reverse For, while the Hpoongees are forbidden by the laws of Gaudama, the last Buddha, to give medical aid to the laity I find that in medieval Europe the healing art was in the hands of jugglers and priests, and that the sick were conveyed to the temples on the walls of which were written the most useful prescriptions, and the administration of remedies was invariably accompanied by conjurations and prayers

There are no medical schools at all in Burmah

The medicines used by the people are principally vegetable drugs, and many of our most useful medicines of this class are known to them being indigenous The inorganic medicines in use are calomel, chloride of ammonia, borax, nitrate of potash sulphur, green, blue and white vitriols, arsenic and, lastly, petroleum or earth oil, which is so abundant in this country

The only animal medicines I am aware of are x gall and musk

The cold bath, in the hot stage of fevers has long been used among the Burmese, but of late years it has rather fallen into disuse This is a mode of practice now fashionable among a class of physicians in Europe

Small-pox commits fearful ravages, and appears in Mandal[ay] in an epidemic form every year, commencing in March, a[nd] continuing with more or less violence for a couple of mont[hs] Of vaccination the people or their medical men know little, a[nd] even if made aware of its effect, they prefer inoculation, wh[ich] by inducing virtual disease, serves as a cause of contagion; I have lately seen a whole family afflicted with small-pox thro[ugh] this vicious practice Even this is of modern origin, ha[ving] been introduced by the Italian missionaries Such is [the] prevalence of small-pox that one in four of the entire po[pula]tion is disfigured by it By fearful ravages I wish to be u[nder]stood as referring principally to the disfiguration, as I [have] reason to think the ratio of mortality is not great No [Greek] or Roman names are known to the Hakims, nor can any [one] tell the meaning of Vydian

The Burmese doctors believe that the earth, air, fire, water, and ether, are constituents of the human body (Elements).

Sickness or disease is attributed, firstly, to *Kam*, or fate; *Tseit*, mind; *Udu*, seasons; and *Aharo*, food; and, secondly, to the preponderance or diminution or destruction of one or more elements, or to the collision of two or more elements; in short, to any disturbance of that natural or normal equilibrium of the elements which constitutes a state of health. Thus, if sickness is diagnosed to be attributable to *Kam*, or fate, medicine is withheld for a short time, on the supposition that the ailment will effect its own cure, on the theory of the *vis medicatrix naturæ* If attributable to the mind, or to season, or to food, drugs or diet, according as to whether the practitioner is a Beindau or Dat Saya, are immediately prescribed. Great importance is attached to the day of the patient's birth, his age, and the time he falls sick, from a belief that these influences combine to change the equilibrium of the elements of the body, no attention whatever being paid to the habits or temperament of the patient. So it generally happens that, should two members of a family fall sick of the same complaint, two entirely different methods of treatment would be adopted if, of the same age, they happened to fall ill on different days. The first question asked a patient is his age, and the day of his birth, and, with these data, the physician makes an elaborate calculation to determine which of the elements have diminished or increased or become destroyed. The time of the commencement of the patient's ailment is next taken into consideration, and a second calculation is made to determine what particular member of the irregular element is the disturbing cause. The treatment then consists: first, in counteracting the morbid influence of the disturbing cause; second, in directing attention to the sickness itself under which he may be labouring. For instance, if by calculation it is determined that the disturbing element in a case (say) of ophthalmia is *apo*, or water, and that the constituent of the disturbing element is mucus, the patient will have a collyrium or ointment given him, to act on the symptoms exhibited; but, at the same time, he will be directed to swallow a certain drug, or to rub it on his tongue or palate, to counteract the morbid action of the mucus. Two prescriptions are given, either separate or in combination; in fact, like the allopaths of Europe, they are localist and constitutionalist at the same time, though their theories are widely different. They seem to be acquainted with the aphorism of Bacon: "They be the best physicians who, being learned, incline to the traditions of experience; or, being empirics, incline to the methods of learning."

REVIEW.

[T]HE SECRET OF DEATH (FROM THE SANSKRIT), WITH SOME COLLECTED POEMS By EDWIN ARNOLD, CSI Trubner & Co 1885

If the *Secret of Death* is not quite equal to the *Light of Asia*, it is, for all that, a very noble poem At times highly dramatic in form, vigorous and often eloquent in expression, the subtle intermixture of mysticism and grandeur will be especially appreciated by all who recognise how much of truth and beauty lies in the sublime Pantheism that is the prevailing principle of higher Brahminism The argument of the poem is as follows

In a temple beside the river Moota Moola, near the city of Poona, a Brahman priest and an English Saheb read together from a Sanskrit MS the first three *Vallis* or "Lotus Stems" of the *Katha Upanishad* The first *Valli* relates how young Nachiketas is rewarded for his devotion by being permitted to ask of Yama God of Death, three boons But the first for which he entreats are granted him at once The finest portions of the poem gather round the third boon is that peace says [Nachiketas]

"Thou dost give peace
Nothingness?
Some say that after death the soul still lives—
Personal, conscious, some say, 'Nay, it ends'!
Fain would I know which of these twain be true,
By thee enlightened Be my third boon this"

But Yama, enumerating all the earthly blessings he will give instead, says

"I give them—I give all save this one thing
Ask not of Death what cometh after death!"
* * * * * *
"Question not Death of death!"

But Nachiketas will not be denied

"Let my boon
Be as I asked—that and not otherwise!
Ah! in our sad world dwelling, how should man,
Who feels himself day after day decline,
Day after day decay, till death's day come,
Who sees how beauty fades, and fond love fails,
Be glad to live a little longer span,

For so much longer anguish? Nay, my boon!
Tell me, great Yama! what the true word is,
In this which men inquire, the very truth
Of this chief question, of the life to come:
If there be life! if the Soul's self lives on!
Nought else asks Nachikêtas, only that
Which hath been hidden, and which no man knows—
Which no man knows."

And with this entreaty the first *Vallî* comes to a close.

The second and third *Vallîs* are less dramatic in form than the first. But Mr. Edwin Arnold is scarcely to be blamed for this. It is almost inevitable that the first *Vallî*, devoted to a description of Nachikêtas's passionate longing to penetrate the mysteries of life and death, should be more dramatic than the two later *Vallîs*, describing Yama's solution of the mystery. These *Vallîs* are dreamy, mystical, obscure; at times beautiful; but seldom, if ever, dramatic. The Brahmanic doctrine being that God and Self are one, the second *Vallî* is principally occupied with a description of Brahma. The Pantheism inherent in the doctrine will be obvious to all:

"HE, Who, Alone, Undifferenced, unites
With Nature, making endless difference;
Producing and receiving all which seems,
Is Brahma! May he give us light to know!"
"He is the Unseen Spirit which informs
All subtle essences! He flames in fire!
He shines in Sun and Moon, Planets and Stars!
He bloweth with the winds, rolls with the waves,
He is Prajâpati, that fills the worlds!"
"He is the man and woman, youth and maid!
The babe new-born, the withered ancient, propped
Upon his staff! He is whatever is,—
The black bee and the tiger and the fish
The green bird with red eyes, the tree, the grass
The cloud that hath the lightning in its womb
The seasons, and the seas! By Him they are,
In Him begin and end!"

Again, when describing the full significance of the holy word *Om*, Mr. Arnold well brings out the Pantheistic doctrine in its full strength:

"This word, so rightly breathed, signifieth Brahm,
And signifieth Brahma. GOD withdrawn
And GOD made manifest. Who knows this word,

With all its purports, what his heart would have
His heart possesseth This of spoken speech,
Is wisest, deepest, best, supremest! He
That speaketh it, and wotteth what he speaks,
Is worshipped in the place of Brahm with Brahm!
Also, the soul which knoweth thus itself,
It is not born It doth not die! It sprang
From none, and it begetteth none! Unmade,
Immortal, changeless, primal,—I can break
The body, but that soul I cannot harm!"

Already it will be seen by the above passage that Yama is beginning to unfold the nature of the soul after death Before the second *Valli* closes, he has enlarged upon the subject in terms that are as beautiful as they are mystical

"If he that slayeth thinks 'I slay,' if he
Whom he doth slay thinks 'I am slain' then both
Know not aright! That which was life in each
Cannot be slain, nor slay!"

"The untouched Soul—
Greater than all the worlds (because the worlds
By it subsist), smaller than subtleties
Of things minutest, last of ultimates—
Sits in the hollow heart of all that lives!
Whoso hath laid aside desire and fear,
His senses mastered, and his spirit still,
Sees in the quiet light of verity,
Eternal, safe, majestical—HIS SOUL!"

* * * * * *

"Meditate!
There shines no light, save the Soul's light, to show—
Save the Soul's light!—"

And with this injunction ends the second *Valli*

For sublimity of thought the third *Valli* must undoubtedly bear away the palm Take this passage, for instance, occurring almost at the commencement

"Look on the Spirit as the rider! take
The Body for the chariot, and the Will
As charioteer! Regard the Mind as reins,
The Senses as the steeds, and things of sense
The ways they trample on! So is the Soul
The Lord that owneth spirit, body, will,
Mind, senses—all!—itself unowned. Thus think
The wise!

* * * * * *

dangers and the difficulties to which that change is exposed. The Association alluded to belongs to a very small sect of the Indians, and, apart from furnishing an illustration of the conflicting tendencies of Indian society, is of very little interest to the general public. Being personally connected with it, and *having watched from the very beginning the* various changes through which it has yet passed and is passing, I feel sure that a brief history of the Association will interest those specially whose earnest endeavour it is to reform Indian society, not by haphazard ways, but with the help of a true knowledge of the various tendencies of the people. The history of one sect is the history of another; and in the institution referred to we may discern some very suggestive facts common to all Indian institutions.

In Northern India there is a very small class of Brahmans, called the Kashmiri Pandits. Their chief centres are Delhi and Lucknow. Almost all of them have some education, and most of their ladies can read and write Hindi. Excepting the educated classes of Calcutta, in Northern India, they are, perhaps, the most independent, the most enlightened, and the least caste-bound class. But they are not altogether free from those superstitions which are at present the bane of Indian society. Innovation is disliked; the innovator is treated with hatred and contempt. Female education is looked upon as highly objectionable, widow re-marriage as a great sin, and infant marriage as most laudable. Caste exclusiveness is in full force, and even the occasional use of English dress mostly meets with disapprobation. Such, in brief, are the general features of the Kashmiri community.

In the beginning of 1881, there was started at Lucknow, by a knot of Kashmiri young men, a National Club, the first of its kind. Pandit Pran Nath, notorious among the old-fashioned people as an eccentric fellow, was appointed President of this Club. It was started with three objects; namely, (1) intellectual and (2) moral improvement of the members, and (3) social reform. It had, to begin with, about fourteen members, and its first meeting was held in March, 1881. Few knew, and fewer still cared to know, about this institution for some time after it had been set on foot, though now and then a vague suspicion stole upon the minds of some as to the ultimate effect upon their children of the example and the teachings of an eccentric man, whose perverse and heretical views about the existing religious and social institutions were dreaded and disliked. After a short time, the *Murasilla Kashmeer*, a monthly journal, which exists independently of the society, was put at the disposal of the Club by Pandit Sham Narayan, the editor, for publishing its weekly

proceedings, as a token of his deep sympathy with the cause of social reform Our community became first aware of the existence of the Club through that journal Most of our English-educated young men were highly gratified with this movement, and some of those showed their active sympathy by joining it But the old fashioned people did not like it they looked upon this new departure in the history of their society as something very objectionable, and fraught with evil consequences But for some time they consoled themselves with the hope that the Club was merely a product of the foolish enthusiasm of young men, and when that enthusiasm was spent, the Club would die away also This hope, fortunately, met with disappointment How this institution, from such a humble beginning, rose to be a great factor in our community, sweeping away some of its most cherished prejudices we will presently see

The Club, which was a reaction against the existing state of the Kashmiri society, began to manifest its real tendencies The young generation were very painfully conscious of the tyranny of caste They wanted, as soon as they could, to sap the foundations of this evil which they thought was the chief bane of their society But such was the hold of this superstition upon the popular mind that it was not easy to denounce it openly Nor was it advisable to do so They hit upon a gentle though rather tardy plan with which to begin their demolishing work, unsuspected and without creating much opposition It was resolved that all the members must take tea together on the same table before or after the meeting In a community in which it is looked upon as against the rules of caste to drink water with one's shoes on, this was not an insignificant step forward Nay, it was more odious than mere drinking of water, as it was an imitation of English people to take tea on the same table Hence, this little innovation was a very important step towards reaching the ultimate end It did not pass altogether unnoticed and unopposed Some cried out, 'Young men are becoming *Christians*!" that is, irreligious We laughed these cries to scorn In a short time these voices were silent, and the heretics had their way The most orthodox members of our community were, on certain occasions, obliged to take tea with us on the same table A few months after this came a change which shook the whole society to its very foundations, and by which the old and the young were equally affected

A member read a paper before the Club, in which, while enumerating the various evils afflicting our society, he laid special stress upon seven of them (1) The proceedings of the Holi festival We all know the indecencies practised on that occasion Coloured water is sprinkled upon people, old shoes

'e pelted at the passers-by, and dirt is thrown upon them. arbarous actions are, in this festival, not only excusable, but ıudable; and for once, obscenity becomes the measure of piety. 2) Gambling in Devali. Though objectionable at other times, 'et at the Devali festival gambling is looked upon as a part—a 'ery essential part—of religion. Under the cover of this excuse, ›ur "pious" men gamble for two or three days; and if you ›revent them, you are a heretic. (3) Smoking. This is the rice of the old and the young alike in India; at least, in our community. Some may consider it excusable in the case of old men; but with regard to the young, No!—a thousand times No! (4) Intoxicating drugs and liquors. These are most dangerous temptations to my community, as well as to people of all countries. Opium-eating and opium-smoking are the abomination of my society. English influence has turned the attention of many young men towards wine, which offers much stronger temptations to them than their old-fashioned stimulants. A gross vice may be given up as men's tastes improve; but the refined vice of the civilised people becomes more dangerous and more durable from its very refinement. (5) *Natch*-parties. These are the shame of the Indian society. *Natch*-girls, who are always of recognised bad character, are allowed to dance before our social gatherings, sometimes even before our ladies in the Zenanas. The influence of these *Natch*-girls upon our art and our morals has been disastrous. Music, from its divine height, has fallen into degradation, and from being once the purifier of the soul and the inspirer of holy emotions, has now become the instrument of evil. (6) Abusing and swearing. The mention of this fact may appear childish at first sight, but really it is not so. My community is much addicted to this bad habit. (7) Quail-fighting, cock-fighting, &c. My countrymen well know the evils of these vicious amusements. They always tend to foster habits of gambling, and have ruined many a Nawab.

These seven evils being most rampant in our society, it was thought to uproot them as soon as possible. The paper to which I have alluded gave a very powerful stimulus to this intention; and on that very day when the paper was read, Seven Resolutions were drawn up in reference to abstaining from the seven above-mentioned evils. It was decided then and there that empty talk never achieved anything, and that if we were in earnest about our plans, then the best way to accomplish them was to begin them. The history of a few subsequent meetings is very interesting, as it is the history of the struggle between theory and practice—of the backslidings, the uncertainties, the vague fears and hopes, of many a youthful heart in the hour of trial;

in the hour when they were not to preach to others their duty, but to do their own—to do firmly, faithfully, hopefully, what they wanted others to do It was a severe trial for a time we thought it was a hopeless one How the whole conflict ended we shall presently see

Some members hesitated as to signing the Resolutions, others signed the pledge most gladly The one section of the pledge which scared away many of us was that regarding the *Natch* parties Most of us thought that by abstaining from these parties we would deprive ourselves of the only source of music and dancing left to us The opposition on this score I think, was very reasonable For young men specially, it was a very hard trial to shun altogether the pleasure of an art which appeals so powerfully and charmingly to youthful emotions But the more ascetic of us urged that as the society of *Natch* girls was in every way injurious to young men it ought to be shunned, even at the cost of some pleasure and that the crown of success could not be achieved without bearing the crosses of self denial The ascetic argument prevailed and we are now glad that it did The Seven Resolutions were passed though to sign them or not wholly or in part was left to the option of the members With the exception of a few, all pledged themselves to the Seven Resolutions It is an amusing but a significant fact th [illegible] ittle too uncon [illegible] eresting figure [illegible] except the one regarding abusing and swearing Thus far I have spoken of what passed in the Club with regard to the Resolutions Now I shall say a few words with regard to the effect produced by these Resolutions upon the society at large

An alarm spread suddenly that a number of young men were going to become ascetics and to abandon completely the epicurean ways of their society Mark the unfortunate perversity of our community!—that instead of feeling grateful to those by whose noble efforts young men were drawn away from vicious and idle pursuits, it turned indignantly against them branding them as the corrupters of youth! Parents instead of rejoicing over the return of the prodigals to the ways of righteousness, mourned in sacl clo[illegible] Shameful attempts were made to [illegible] pledged members were jestingly [illegible] These evil attempts failed, and even the suspicion entertained by some, that that new fervour would soon die out, was completely removed by the zeal and constancy of the young *ascetics* In every grand dinner party or wedding party, when there was going to be *Natch* (dancing and music) these young men were

conspicuous by their absence. The effect of this was very salutary upon the old as well as the young. Many old-fashioned men began to feel twinges of their conscience, and some were shamed, if not into a real, at least a feigned, regard for the decencies of civilised life. From this moment the old Conservatives (I am using the word in its non-political sense) began to feel that the Club was a power in the society; and the young Liberals that their efforts were not vain, but they were working, slowly and imperceptibly, a great change in the ideas of their community. The members of the Club were now no more looked upon as immoral; still they were considered irreligious. At first there was, no doubt, a tendency to go from one extreme to another, and to think that the Past had nothing worthy of the present. But after a while these young men began to realise that the Past had to teach us many useful lessons in morals and religion. With this change the tone of the Club changed: young men became more moderate in their views, more discriminate in judging the past, more sparing of scoffs and scorns at the superstitions of others. Instead of avoiding religious subjects scrupulously, as before, they began to discuss them more frequently. While stripping the Past of all the fascinations of poetry with which the people had invested it, they very reverently drew the attention of their society to the religious spirit which is embalmed in its wisdom and learning. This change of sentiments acted very powerfully upon the society, and in a short time it gave its verdict, that the Club was both a moral as well as a religious institution. This was in the middle of 1883. By that time the Club had passed through many ordeals; many battles had been fought and won. Those who hated us began to love us; those who respected us began to trust in us; many of our opponents became our friends and supporters; and

"Truth prevailed with double sway,
And fools who came to scoff remained to pray."

Already the influence of the Club had reached far and wide, and in some other towns, where there were Kashmiri Pandits, similar Clubs had been started. But for these Clubs the way was smooth.

Turn I now to the last scene of all, which ends my present story; namely, the visit of a Kashmiri young man to England.

In the beginning of last year, a member of the Club went out to England for study. Everything connected with his departure is as yet unknown to all except to the initiated few. It was accomplished secretly, because it was adverse to the general convictions of the community. Caste prejudices were so strong that the slightest whisper of the matter would have frus-

trated the whole plan. When the society heard of this young man's sudden departure for *Malikh-Des* (i.e., the land of unclean people), it went mad with panic. Letters were sent to all parts of India where there were Kashmiri Pandits full of bitter wailings over the unfortunate event, asking their generous help in bringing the whole mystery to light, and in making him return, if possible, from his way. The Lucknow community, by some strange revelation, at once jumped to the conclusion that Pandit Pran Nath, President of the Club, was at the bottom of the whole affair, and that this event was wholly due to the pernicious teachings of the Club. A notice was given to him to present himself before the tribunal of his community and to clear himself of the charge of being privy to the runaway's whole affair, failing which, he would be excommunicated. P. P. Nath, who knew that the charge, if even true, was a ridiculous one, and that the so called tribunal was composed mostly of rich old men and a few young cowards who, not so much for the above-mentioned occurrence as for the many rude shakes which their cherished notions had received at his hands, wanted to wreak their vengeance upon him, never presented himself before the meeting in which he was asked to defend himself against the charge. While this feeling was raging all over the society, there were some, far beyond the effects of its heat and haze, watching the progress of events calmly and with an impartial eye. P. P. Nath's position was strong, but when these persons too threw their weight into the scale, it became much stronger. The whole society was at once split up into two parties, the one supporting the cause of Pandit P. Nath, the Club and the runaway youth, the other denouncing him, the Club, and the runaway in the strongest words possible. No stone was left unturned, no means left untried, in order to abolish the Club and to excommunicate its president. But he knew the frenzy would pass away in a short time, and all would be brought back to their senses. So it happened. The beatings and buffetings of the storm passed away in a few months, without causing the least injury to him or to the Club.

This whole excitement has left one permanent mark upon the society. In opposition to the Reform movement of the Club, a new organisation has come into existence, having a monthly journal of its own, for the purpose of promulgating its pre-adamite views to the "benighted" reformers of the nineteenth century. The name of this institution is Dharum-Sabha (i.e., a religious institution), and some of its principles are: (1) A slavish regard for custom; (2) total abstention from eating and drinking with persons of other castes; (3) avoiding scrupulously the idea of widow-remarriage or female education; (4) prevent-

ing young men, as far as possible, from visiting England. This is the fifth Veda, which it was reserved for Dharum-Sabha to preach to the Anglicised members of the Kashmiri community. We have, consequently, two organised bodies now in our society: the one imbued with modern ideas of change and progress; the other clinging doggedly and pertinaciously to the superstitions of the past. The Club has yet to fight another, and much harder, battle, on the return of the runaway from England. Our fanatics and a few unprincipled youths will, doubtless, strain every nerve to excommunicate him, and even now they are trying every means to play into the hands of their society by appealing to its most cherished superstitions. But the firmness with which the Club has held its own till now against the anger of the society dispels completely the dread of any danger in the future. Enlightenment, we are sure, will cast out the evil spirit which at present afflicts our society; and though Caste may, for a time, fight against the spirit of Progress, yet we have not the slightest doubt that in the end David will be victorious, and Goliath slain.

The above is a brief sketch of the Kashmiri National Club, and in it we find several facts of great importance to Indian Reformers. Its successes as well as its failures alike help to give an insight into the good and the evil tendencies of our countrymen.

A KASHMIRI PANDIT.

THE PARSIS AND THE TRADE OF WESTERN INDIA.

An interesting Paper was read at the Society of Arts, on April 17th, by Mr. Jehangeer-Dosabhoy Framjee, on the Parsis and the Trade of Western India. The chair was taken by Mr. W. G. Pedder. The Chairman, after expressing regret for the unavoidable absence of Lord Napier of Magdala, introduced the reader of the Paper as representative of a race, few in number, but remarkable, not only for intellectual eminence and commercial enterprise—of which the paper would afford ample proof—but from a historical and ethnological point of view. With the exception of the Jews, he believed that the Parsis were the only example of a pepole who, driven from their fatherland, have dwelt for more than 1,000 years in a foreign country, intermingled with an alien

and infinitely more numerous population yet have retained almost unaffected by that close and constant intercourse the purity of their blood their national manners customs and dress their religion—the ancient and famous religion of Zoroaster professed by the Magi who visited Bethlehem 1 900 years ago—to a great extent even their language and who after the oppression and often persecution of many countries have emerged to a position of eminence and considering their scanty numbers of extraordinary importance in their adopted country Personally he had the greater pleasure in being present on that occasion because the reader of the paper was the son of a gentleman whose friendship he had enjoyed for many years who is not only eminent among his own countrymen but is one of the most trusted and most distinguished among the servants of the Queen in Western India and who has lately published a book on the history of his race which will well repay the perusal of every Englishman interested in the East

The following is an abstract of the earlier part of Mr Jehangeer D Framjee's Essay He showed that the rise of the Parsi community to affluence and prosperity was contemporaneous with the commercial development of India, which began with the arrival of European traders on her shores and which after progressing by leaps and bounds now promised to attain dimensions far exceeding the most sanguine expectations Mr Framjee then summarised from official reports the facts connected with the trade and navigation of the Presidency of Bombay The total value of sea borne trade was in 188 84 over 80 millions sterling and the amount showed a tendency to increase He then traced the history of the Parsis the descendants of the ancient Persians and related how driven out of their country by Mahomedan conquest they took refuge in India where history as a commercial community dates from [illegible] century the eve of the arrival of members of [illegible] trading nations of Europe The Parsis from [illegible] servants of foreign merchants were soon en[illegible] become merchants on their own account There [illegible] in various handicrafts and their work gained [illegible] over India Especially Mr Framjee traced [illegible] between the Parsis and the English and [illegible] skill shrewdness energy and trustwo[illegible]

valuable to the English, both in mercantile matters and in military operations. The trade with China and other places brought them in large profits. They were money-changers, and undertook the remittance of sums of money and the delivery of letters; and this last duty they performed, until in 1852 the Government took it out of their hands. In dwelling upon the well-known wealth of the Parsis, he said they owed their reputation not so much to the manner in which they accumulated it as to the way in which they lavished it in any cause which enlisted their sympathies.

The concluding portion of the Paper, which referred to educational progress, was as follows:

Although the Parsis are no longer the merchant princes which they once were, they retain their prominent position in the Bombay community by virtue of the progress which they have made in education, and in all the requirements of civilised society. The liberal professions and the Government services have provided fresh avenues of distinction, of which the Parsis have taken full advantage. The cause of their success in these new careers is to be found in the eagerness with which they have embraced all means of improving their minds, and in the thoroughness with which education has been spread among all branches of the community. Among Parsi boys, not five per cent. fail to attend school; and in Bombay this is equally true of girls. In the Mofussil, female education is not quite so far advanced; but still, everywhere the education of Parsi girls is the rule and not the exception. The earlier Parsis who helped the English merchants, and who played the part of brokers between them and the natives, were not educated men, although in shrewdness and in good sense they could have held their own. Education among the Parsis certainly does not go back further than the commencement of the present century. The mass of the Parsis had given up the use of their own language, the Persian, and had adopted, at an early period of their residence in India, the Gujarati vernacular. A few of the Dasturs, or head priests, studied Persian; but if the majority of the Parsis at Surat and Bombay, during the first century of their intercourse with Europeans, added to their adopted tongue a smattering of English, that was the extreme limit of their attainments. The few schools which existed in Bombay at the beginning of the century were of a very elementary kind, and a large proportion, if not an absolute majority, of the pupils were Parsis. The great impetus to education in Bombay, in 1820, was given by the Honourable Mountstuart Elphinstone,

that famous English administrator and highly-gifted man, when he founded the Bombay Native Education Society. As the name of Elphinstone was thus associated with the dawn of education in Bombay, so was it to be permanently identified with its course and development, by the founding of the great institution which bears his name While the benefits of this institution were not withheld from any race or religion, none hastened to avail themselves with the same avidity of its advantages as did the Parsis Although the Parsis are very few in number, being no more than 100,000 they have generally been able to claim a very large proportion of their kinsmen as students at the Elphinstone College This fact is not less gratifying than remarkable and fully explains the subsequent success of the Parsis whenever the test of an examination decided the rewards of merit The Parsis have also educational establishments of their own and restricted to their own people Of these, the most important is the Sir Jamshedji Jijibhai Parsi Benevolent Institution, founded in 1842 by the most distinguished of all the Parsis Eleven schools for boys, and the same number for girls, in Bombay and the Mofussil, are maintained out of this charity. The four boys' schools in Bombay have a roll of 1,100 pupils and the girls' schools number 900 students In the 15 schools in the Mofussil there are more than 1,000 scholars and the regularity of the scholars' attendance is not less remarkable than their numbers although absentees are necessarily more numerous among the girls than the boys The results attained are equally creditable to the Parsis as scholars, and to their system of training, especially as this education is free It should be observed that Mr Dosabhai Nasarvanji Wadia, the Principal of the Sir Jamshedji Jijibhai Benevolent Institution, is a Parsi, a distinguished graduate of the Bombay University, whose administration and management of the schools under his charge have met with unqualified praise from different educational inspectors who have examined the schools on behalf of the Government Another gratifying instance of Parsi prominence in educational matters is worthy of mention Mr Jamshedji Ardeshir Dalal a distinguished graduate of the Bombay University, has recently been appointed to the Principalship of the Gujarat College There are also several private high schools conducted by Parsis, where, with a few exceptions the students are all Parsis and of these schools the two principal have a muster-roll of 1,200 pupils On passing the matriculation examination from the above mentioned schools, a great number of them join the Arts, Medical, and Engineering Colleges, and obtain degrees at the University Several instances may be mentioned of Parsis who have gained

many honours as barristers and candidates for the Civil Service. For instance, it was a Parsi gentleman, Mr. Mancherji Pestanji Kharegat, who occupied the first place in the final competitive examination for the Indian Civil Service, held in London in 1884. Another instance, in a different branch, may be cited of Mr. Rastamji Dhanjibhai Sethna, who, in open competition with all the students of the four Inns-of-Court in London, took several prizes, amounting in value to 160 guineas. These results show how fortunately their efforts have been crowned and rewarded. Parsis are now prominent in every walk of life in the Bombay Presidency for which talent and knowledge are the necessary passports. They are to be found not merely as barristers and teachers, but as members of the Civil Service, both covenanted and uncovenanted. In the latter capacity they serve as magistrates, revenue officers, and judges. Parsis are also well known—and I could mention many names in support of my statement—as physicians, engineers, and journalists, in all of which capacities they have distinguished themselves. The higher forms of literature remain to be attempted; but we may hope that writers of works worthy to live will appear in due time, although it is not impossible that their most successful attempts in a higher style will yet be made in the English language, which is, after all, not more foreign to them than the one they have adopted. These new pursuits have provided the Parsi community with an industrious and not impecunious means of livelihood. Among no other race in India is there a higher level of general prosperity. The poor are very few, and the beggar hardly exists. The loss of exceedingly great fortunes is hardly appreciated when there is so good an average of general welfare and contentment. We have to deplore the loss of those kings of commerce who gave the Parsi name a world-wide reputation; but, on the other hand, we possess a contented community, living in a state free from the cares of life, which may well create a feeling of satisfaction among its members, and one of envy in those who regard so agreeable a condition of things.

The energy, I am justified in saying, which characterised the early Parsi merchants, has not departed from their descendants, although it has found vent in new directions. The Parsis have lost that share in the trade of Bombay which might almost be considered as their birthright; but they have succeeded in obtaining no inconsiderable compensation in other directions. They may almost claim additional credit for having successfully coped with new conditions, and for having asserted their ability in spheres more intellectual than the disposal of opium to the people of the far East. Other races, when deprived of one

opportunity which they knew how to take advantage of, would have succumbed to the fresh difficulties that necessarily presented themselves, but not so the Parsis Even if they should never recover the position which they have lost as merchants, they have still a great career before them as official administrators under the Government and as the enlighteners of coming generations among the peoples of India In conclusion I must add, that it would be an ungrateful omission if I neglected to state that the advantages which the Parsis in common with the other races of India, now hold, and have long held are exclusively due to the generous and beneficent policy of the English nation It is unusual I might almost say unprecedented for the conquerors to give the subject so large and honourable a share in the conduct of public questions, but such is the glorious and remarkable character of the English administration of India There are those who because they have got much complain because they have not got more The Parsis are not of this kind Satisfied with the conditions under which they exist they are well content to believe that they hold their own future in their hands and that time, the great healer of all wrongs will bring in due course the realisation of all their just aspirations

In the discussion which followed, part was taken by Mr Mowat, Mr Brandreth Mr T H Thornton C S I Mr M M Bhownaggree Mr Martin Wood, Mr Foggo and Mr Mull

The Chairman then proposed a cordial vote of thanks to Mr Framjee for his paper In what he had been compelled to confine himself principally to the Parsis in their commercial relations, but he (the Chairman) might mention that they had distinguished themselves in many other ways for instance, they had not lately been looked upon as a military race, but yet there was one old gentleman whom he knew a few years ago, who was a very distinguished native officer indeed His name was Kursetjee Sett, and he was an officer of the Poonah Horse in 1817, and took part in the battle of Koregaon one of the most gallant actions that ever reflected honour on the British flag and on the native army For that service he was decorated and for many years also did excellent service as a civil administrator He was a man who might be considered as a typical example of what a Parsi could do in the military service if called upon He could not refrain from again referring to Mr Framjee's father, who was a great friend of his, as an instance of ability in civil administration For many years Mr Dosabhoy

Framjee had been a police magistrate in Bombay, and there were very few towns in which, from the mixture of races, and the number of what might be called the rough element, sailors and others, the duties of a police magistrate were more arduous, or required more tact, temper, and knowledge of the law and mankind. He was sure he expressed the opinion of every citizen of Bombay, both native and European, when he said not only had there not been a complaint of the way in which Mr. Dosabhoy Framjee performed his functions, but that he did so with the universal applause of the whole community. He had intended to say something in reply to the remark of one speaker on the immovability of the Parsis, but Mr. Thornton had entirely disposed of that argument, having pointed out that wherever Western civilisation appeared, its pioneer was the Parsi.

EDUCATIONAL AND SOCIAL INSTITUTIONS OF THE WEST.

VI.—THE MIDDLE-CLASS (BOYS') SCHOOL, COWPER STREET, CITY ROAD.

On Tuesday, the 12th May, a party of the members of the National Indian Association made a visit to a Middle-Class School in Cowper Street, City Road.

This School was started with the help of funds, amounting to about £60,000, subscribed by the merchants and traders of the City of London, and was incorporated by Royal Charter, 12th June, 1866. The ground upon which the School has been built cost £30,000, and about the same sum of money was expended on the building. It is a very well-ventilated building, with a spacious hall, in which all the boys of the School assemble every morning on arriving, and a nice open playground, although it is situated in the midst of streets. Unlike our Indian Schools, the rooms do not present a puritanic baldness, but are tastefully decorated with maps, pictures of men and events, and some very good drawings done by the students themselves.

The object of this School is "to provide for boys who are destined for commercial pursuits such a liberal course of instruction as will fit them for the work of life, as well as to educate them in those habits of thought and discipline which will best ensure their future success." The course of instruction

includes the English Language and Literature, History and Commercial Geography, Mathematics, Surveying, Writing, Book keeping, Chemistry, Drawing (Engineering and Architectural), French, and Vocal Music, and the Elements of Physical Science The students are required to pay a very small fee, at the rate of five guineas per annum

Dr Wormell, the Head Master, took us into every class, and we found the students perfectly attentive to their lessons The presence of a number of Indians did not at all seem to distract their attention In an Indian School, the presence of a stranger, specially if an Englishman or an English lady, is quite enough to put a stop to all work, and to throw the whole class into an excitement which takes hours to subside We saw several of the boys' copies written most carefully and with very great neatness Orderliness and neatness, which pervaded every class, were the points which at once struck us as these are unknown in Indian Schools Not much stress is laid upon the study of classical or foreign languages in this School The student, for all practical purposes, is required to learn what will help to fit him for his occupation in life the object of the School being to make him, not learned but practical not "a full man" but "a ready man The education that this School offers is so useful, so cheap and so well appreciated by the English middle classes, that there are at present about 1,000 boys on the roll Some of the pupils travel daily from a considerable distance in order to avail themselves of the educational advantages afforded here

At about 1 p m, we saw the drill in the playground The boys assembled there, with their mock wooden rifles and for about half-an hour had an exercise in drill like soldiers We can at once see the usefulness of this drill, when we think of the agility that it gives to the limbs, the invigorating change that it offers after a certain amount of mental work, and the keenness that it imparts to the appetite, which enables the boys to enjoy their lunch all the more A great point is made of physical education in this School, and there is no doubt that in the playground is in a great measure, laid the groundwork of the moral and intellectual acquirements of the boys In this respect again our Indian Schools afford us a very painful contrast; they have "all work and no play," and that is the secret of the stupidity which distinguishes our school boys from the rest of their fellow-beings

Then again, as we learn from an extract of the Report of Mr Fitch, one of H M Chief Inspectors of Schools the School is maintained without any corporal punishment This is a very important fact in regard to teaching It shows that the disci-

pline which pervades the whole School does not have its root in the fear with which the boys regard their masters, but rests upon the golden link of sympathy which exists between the teachers and the taught. The School which can maintain order and discipline without any corporal punishment, and which can, through sympathy, create in young minds a love of work, is certainly the fittest instrument for training up a race of well-disciplined, independent, and manly citizens. Of the many relics of barbarism which still exist in India, flogging in schools is also one. It is supposed that the true relation between a teacher and a pupil is that of a master and a slave. Such is the current belief of Indian parents and Indian masters, and we regret to say that in some of our schools the English teachers, who ought to know better, do not keep up the right spirit.

One thing which struck us very much with regard to this School was the variety of subjects which the course of instruction included. Everything which is at all calculated to draw out the mental faculties of young men is taught there. The education given in this School is not only intended to make the boys clever clerks, but also to serve some higher purposes. While on the one hand it makes them practical, well prepared for every kind of work, it on the other hand helps to create in them an interest, independent of immediate utility, in the higher departments of science and literature.

After seeing this School, we visited the Technical College, which was quite close to it, and of which we shall speak at some other time.

One of the Party.

EDUCATION IN A NATIVE STATE.

The Girls' School at Sawant Wady held its annual prize distribution some weeks ago. We take the account from the *Times of India.* Colonel Westropp, the Political Superintendent, and many of the Sirdars and leading native gentlemen of this small State showed their interest by being present, as well as some English gentlemen and ladies. His Highness the Sir Desai, and his wife the Princess Tarabai (daughter of Khunderao Gaikwar and of Jummabai, who was Rani-Regent of Baroda before the present Gaikwar was installed), honoured the institution by attending.

The Report was first read. It stated that the School was founded in 1867, by General Schneider, then Political Super-

intendent There are 85 girls on the rolls (16 Brahmins, 11 Marathas, 39 Mahomedans, 10 Bainans, the rest of other castes) Needlework is specially attended to, under a mistress and a tailor For other subjects there are three teachers, one for the Hindu pupils, and two for the Mahomedans Also, there are two pupil teachers, one Hindu and one Mahomedan The School is supervised by a Committee of six members, of whom the State Karbaree is the President The State Inspector of Vernacular Schools acts as Secretary The Report referred to the great interest taken by Colonel Westropp in the progress of the School Some prizes (workboxes) had been kindly sent for the occasion by Mrs West, from Kattywan

Colonel Westropp made the following address on female education and early marriage —

Your Highnesses, Ladies and Gentlemen,—We have met here this day in the hope that by our presence we may be able to give some impetus to the cause of female education at Sawant Wady You have heard the report of the school committee read, which appears to be fairly satisfactory I think it was the late Sir Alexander Grant who remarked, when he was Director of Public Instruction in Bombay some years ago, that female education was then a reality among Parsees and a pre
tence among Hindoos I would ask every Hindoo gentleman present here to-day to put the question to himself whether it is
till only a pretence with him Much progress has been made
n several of the larger cities and towns of this Presidency but
s yet, I am sorry to say, the attainments of the native girl
awant Wady are of a very elementary character Knowing
ow strong caste feelings and prejudices are, I am not however
sposed to feel discouraged by this fact, but would wish
arly understood that I can only second the effor
ool committee, which represents the native community
much better able than I am to further the cause of
cation Women are in all communities the truest friends
and order, and if their nature is not to be comp
red and they are not to be degraded, they must be educated
uld's first impressions are derived from its mother, and these
essions, which have a lasting effect through life should
from an enlightened and well-educated source to be
ficial It is often said—and with much truth, I think—that
ant of truthfulness and honesty of purpose so fr
among Orientals arises in a great measure from the
ng they receive from ignorant and uneducated

If the natives of India desire to free their children from this stigma, I would advise, as the best means of doing so, the promotion of female education. Although not myself an advocate for women's rights to the extent that they are often carried among Europeans, I am strongly in favour of the alleviation of women's wrongs as they exist in India. Among these I may briefly refer to early marriages. I have spoken on this subject to several of the most intelligent and enlightened native gentlemen in this State, and been pleased to find them all of opinion that the marriage of girls before they are eleven years of age should be discontinued. I hope the time is not far off when Hindoos and Mahomedans will boldly come forward with a determination that early marriages shall not take place in their families. Then only there will be a fair prospect of female education being carried on to a really useful extent. Although we have not advanced beyond primary education for girls in Wady, it is highly gratifying to me to be able to mention that higher class education has lately received encouragement from their Highnesses the Sir Desai and the Princess Tarabai to an extent which I hope to find will be fully appreciated by some of the pupils of this school. When the new High School for native girls was established last year in Poona, their Highnesses were pleased to found two scholarships, at a cost of Rs. 4,200, the half of which was generously contributed by the Princess Tarabai out of her Highness's private purse. It has been arranged that, as a condition of the gift, preference in awarding the scholarships is to be given to native girls belonging to Sawant Wady, and I hope many girls from this school will be found ready to avail themselves of this liberality. I canno conclude these few remarks without acknowledging the grea obligation which the school is under to Mrs. Newnham Smit for the kind interest she has shown in visiting it frequentl since she came to Sawant Wady, and in having the girls sent t her house for instruction in needlework. In the name of th committee as well as in my own, I beg to tender to that lady ou warmest thanks. When next we meet I hope we shall hav greater progress to congratulate the committee upon than is present apparent, as it is in contemplation to make shortly son long-thought-of changes in the teaching staff, which are e pected to prove beneficial to the school. I must not omit thank the amiable lady who has been so kind as to come distribute the prizes to-day. All here present, I am sure, desi that I should express their warmest thanks to her, as well as the other ladies, native and European, who have graced tl assembly with their presence, and thereby shown the inter they take in the promotion of native female education Sawant Wady.

After Colonel Westropps speech had been interpreted into Marathee by Mr Vinayekrow Vithal Sibnis the girls recited some poems very well, and displayed their needle work for the inspection of the ladies who pronounced favourably of the neatness and skill with which it had been executed The prizes were then distributed by Mrs Walford to the girls who looked very neat and nice in their smart clothes and with garlands of fresh flowers in their hair When the distribution was being made the band played in the gardens outside The Rev C Walford afterwards delivered an address Garlands of flower pansupari &c having been distributed the ladies went behind the purdas into the adjoining room where the Ranees were seated and received them After they returned the assembly dispersed and thus ended a ceremony which it is hoped will have created fresh interest in female education at Sawant Wady

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RLV DI BANEI JI

On Sunday May 16th there breathed his last in Calcutta a man who has left his mark on the age and who was one of the finest illustrations of the beneficial effect of British rule in developing native talent The man we refer to is the Rev Dr Banerjee whose name was a household word for many years in Calcutta where his writings and example will cheer the path of others who are following in his footsteps Last year we lost a man who was equally distinguished but in a different sphere—that of politics—the Hon Kristo Das Pal Dr Banerjee's cultivated mind and genial spirit made him a pioneer in what is an object of the National Indian Association—the promoting social intercourse between Europeans and Natives In that Dr Banerjee so held his own whether in Government circles or at the social clerical gatherings of the Bishop of Calcutta as enabled him to be a link between the two races while he never shrank from declaring fully the views of his countrymen on the various subjects of the day and the stirring events in India.

The writer of this lived two years in the same house with Dr Banerjee and never has he found a more congenial companion He made his acquaintance first in 1840 on his arrival in Calcutta and it was quite cheering to see a man in

sition not yielding to the Anglo-mania of the day, would have swept into oblivion the great Sanskrit ge, with its vast treasures of lore. Not only was Dr. ee by his writings an upholder of Sanskrit literature, o one of the most active promoters of Bengali literature, numerous works testify. He has composed or trans- ome thirty works in the Bengali language, besides ous contributions to periodical literature. As a or in Bishop's College, Examiner to Fort William , Fellow of the University, and Municipal Com- ier, he found an active sphere for his talents. He uted valuable service also to a translation of the Book and portions of the Scriptures. We hope a of him may be published under the heading of ife and Times of the Rev. Dr. Banerjee."

J. LONG.

INDIAN INTELLIGENCE.

he address presented by an influential deputation of the y Association to Lord Reay, a hope was expressed that igenous arts and industries, which have recently begun ive, through the encouragement given by the late , will receive further support from the Bombay Govern- Also, that the Technical School, to be established to norate the name of the Marquis of Ripon, will be tially aided.

Maharaja of Bhownagar has decided to establish an ge in his State.

regret to announce the death, on May 8th, of the e Saheb of Wadhwan, in Katthiawar, the news of which n received by telegram.

nshi Peary Lal, the reformer of the North-West in regard nditure at marriages, is compiling a Report of his work the last 21 years. He has addressed nearly a thousand s on the question of extravagance in marriage cere- and it is said that about 40,000 marriages have been ed in accordance with his reformed rules and scale.

Charles Turner presided, a few weeks ago, at the prize tion to the successful pupils of the Madras Agricultural . It appears that since 1876, when the College was hed, 83 persons have gone through the full course of . The Principal, Mr. Robertson, has ascertained the

present employment of 71 as follows 17 are employed as owners superintendents, or occupiers of estates and farms, 5 as agricultural lecturers and instructors, 4 as agricultural inspectors, 8 as land revenue inspectors, 11 in the Forest Department of the Madras Presidency and Native States, 19 as local cattle diseases inspectors and private veterinary practitioners, 5 as collectors, clerks museum curator, 4 as general merchants, and one has joined the Royal Agricultural College at Cirencester

Several parties for ladies have been lately given at Bombay by Lady Wedderburn Miss Pechey, M D Mrs Geary, and later by Mrs Scott The Indian *Spectator* of April 12th mentions as the "social event of the week" Mrs Scott's afternoon party, which was attended by 112 Native ladies Hindu, Mussulman, and Parsee not counting children About 50 European ladies were also present, and Lady Reay honoured the party by attending it The *Jame Jamshid* a Gujerati paper gives an account by a lady present at the gathering which has been translated as follows "With very great satisfaction I have to communicate that the respected wife of a well known Judge the Hon M- Scott held a ladies party of both European and Native ladies at her residence, last Thursday when the ladies of many of the well known families both Europeans and Natives, were invited There is no doubt that this gathering proved very successful, and Lady Reay the wife of our new Governor by taking very freely part in the conversation impressed the minds of Native ladies with a very high opinion of herself Many of the European ladies who are now present at Bombay attended the party with very great pleasure Native ladies were also to be seen in great number (Here follow some leading names, beginning with that of Lady Jamsetjee After passing some time in conversation, and in inter communication, Mrs Morland and one of the Misses Khursedji Rustomji Kamaji played on the piano, and entertained the guests with sweet strains of music Other ladies also sang various songs After all this had taken place the ladies—now become friends—went for refreshments This pleasant gathering came to an end about seven p m" The *Jame Jamshid*, in remarking on this account of the party, says "If anything will secure inter communication between Natives and Europeans, it is such gatherings Great honour is due to Mrs Scott, Mrs Grattan Geary and Miss Pechey for these beneficial gatherings, and this obligation will never be forgotten by educated Native families and we hope that Lady Jamsetjee and some other respected Native ladies by making gatherings at their houses will entertain their European friends in return"

PERSONAL INTELLIGENCE.

The following gentlemen were called to the Bar on April 29th: Mancherjee Morwanjee Bhownaggree, of Elphinstone College, Bombay (Lincoln's Inn); P. V. Ramasawmi Raju, B.A., Madras (Inner Temple); Ardeshir Kawasjee Settna, Bombay University (Middle Temple).

Philip S. Brito, M.B. Aber., of Ceylon, late Demonstrator of Anatomy in the Aberdeen University, has been admitted member of the Royal College of Surgeons, having undergone the necessary Examinations for the Diploma.

Mr. Judu Money Ghose has taken the B.Sc. degree of the University of Edinburgh in the department of Physical Science.

Kumar Bhabendra Narayan, of Cooch Behar, has passed the First Examination for the triple qualification of L.R.C.P. and L.R.C.S. of Edinburgh, and L.F.P. and S. of Glasgow. He obtained First Class certificates of Honours in (1) Anatomy, (2) Practical Anatomy, (3) Chemistry, (4) Practical Chemistry.

Mr. Bholanath Bose has taken the double qualification of L.R.C.P. and S. Edinburgh.

Mr. Merwanjee Nowrojee Gandevia, Bombay, has passed the Examination in the science and practice of Medicine of the Society of Apothecaries, London.

Mr. Arthur Chuckerbutty, in the First Periodical Examination of Selected Candidates of 1884 for the Indian Civil Service, has received the Prize in Hindustani, value £10.

Mr. Eusuf Ali Khundkar has joined the Middle Temple.

Arrivals.—Mr. N. A. Moos, Professor in the College of Science, Poona; Mr. K. K. Panthaji, Mr. N. D. Allbless, from Bombay; Mr. Eusuf Ali Khundkar, from Bengal.

Departures.—Mr. A. K. Settna, Barrister-at-Law, for Bombay; Mr. P. V. Ramasawmi Raju, Barrister-at-Law, for Madras; Mr. Bholanath Bose, for Calcutta.

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To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

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JOURNAL

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No 175 JULY. 1885.

EDUCATION AMONG THE BURMESE

By JOHN JARDINE, C S,

Judicial Commissioner of British Burma, and late President of the Educational Syndicate

The account given in the June number of this *Journal* of "Medicine among the Burmese," by Dr Cullimore, must as the learned writer hopes, be of great interest to all who care for the welfare of the agreeable and light-hearted Burmese people The state of things described as existing about Mandalay when Dr Cullimore was there, seems to have been almost as dismal as the medical experiences of the Barnabite Friar Sangermano (1792 1808), whose *Description of the Burmese Empire* has just been reprinted under my editorship, at the Rangoon Government Press. In my Note on Italian Missions, appended to that work, it will be seen that about the year 1728 the Mission contained a Brother Capello, who was "a clever chemist, skilful in surgery and medicine," while later on, in 1767, one Father Carpani was not only appointed judge over the Europeans at Rangoon by the native King, but also employed himself in teaching and practising medicine When he left, a Christian Burman was found who had some skill in medicine In Cardinal Wiseman's Preface to the first edition of Sangermano it is stated that in 1833 there was a young Burman practising as a surgeon in Rome.

At the present time there is one Burmese gentleman practising at Moulmain, who is indebted for his medical education to the American Baptist missionaries, who sent him to America for that purpose. The Syndicate, anxious to encourage native talent, has several times employed him as an Examiner.

While the above facts shew that the medical wants of the Burmese have not been wholly neglected, there is a good deal of evidence to prove that very little advance has been made in medical teaching under British Rule. A Rangoon correspondent, in the *Medical Press* of May 6th last, states that the ignorant treatments which Sangermano condemned are still used round about Rangoon. Women are still roasted for ten or fifteen days after childbirth: excessive drugging prevails, and the pseudo-science consists of empirical guess-work, mingled with a belief in astrology and charms. What Dr. Cullimore relates of Mandalay is substantially true of Rangoon and the country districts around. In a case which I tried at the Assizes a few years ago, it was proved that the native saya or doctor, with a view to render a patient safe from drowning, had tattooed a picture of a bird on his thigh, after which the patient, so embellished, was tied hand and foot, and kicked into the river for experiment, and so drowned. The correspondent of the *Medical Press* complains that, although the Judicial Commissioner has excluded ignorant persons from the practice of the law by imposing an examination in legal subjects conducted in the English language, any person, however ignorant, may practise as a doctor without examination, control, or even registration.

As Dr. Cullimore states, there are no medical schools in Burma; and although one or two Burmans have been sent by Government to study medicine in the Indian Colleges, no impression has yet been made on the general ignorance. It is true that there are Civil Surgeons with hospitals and dispensaries under their care, and no doubt the Burmans have means of seeing the superior efficacy of the European skill and method; but these surgeons are foreigners, and even the assistants and compounders are Bengalees and Madrasees. It is as if the London hospitals were supplied with dressers from Copenhagen and Lisbon.

The Indian books mentioned by Dr. Cullimore and by Dr. Forch-hammer, in his *Jardine Prize Essay*, are by no means sound manuals of medicine; they belong to ancient Brah-

manic times and there are no manuals of modern medicine in the Burmese language The study of law is in the same deplorable condition there are no Burmese treatises on contract, tort or evidence, and I fear some years will elapse before any Burman will endow his native literature with any translation or original work on these subjects The cause of this apathy is the general absence of any advanced education No progress can be made except through the reading of English works, but very few Burmans know English well enough to understand properly any technical work in the English language In a population of nearly four millions in the British territory, one person has taken the degree of B.A. There is no LL.B., and it is only in the last three or four years that a few have passed the first examination in Arts of the University of Calcutta Among ninety two who went up to an easy examination in surveying not one passed, only one passed of eighteen who tried to be admitted as Advocates of the lower grade The Examiners reported that most of them could hardly write English the standard of general education being deplorably low

These facts are the more remarkable because the state of primary education in Burma is far better so far as the male population is concerned than in the other provinces of the Indian Empire The Census Report shows that fifty-three per cent. of the males are either able to read and write, or are at school Ten per cent of the males are under instruction Burma is stated to be on a level with Western Europe coming between Belgium and Austria. The Census Officer attributes this excellent result to the monastic system of the Buddhist religion There are thousands of monasteries where the monks instruct the boys in the three Rs out of 88,553 children in inspected schools 65,320 belong to the schools of these monks Under the wise policy of Sir Arthur Phayre, the indigenous system has been kept up, the State department is an auxiliary and regulative machine by its side. At the same time, there are many excellent schools belonging to the various Christian missions, whose energy in respect of education is beyond all praise The question then arises, how advanced education should have made so little progress Why should there be such difficulty in procuring candidates fit for such well paying professions as the law, medicine and the subordinate Civil Service?

My own opinion is, that Burma has suffered from the want of endowments and scholarships, and from the absence during the past of anything like a Local Board of Education, in which the heads of the Missionary Colleges, the members of the learned professions, and the leaders of the native world, could meet to discuss, and provide for the change of things which the British Government has brought in its train.

Till lately there were no scholarships for advanced students; and such as there are, are nearly all found by Government, and are charges on the Budget. Under a merely official system, the Burmans were not tempted to subscribe any money for such purposes; indeed, they were never asked to do so, while the idle sneers of the utilitarians, who ridiculed the donations for religious purposes, merely hurt the better feelings of the best of the people. Things are changing, however, and the credit for a very large reform is due to Mr. Bernard, the present Chief Commissioner.

On the 25th August, 1881, Mr. Bernard constituted a Local Board, called the Educational Syndicate, "for the purpose of directing and controlling the public examinations under the grant-in-aid rules, and for promoting the study of medicine, engineering, law, and technical arts." The Director of Instruction and some of his subordinates got seats, but so did the local Judges and the Civil Surgeon, while the missionary bodies got full representation, and a large proportion of the native element was also included. The Roman Catholic Bishop, Bigandet, a scholar of European reputation, consented to be Vice-President; and I gladly became President in hopes of smoothing the road the officials and non-officials were to travel together. We met for the first time at a public breakfast; and for some time, until Mr. Bernard handed over to us a splendid hall, our meetings were held in my drawing-room, which was convenient on hot afternoons, as it enabled my wife to supply us with tea and cakes. In a few months, the examination system was remodelled; the Karen language was included, and a Vernacular middle-school test established. In February, 1882, the Syndicate determined to establish a Public Library; at the formal opening many Buddhist monks attended in state. It now contains about 3,000 volumes, and my time in England has been utilised to expend above £300 given by the Government for other books. In this way the very best books of reference—the classics,

general literature, and works on law, medicine, the arts, and every scholastic subject— are provided for the use of the scholar, the teacher, and the professional man. Vernacular literature has not been neglected. This Library is open all day long, and is called the Bernard Free Library.

Since then, the authorities have shown their confidence in the Board by handing over the examinations for the subordinate Civil Service and the office of Advocate to its management. The municipal scholarship schemes were all settled by the Board. The Chief Commissioner has even informed the Viceroy's Government that the examinations for grants in aid might have broken down if they had not been conducted by a representative body that gave a public hearing to all objections and objectors. The Director of Instruction, many of whose duties were transferred to the Board, has now admitted the value of its work, and looks forward to its developing into a University. The Bishop of Rangoon, who has publicly noticed the sad state of native medicine, and who is himself an M.D. and gold medallist of Edinburgh, has also advocated the creation of a University, and, so far as I can judge, this proposal is not in advance of the time, but is much required even now. Formerly there was no technical school in Rangoon, but the Syndicate created a Law School, with two professors, and a medical class is sure to follow. A College of Arts, the first ever created in Burma, has lately been established, and, at the suggestion of the Marquis of Ripon, it will be placed under the Syndicate, and thus secure the confidence and support of the missions and the native world, without which it would certainly be a failure.

Indeed, the Province of Burma owes a deep debt of gratitude to Lord Ripon for his recognition of this most important fact of all; but for his scheme of local self-government, the Board would never have existed, and there would have been no Free Library, no law teaching, no widely-diffused interest in these matters. I have been assured by a Doctor of Divinity, who labours among the poor Karens, that they watch with interest the regularly-published accounts of the Board's debates. Large donations have been offered by the Bishop of Rangoon and others for founding scholarships. One learned Missionary made a promise to the Director of Instruction to collect a lac of rupees, if the latter gentleman would join in the proposal. A native gentleman, of a modest

salary, came to me to offer, quite spontaneously, Rs. 100. Surely, no more certain signs of liberality could be wanted. But, unfortunately, jealousies and misunderstandings occurred. Lord Ripon's general policy was the subject throughout India of violent discussion, and a legal objection was suddenly sprung that the Board was not a corporation competent to hold property. The tide of liberality was thus arrested, and the money has not yet been accepted; but I am informed that for about a year negotiations have been going on for the purpose of conferring on the Board a legal corporate capacity to hold funds, and I do not despair of this means of assisting the poor student being provided before long. As in India, the founding of scholarships will soon become a common instance of Burman charity; and as endowments grow up around a University of Rangoon, the medical question will solve itself.

A good many objections are taken to the constitution of the Board; but this, like the discussion in England on the Franchise, indicates the interest which the public take in it. Perhaps the greatest defect is the absence of any lady-members. I had myself to go to school, and study questions raised about herring-bone and other kinds of fancy work which arose under the Standards. The male members evidently got up these subjects at second-hand, and we all wished we had a lady at the Council table. Female education has been neglected in Burma. It appears in the Census Report that only 3·60 per cent. of the females can be described as either educated or being taught. This ignorance prevails in a country where there is no prejudice against female education, where the women are as independent and free as in England and America. As Lord Ripon pointed out at a State dinner, when he visited Rangoon, there is no excuse for the neglected state of female education, but every reason for applying all the remedies that lie in our power. Another objection—which I do not at all endorse, and which savours of Indian officialism—is, that some members of the Board, even in the Educational Department, are not men of academical learning. This objection would exclude natives of Burma altogether. I take it that University College, at Nottingham, with its 1500 students of both sexes, its technical teaching, its workshops and science classes, its evening classes, its care of the Board-school teachers, and its great Free Library and

Museum is a successful model to follow Its Managing Committee has done things which we officials in Burma have not even thought of, much less attempted The Committee includes the Mayor, five Aldermen, and eight Common Councillors, with only four or five University Dons It succeeds in attracting endowments where we fail I think that it is only pedants who despise the wisdom and help of able though unlearned men, and, for my part, would be glad to abolish the narrow pedantry and mere officialism which in Burma, as elsewhere, hinder free movement and stop progress

THE STATE OF INDIA ESPECIALLY BENGAL, WHEN CALCUTTA WAS INHABITED BY TIGERS, AND ST PETERSBURGH BY WOLVES,

AS SHOWN BY THE RECORDS OF THE INDIA OFFICE.

In 1869 I published in Calcutta, for the Government of India, Selections from its Records between 1749 and 1768, throwing light mainly on the social condition of India. In the present year I shall take up the earliest documents to be found in the India Office that throw light on persons places, and things in India previous to the foundation of Calcutta in 1690 In examining those old musty MSS, I found much material for the historian, the Portuguese and Dutch come on the scene, while the French were just making their appearance The English merchants of Leadenhall Street, who constituted the grandest corporation the world ever saw, at that period never seem to have realised what a glorious future was opening out to them—how could they?

A friend of mine, Mr Barlow, some years ago bought for a few shillings a MS, the Diary of Sir W Hedges, who, in the year 1681, was sent out by the Court of Directors as their agent and governor for their affairs in the Bay of Bengal He left England November 20, 1681, and arrived opposite *the site* of Calcutta July 23, 1682 There was no Calcutta then, a forest invested by tigers occupied the place where the palatial buildings of Chauringi now rise Hedges passes up, and the first place he touches at is Hugly His

remarks are brief, but a few words give one a peep into t state of society at that time—factory life, with its sleepine quarrels and narrowness; the oppression of the Natives the Moslems, who understood the art of extorting money "slippering (beating on the soles of the feet), chambucki (whipping), and drubbing till the party could not speak." M Hedges notices Santipur, Dacca, Cossimbazar, Hugly. I continued in Bengal until superseded in September, 1684, a on Christmas of that year he left Barnagor for Persia, arrivi in England after a journey of two years three months fro Bengal. He held office in Bengal two years one month. C March 6, 1688, he was knighted in James the Second's be chamber at Whitehall—where is the site of that room?

I offered this MS. to the Hakluyt Society, and they agree to publish it; I undertaking to furnish Notes and a Dissertatic on that period of our history. By the permission of th Secretary of State, the Records of the India Office we thrown open to me, and I here take as my standpoint th state of India, and especially Bengal, when Calcutta was ir habited by tigers and St. Petersburgh by wolves. I refer t the latter city because of the wonderful series of most unex pected events by which England has moved north from swamp in Bengal, and Russia south from the marshes o St. Petersburgh, till we arrive at the meeting of the waters o the northern frontier of India—from Calcutta to Herat, fron St. Petersburgh to Herat.

I select a few subjects from my MS. The *language* of som of the Records is quaint and pithy. A letter from Chutta nutte (Calcutta) to Cossimbazar, 1699: "Try and get part of th debt owing; half a loaf is better than no bread, as our master say." The Court of Directors write in 1627, on their recon ciliation with the King of Bantam: "To covenant upon pre sumption, where there's no certainty, may bring one hom by weeping cross." In 1690 an order was given to "M Thorowgood to manage the Company's candle at the sale. This now obscure order refers to the practice of auctioneerin things by inch of candle.

The *Company* has been designated very properly as "th Great Empire of the Middle Classes," the merchants of London and they held to that policy, for as early as 1600 they resolve "not to employ any gentlemen in any place of charge, les the suspicion of the employment of gentlemen being take

hold uppon by the generalities do dryve a greater number of the Adventurers to withdraw their contributions" They evidently meant by gentlemen the Cavalier or roisterer of Scott's novels who, like the Irish squireen, knew only how to sport and drink The Court, however, understood true gentlemanly courtesy their old letters generally conclude with 'Your friends and servants, "Your loving friends," ' Your assured friends"

Factory life must have been dreary and dull Two hours a day did the work of the factory There was a library in the factory of Masulipatam composed of 73 volumes chiefly ponderous tomes of divinity The Court wrote to Fort St George 1670 "We send you copies of two useful treatises lately extant, one touching the existence of God, the other against Popery' The factory at Masulipatan was of one story, and was damp The Chaplain's house cost the Company 12 rupees a month We need not be surprised at people *quarrelling* as on shipboard in olden days In 1676 the Court wrote to Madras Our business is impeded and our nation itself brought into contempt by the differences among our servants at the Bay The *post* afforded little relief Despatches from Calcutta to Surat took two months in the transit overland, *vi* Aleppo When at sea a shot or piece of lead was to be attached to the packets which were to be thrown overboard should an enemy take the ship January and February were the vacancies of business, at other times it was difficult even for the Chief to be away a night from the factory

The Company were opposed to their servants getting into *debt*, and in 1678 an order was issued at Madras to give no remedy in the Court of Judicature against their persons or pay to any trusting officers soldiers or seamen except for diet "All persons in the Company's service are to receive their pay every month or forfeit it altogether" *Frugality* was the order of the day In 1680 candles are to be allowed only to the Chiefs of Council, to the Chaplain and to the Surgeon, the others to use lamps The Court wrote to Surat 1677 8 'You are to forbear firing of guns on frivolous occasions and at drinking of healths, for our powder will be better bestowed upon our enemies" The diet money for each of the Council at Bombay, in 1673, not to exceed 25 rupees a month At Masulipatan, 1677, Mr Main-

waring, the chief, was allowed two candles and one pint of oil daily.

Presents to Native Chiefs were customary; in 1698, at Calcutta, some curious flint ware, and wax figures with black hair, were to be sent to please the Prince and help in procuring the dewanship of the town. In 1675 a present of strong waters and spirits was sent to the Governor of Masulipatan—"spirits the most acceptable present to him which goes under the name of rosewater." In 1691 the English authorities searched Calcutta for a good looking-glass as a present, but could not find one. In Madras, in 1680, they made a present to the Nawab of 10 yards of scarlet cloth, two sword blades of the best, 24 quarts of cherry brandy, and two English cheeses.

Though the Court was opposed to having "gentlemen" in the service, yet they were sticklers for rank and *precedence*. In 1678 they issued an order that in Divine Service there should be no unbecoming mixture of sexes; the Chief should sit opposite the minister, next to him on the left the Councillors, according to their respective degree; at the right hand of the Chief the Councillors' wives to have their chairs, agreeable to the order of their husbands' stations; the same rule among others, "according to their several qualities." These and St. James's rules about rank in church do not agree. I have stood in the Cathedral of Nijni Novgorod, in Russia, close to the late Emperor of Russia at Divine Service, and a man dressed in sheepskins stood close to the Czar. This rule of *precedence* extended also to table. We find in 1675, at Masulipatan, the Chaplain claimed his place at the dinner table next the second in Council, and it was conceded to him, as the controversy "might inflame the dyning-room, which is sometimes made intolerably hot on other accounts."

The bad treatment of *Natives* by Europeans was at an early period condemned. We have an order from Madras, 1678, that "if any English soldier strike a Native, he shall stand sentinel in arms, or, being made fast to the breech of a gun, shall receive so many stripes as his officers shall think fit, or shall ride the horse (wooden) so many hours." *Yet in Calcutta,* in 1701, the authorities seem to have had a *different policy* towards the Bengali. They say of a Native Agent who was fined 6,000 rs. for exacting money from Native merchants and peons, "Little will be got from him until his back and belly

pay for it it being the Bengallees custom to receive many stripes before they part with a few rupees" They call them rascally fellows The term black fellow occurs in a letter from a Company s servant in 1676 at Masulipatam

We find at that time the English Chief of Masulipatam paying a visit to the Avildar who entertained him with a supper About the same period the King of Golconda attending Divine Service at Masulipatam noticed the English ladies had books to be satisfied they could read he gave the Chief s Bible and Prayer Book into the hands of two English ladies to test their ability to read

In 1678 *duelling* was punished with two months imprisonment only with rice and water The punishment was evidently obsolete in Francis and Hastings s time The Court in 1676 wrote out to Surat We observe that out of three theeves two were executed and one made a slave We do or theft

use among the Dutch in with the sun dined at mid day then the siesta and about four took their tea after that a long walk supper about even and bed at ten They considered tea dispersed the gross vapours of the head and stomach and consequently exhilarated the spirits It would have been well had the English adopted that custom as it might have saved many a person from the temptations of what is often referred to in the old Records—the *Punch House* In Balasore in 1676 the English authorities forbade Punch Houses within the English Compound as opposed to the health and quiet of the place and hostile to the Lascars and with regard to those outside only two or three were allowed. Punch was to be made only in the Factory Arsenal and a moderate price was to be set on what they sold Canary was the favourite wine In 1680 four butts of strong beer arrived in Madras but beer last century was not a popular drink A private soldier in Madras in 1679 was ordered, for being drunk to ride the wooden horse three several days three hours at a time In Madras 1682 Thomas Barrett having most infamously in his cups drank a health to the Devil was ordered to be imprisoned and then sent away by the ships.

The name Calcutta first occurs in 1700, before that it was called Chuttanuttee The *early days of Calcutta* were very simple In 1698 the authorities there ordered their s rvan

in the country to write on country paper, for "we have no English paper that's fit to write upon." In 1697: "The cook-room in the Fort being built with thatch and several times burnt down, ordered to be made of brick." In 1690 an order was signed by Charnock and Members of Council: "Pray send back with the boat 10 rupis worth of geese and 10 rs. worth of large ffowls." They had not a palankin in the place that year. In 1698 no scissors, penknives and knives to send from Calcutta to the country—none were to be had in Calcutta; also very few medicines, only empty pots. Even as late as 1758 the New Fort of Calcutta was built on the site of Govindpur, described as "a large village surrounded by a tiger jungle." One of the earliest buildings in Calcutta was the Temple of Ula uta Devi, or the Goddess of Cholera, erected by an English merchant (Duncan) about 1720, to please his Hindu friends. Crowds of Hindus used to frequent it to present offerings to propitiate the Deity (*Asiatic Journal*, 1818). An image of Ula Bibi was worshipped at Kidderpur in consequence of the outbreak of the cholera epidemic in 1817 in Jessore and Calcutta.

(To be continued.)

J. LONG.

THE BAR EXAMINATION.

As so many Indian gentlemen are students of the different Inns of Court, and as the number tends steadily to increase, a few remarks on the examinations preparatory to the call to the Bar may, perhaps, not be *mal à propos*.

In the March number, 1881, of this *Journal* I contributed an article stating the subjects requisite for the Bar Pass Examination, and the various scholarships and studentships open to those desirous of obtaining them I now propose to make some suggestions relative to the scheme and course of reading. I have made similar suggestions in the preface to one or two of my works for students, and I have been told they have been useful; and I trust that what I say here may be the same.

I shall confine my remarks here exclusively to the Bar Pass, which, although it is not a difficult examination, is

troublesome to Indian students, owing to its nature being foreign to the style of education with which they are familiar and which consequently often procrastinates their stay in this country Besides so few attempt the studentships—owing no doubt, to the amount of knowledge of the Latin language necessary—that information concerning them may not be uninteresting to the majority of the readers. It is highly satisfactory to observe however that whenever natives of India have become candidates for these distinctions, the result has been eminently creditable to them Formerly there was an honour examination, passing which exempted a student from two terms, but it is now abolished

The Roman Law portion of the Examination is usually taken up first (after keeping four terms) The subject is part of the *Institutes* of Justinian The Examiners are very easy towards natives of India in this subject They excuse their answering any passages which involve a knowledge of Latin Hence the Latin text may be omitted altogether The book usually read is Sandars' *Justinian* to which may be added Hunter's *Introduction to Roman Law*—the third edition of this is just published — This last is an excellent little book written in Professor Hunter's usual lucid and masterly style This small work is scarcely enough in itself though sometimes the examination has been so simple that leaving out the Latin, anybody could have answered almost every question from it alone But I do not recommend trusting solely to it, more especially because the more marks a candidate gets in the Roman Law, or in fact in any one subject the less it is necessary to get in the others Therefore a student knowing something of Latin already should by all means get up the text and not omit it because it is not compulsory, so as to obtain as many marks as possible But it is not worth while for those who are entirely ignorant of the language to learn it on purpose

The student will find Sandars *Justinian* rather an unarranged and rambling work After giving the text and a translation of each paragraph in the order of the original, Mr Sandars (after the translation of each paragraph) adds notes of his own collected from Gaius from the *Digest* and other sources, thus forming a most valuable collection of material, but he makes no attempt at any order or scheme of arrangement, probably purposely leaving this for the student himself

Therefore, I suggest that the student should make for himself a sort of abridgment of the headings, giving each title a separate heading, in his note-book. Thus, for example, take Book I., title 5. Give a page, and analyse it in headings, as follows:

BOOK I. TITLE 5.

Persons are

- 1. *Ingenui* — Note, J. abolished the distinctions between Ingenui and Libertini, retaining the right of patronage (*Jus patronatus*).
- 2. *Libertini* — Kinds—
  - i. Roman citizens.
  - J. ii. Junian Latins (*Lex Junia Norbana*, A.D. 19).
  - J. iii. Dediticii.
- 3. *Servi*—How freed:
  - i. Compulsorily (i. v.)
  - ii. Voluntarily—
    - 1. Requisites for complete emancipation (*legitima manumissio*)
      - α. Public ceremony either
        - i. By rod (*vindicta*).
        - ii. By enrolment in the census (*censu*).
        - iii. By will (*testamento*).
        - iv. By religious ceremony (*ad ostium ecclesiæ*).
      - β. Manumittor must have the quiritory ownership.
      - J. γ. Master must be 20, and slave 30 (by *Lex Aelia Sentia*).
    - 2 Informal modes of emancipation: By letter (*per epistolam*), amongst friends (*inter amicos*), and other ways.

J, above, indicates the changes made by Justinian. Every change he made should be noted in this way, so that a bird's-eye view of all of them on each subject may be obtained. Also the paragraphs should be stated after each heading, so as to facilitate reference to them. The titles should be in Roman, and the paragraphs in ordinary type. In this way, the student will get the whole work condensed in an analysis of his own, which will afford excellent material for self-examination on revision, throwing the points of importance conspicuously forward.

Presuming the Roman Law successfully got over, the English subjects must be dealt with. It is best to commence with one subject at a time. I have frequently found men fond of getting all the books required for the Examination, and reading them concurrently. A beginner is certain to get confused, and muddle them up. Also books get out of date, owing to changes in the law: an old law book is about as useful as an old almanack. Again, it is a bad plan to read several books on the same subject. It is advisable to

stick to one book, or, at all events, to a standard work, for getting up the whole field of the subject in detail, and a small book by way of revision

In the Real Property, and also in the Equity, as a rule, rather more is required than can be gathered from a single book The questions in these papers occasionally assume a somewhat practical form, requiring rather the application of knowledge acquired than the mere knowledge of a theoretical work For students who are in chambers or reading privately with anyone, this is immaterial, as the law is placed before them in its practical shape My remarks are directed to those who are reading alone and all I can suggest their doing is this to bear in mind that what they read is not to be learnt as a school book, but it is to be *understood* Over and over again I have seen men count the pages in such and such a book "114 pages to be got up," and so on This is a most absurd way of setting to work with a subject like "law' It does not follow at all, because a book is long or short, the subject it deals with is the same It may be extremely small and yet replete with information, or long and spun-out, with nothing at all in it In a subject like law, it is its foundation and structure which is the bugbear to be grappled with When a student has the principles grafted in his brain and lying in his minds eye like a map however practical a question may be, he will be able to tell directly in what department of the subject the answer to it may be found That is why older men (of whom there are so many nowadays coming to the Bar) have as a rule, less difficulty with the Bar Examination than young men They look at each question in a practical light, in the light of common sense, while often a younger man, if the question is not framed so that the answer can be found pat in the book he has been reading considers it something he has never come across and does not attempt to answer it In fact he does not recognise it in a new cloak, whereas, if he searched into the question he would penetrate its disguise A student may with advantage sometimes supplement his reading by turning to books of reference and practise Thus in the Equity subject of Partnership (Mr Pollock's being the work I suggest to read), he should look in Prideaux's *Precedents* to see the form of a Partnership Deed, or in Seton to see a Dissolution Decree—a question asked recently This is not contradictory

to my previous advice as to sticking to one book. What I mean is, not to—as men often will do—read two authors on precisely the same subject. Ascertaining the application of a theoretical work by reference to a practical work is totally different, and eminently useful.

That which presents the most difficulty to Indians is the subject of Real Property, because, independently of being in itself intricate and uninteresting, the land laws of England are so widely different to those of India that, no matter whatever acquaintance the student may have with his own laws—though I have found in most cases that students come here without any previous knowledge of law in any shape or form—this must necessarily come upon him as something totally new. The fact that acquaintance with English real property law will be no subsequent benefit, also prevents the Indian student from attacking it *con amore*, and thus adds to the trouble he finds in mastering it.

The books suggested by the Council of Legal Education for perusal are Williams's *Real Property* and Goodeve's *Real Property*, though the Examiners do not habitually confine themselves to the matter comprised in the works they suggest. But, however, if the student thoroughly understands either of them—so as to be able to answer questions set, not straightforward, but in a searching and practical form—he is pretty sure to pass.

I advise students to attack the text-books on English law in the same way as I have already suggested for the Roman law. Besides marking and underlining passages of importance in the text-book itself, and also such marginal notes as are not given sufficiently in full, the student should have a note-book, and take down headings and definitions. For example, take the subject of Life Estates. Williams's *Real Property*, c. 1:

CH. 1.—AN ESTATE FOR LIFE.

1. Quantity—Peculiarities—What words confer it.
2. Kinds—
    - i. For one's own life:
      For the life of another— *(Pur autre vie)*
        General occupant—1 Vic. c. 26, s. 3. Can he still exist?
        6. Anne, c. 18.
    - ii. Absolute.
      Determinable, as an estate "durante viduitate."
    - iii. For one's natural life.
        Outlawry determines this.
      Civil life.

3 Incidents to a life estate

i Committing waste—Definition of—Timber

ii Kinds of waste—
Legal,
Equitable
Voluntary,
Permissive

iii Statutes on waste—
Judicature Act, 1873 s 25 subs 3
Settled Land Act 1882, s 35

iv Leases—The power of a tenant for life to lease,
(α) According to the Common Law,
(β) Under Statute Law
Settled Estate Act, 1877, } (note their
Settled Land Act, 1882 } provisions)

v Emblements—What
Whether tenant for life can take them
" under tenant of tenant for life can
Note 14 and 15 Vic c 25

vi Apportionment of rent
(α) Common Law principle as to this
(β) Apportionment Act of 1870

vii Powers given by recent Statutes to limited owners
The Drainage Acts
The Improvement of Land Act, 1864
The Settled Estates Act, 1877
The Settled Land Act 1882

In this way the whole work may be comprised in a note-book in a set of headings Shortly before the examination, the note-book of headings should be revised, the student endeavouring to go through in memory the passages to which the headings relate, to refer to the book for those forgotten, and also to underline the latter, and once more a day or two before going up to traverse the underlined headings in the note book only, so that in this way no portion of the book is omitted, and the passages previously forgotten are thus fresh on the memory

While reading the work, for practise past examination questions should be answered and the student should compose questions himself on the points under perusal, and then answer them, or go through some book of examination questions and answers To acquire ease and rapidity in answering questions is of great importance Frequently students

know what an answer ought to be, yet, from want of practise, are unable to put it in a concise and intelligible shape; and as the time at the examination is limited, there is not much opportunity for thinking, revising, or re-writing. This remark applies with particular force to natives of India, who sometimes have difficulty in expressing their ideas freely in English, a foreign tongue to them; or, again, one may know the subject and the answer, and yet, from its shape, be unable to perceive or mistake its drift. Familiarity with the tenor of questions, and readiness to answer them, comes with experience and practise alone.

Further, at the *viva voce*, where candidates are called before the Examiners, and verbal interrogatories submitted to them, the nervousness incident to such an ordeal as an examination, and the short time necessarily allotted to each person for answering, naturally tends to make him hesitate, and be unable to give a prompt reply.

For those who are reading alone, the only advice I can give is, that two or three may combine and ask one another questions, and thus obtain familiarity with *viva voce* practise. The only objection to this is, that unless the questions are framed straight from matter found in a book, or from cases or statutes, they not being of a speculative form, there is no test as to the correctness of the answers. It is rather like the blind leading the blind.

Personal Property should be read next. Personal and Real Property, in fact, form one paper. Williams is the book recommended. The Personal Property is not so hard as the Real Property, and there are fewer questions on it; besides, some portions of the book may be skimmed, if not entirely omitted. For instance, questions have rarely been asked on Bankruptcy, Arbitration, Company, or Shipping Law. The chapters on Contracts, Torts, Settlements, and Partnership come in conveniently useful as being an introduction to those subjects in the Common Law and Equity. Those portions relating to Settlements, Administrations, Sale, and the Law of Husband and Wife, should be most carefully attended to.

The work named for the Common Law is Broom's *Commentaries*. It is best, of course, to adhere to the book given, though similar information will be found in any works on the same subjects. These subjects are four—Contract, Tort, Queen's Bench, Procedure and Criminal Law.

Students need not be alarmed at the size of Broom's *Commentaries* It is not so formidable as it looks, it is easy reading, replete with illustrations, and does not contain more matter than many books half its size

In the Equity branch Trust and Partnership, there are at present no books noticed Lewin is the leading work on the law of Trusts, and although so large, its arrangement is so admirable that the leading principles can be gathered and understood without elaborate perusal of the whole work Should, however, a small work be preferred there is one by Mr Underhill which contains about sufficient for the examination But it would be better to use Lewin On Partnership, the works are Lindley and Pollock Lindley is, perhaps, too large for examination purposes In Pollock answers to most of the questions can generally be found I should advise the perusal of the latter with occasional reference to Lindley The Equity subjects, however, change and probably after January next some other branch of Equity may be substituted for Partnership JOSEPH A SHEARWOOD

(To be continued)

PHYSICAL TRAINING FOR INDIA.

The following is a translation of a Gujerathi lecture on "Physical Education among the Parsees in connection with the Dnyan Pursanik Society, Bombay, on 3rd March, 85, by Mr Muncherjee Framjee Patell, B A

What is exercise? What are its advantages? Where is necessity of undergoing it? These are questions on which owledge of the Parsees is very limited, and it is for this that I have availed myself of the present opportunity to ore you my ideas on the subject I do not propose to a medical man would do, or as having read exten- e subject, but in a practical manner

a difference of opinion, not only among our people ut even among our medical men, as to the desir- king exercise, and as to the best way of doing it at many are in favour of sending boys to the the cricket field, the swimming bath, &c , whilst e the idea Some like one thing, and others it is impossible to appreciate properly the advan-

tages and pleasures of any art without personal experience of it. None but those who study eminent authors can understand the pleasures derivable from them, and none but accomplished musicians can imbibe true pleasure from music. And so with exercise; its pleasures and advantages can only be appreciated by those who have undergone it. I will place before you an instructive instance in point. On the subject of swimming there are numberless treatises written in the English language, but three or four excepted, the rest do not appear to have been written by practical swimmers. One ignoramus started a theory that if a man dived with closed eyes, he could not open them under water; another supports the theory, and gravely asserts as its reason that the pressure of water prevents the lids from opening. Now, any common diver will say that there is no difficulty in shutting or opening the eyes under water. This will convince you of what little value such opinions are, and I leave it to you to take them for what they are worth.

It is very easy to understand what is exercise. Exercise is the movement of the different parts of our body. Nature has presented us with various gifts—such as legs to walk, hands to work, eyes to see, the mind to think, &c., and complete health is attainable only when all the parts are brought into play according to certain fixed laws of Nature. If any limbs or organs are overworked suddenly, they become weak, and such as do not get sufficient work become idle and diseased. Nature, again, is so just that she nourishes the active parts more than the idle ones; thus the parts to which we do not give sufficient work soon become weak for want of nutrition. Many people keep up the practice of walking, and their legs are consequently strong; but if they have to lift up a weight their hands decline to do so, as the hands, being not put regularly to work, become weak and incapable. An oculist calculates that if a man's eyes were closed for a period of twelve years—that is, not a ray of light being allowed to enter them during the time—the man would not be able to see, although no apparent injury to the eyes could be noticed. When a man can do a thing well, by reason of doing it every day, we say it is simply by practice. As, for instance, if a man takes a long walk every day, he will experience no difficulty when, if some day he may be required to go a long distance. We attribute this to practice; but what is practice? Practice really means the development of such parts of the body and the mind as are required for performing a certain act. This development is the result of doing the thing little by little every day. So that what a man cannot do at first he may be able to do at last, by doing it bit by bit every day; for this necessarily strengthens the parts required for the per-

formance of such an act We have read in ancient history, th when Milo commenced the practice of lifting weights, he mad his first experiment with a new born calf, and, having succeede in lifting it, he continued the process every day for a long time till the calf had grown into a bull, for as the weight of the animal increased every day, the strength required for lifting it also developed in Milo Allowing for exaggeration, the story explains how things that seem impossible at first may be accomplished by exercising little by little, as at last the crossing of the English Channel was accomplished by Webb, which was considered impracticable before he did it

Those who live in villages and cultivate fields enjoy life in accordance with the laws of nature, and are consequently free from many of the complaints to which the city people are liable In a city we cannot live as we ought to do The temptations of a city life family difficulties and the constant desk work for the sake of bread, may be pointed out as some of the prominent reasons for such a state of things

At one-time considerable attention was paid to physical culture among our people so much so, that some eminent gymnasts abused their strength to such an extent as to bring their career to a speedy and disgraceful end This turned the tide of popular thought against gymnastics But if we enquire into the cause of such a state of things, we shall trace it to the fact that, in the last generation those who took too much physical culture neglected mental education altogether At present we encourage the latter at the cost of the former and sooner or later must a time come when the baneful effects will be noticed, in fact, some signs are apparent even now The most proper way of leading a healthy, and consequently a happy, life, is to train the body and the mind together, so that the whole human frame may be put to work, properly nourished and vigorous It is with the object of securing this happy combination that in Europe gymnasiums are attached to schools, and gymkhanas and boats are provided for the business people to spend their morning and evening hours of leisure

Various objections are urged against exercise, such as corpulence old age, weak health, &c But it is the duty of every man, from the time he sees the light of day, to the time that he shuts his eyes for ever, to put to work all the parts of his body We mark this natural tendency in a new-born babe If we place it on a bed in a waking state, it will continually move its limbs, and the moment a child takes to walking, it does not like to be at rest Now, if the child can do a fair amount of work in proportion to its size, why should grown up people fail to do the same justice to their limbs? At this place, it is neces

sary to mention that some parents, and particularly mothers, from a mistaken love for their children, and a fear of the injury they would receive by a fall, prevent them from moving about in the house. "Lest dear Jimmy should graze his skin by a fall," the fond mother makes him sit by her side the whole day. But she should know that a child suffers tenfold more from lack of movement of the limbs than it would by the casual loss of two drops of blood, consequent upon a fall. This mistaken love proves detrimental to the future well-being of the child. Children of poor people not being cared for in this way, enjoy all the better health.

Against many of the exercises it is urged that they lead to diseases, such as heart-disease. But are non-gymnastic people free from such complaints? However, granting, for the sake of argument, that men who undergo exercise become liable to many complaints, is it not more from the abuse of exercise than the right use of it that such results follow? It is no wonder if evil comes out of overdoing a thing, to gratify vanity or a desire to excel others. We know that at times schoolboys compete with each other in drinking large quantities of water, and swallow gallons on such occasions. From the disadvantages resulting thereby will anyone infer that water drinking is a bad habit? Why should exercise, then, be blamed, if an overdose of it leads to diseases? The question then arises as to where the line should be drawn, to distinguish moderate exercise from excessive. How long one should exercise in a gymnasium, or swim in a bath, is a question the reply to which everyone should find out for himself, as the length of time which may be too much in one case may be too little in another. The proper rule is, that exercise should be continued till fatigue sets in, and it should be stopped before the frame gets exhausted; for exercise without a little fatigue does not develop the body, while great fatigue breaks it down. Now, in the absence of the knowledge of such a rule, some people read books for instructions, and if they meet with some text on the subject by a practical writer, they stick to the hints contained therein. Many English writers on swimming recommend us not to keep in water for more than ten minutes. Probably, in cold countries like England, a longer stay in water than ten minutes may be injurious; but not so in tropical countries. In Bombay, during summer, little children swim for fifteen minutes with impunity. The same law applies to the training of the mind. The mind should be put to task a little without fatiguing it; for without work the mind will not improve, and a great burden breaks it down. Some parents, who are anxious to push their children in education, should keep this law before them.

I will here ask the attention of the proprietors o schools, who take up boys after school hours with the object of making them go through the matriculation ex tion. If boys after working the whole day in schools, get time for play and exercise it is no wonder if they turn out weak minded, and lay the foundation of a miserab in the future. "All work and no play makes Jack a dull b is a saying well known to us all; but, to appreciate it prope we must examine carefully the health of our school boys one time, a friend of mine, while discussing the Factory A told me that in Bombay there was a greater necessity for School Act than for the Factory Act, for while the latter pro tected little children from excessive physical work, why shoul not an Act protect little children from mental overwork? As the parents of children that go to school are more sensible and more able to look after their offspring, there is no necessity for a School Act; but the above illustration shows how disgusted parents are at the amount of mental work which their children have to undergo being consequently spared no time for play and exercise. The mind in its natural state, resembles a raw, uncut diamond. As the value of the latter depends on the cultivator and the burnisher, so the cleverness of the mind depends on those who have its care in early age. As the diamond loses its value in the hands of a stupid artisan, so does the tender brain suffer for ever in the hands of foolish parents and heartless teachers. When once this precious jewel is overworked it loses all its strength and does not admit of improvement.

(*To be continued.*)

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST

VII.—LOAN EXHIBITION OF WOMEN'S INDUSTRIES, BRISTOL.

We have already referred to the fact that, in the spring of year, a Loan Exhibition of Women's Industries was held at ol, in connection with which lectures on various interesting practical subjects were delivered. We give this month ts from the Report of the Committee for the Exhibition, hich it appears that the undertaking proved a successful s industries suited to women are under consideration India, we feel sure that this attempt to collect specimens lace of all the kinds of work in which women have cellence will interest many of our readers.

It seems that the need had been strongly felt at Bristol of technical teaching for girls, and the Exhibition was partly an outcome of that feeling. It was thought likely to be useful as raising the standard of estimation of women's performances, and as showing how technical training in other places had tended to develop ability. "The idea was taken up eagerly in so many directions, that the first suggestion of two or three rooms for a week or two quickly expanded into taking a large house for a month or two, friends being happily found willing to guarantee the sum estimated as needful. The Committee were fortunate in procuring premises so central and suitable as the Queen's Villa, in which the Exhibition was opened, on February 26th, with a Conversazione, at which Mr. Weston, the President, and the High Sheriff, Mr. John Harvey, gave opening addresses. It closed with another Conversazione, on April 28th, when Mr. Alan Greenwell, the Chairman of Committee, gave a closing address. Between these two dates the admissions by ticket have been over 12,000, not including season ticket-holders, nor the schools, of which several (including the Red Maids and the Preventive Mission) visited the Exhibition, also several parties of working women, who were conducted over it by members of the Committee or other ladies. When the Committee recollect how they used to ask each other, in the early days of the undertaking, whether they might calculate on 1,000 visitors, it will be seen that the results have exceeded anticipations.

"With such moderate resources of time, strength, and funds as they possessed, it was never attempted to make anything like an exhaustive display in any one direction, but rather to suggest as many varieties of work as possible. Thus, though some important industries are barely indicated, and some rising industries represented by perhaps one small specimen, while others have come too late to their knowledge or could not be obtained in time, they hope that the total, as enumerated in the annexed table, may be found to show a wide variety of lines along which women may seek remunerative occupation. But if this enumeration points to wealth of possible scope, yet the list of technical classes from which work for exhibition could be obtained points to much poverty of instruction. Such good work from Dumbarton, from the School of Wood Carving, from the Lambeth and Staffordshire Potteries, from the Chromo-Lithographic Studio, from the Law Copying and Plan Tracing Offices in London; but where are there any such means of instruction in all the West of England? The work from Messrs. Price's, Redcliff, was a bright exception. Therefore, as was pointed out by Mr. Greenwell, in his speech at the closing Conversazione, the promoters of this Exhibition desire to see in Bristol more

opportunity afforded to women, similar to those which the Trade
and Technical Schools afford to men and boys.* We have, in
these days, to face the fact that factories are destroying home
industries, that women are being deprived of home work of
marketable value. The greater number of industries once
wrought by women at home by the mother assisted by her
daughters and her maid servants, are now to be bought factory-
made, for hard cash in the shops. In other words the possession
of cash has increased in importance, while the woman's range of
domestic industries has decreased. Amid the rapid changes
brought about by machinery and science the mere craft skill
acquired yesterday becomes obsolete to day, when a new process,
involving entirely new modes of operation takes the place of a
previous one, nor is there any promise of stability in the process
of to day, which may be again superseded to morrow by some-
thing more nearly approaching ultimate perfection.† How,
then, can the work of those who are untrained do other than
lose its worth and respect? Only those who are trained to
understand principles as well as to exercise manual skill can
hold their own in the race.

"The lecture given by Mrs Paterson showed how the Women's
Printing Society in Westminster, after many difficulties in
obtaining instruction, has at last obtained a secure footing, and
teaching girls the different branches of the printer's art
iss Temple's explanations have pointed out that a scientific
ethod should underlie the principles of taste which women
ercise in their dress, and Miss Drew's lecture on Dress
hnic and Economic' (which has been reprinted by the Com-
tee, and may be obtained from Mr Arrowsmith) points to
commercial possibilities opening before a due appreciation
he principles of the trade to the acquisition of which she
cates the establishment of a Technical School of Dress-
ng Miss Baker and Miss Arnott's Cookery Class, which,
re happy to learn, is to continue, reminds us that good

'In nearly every country which the Commissioners visited they
in most of the large towns, schools established for the training of
various industries and these schools closely resembled one another in
er In all of these the girls are taught every variety of needlework,
g plain sewing embroidery, the making of linen under clothing,
smaking The special trades taught in these schools varied in the
countries In all of them drawing is well taught, and is the
basis of instruction'—Extract from *Report of Technical Com-
s*, vol i, p 166 1884
their Report was in type, the Committee have heard, with great
n, that it is the intention of the Merchant Venturers of Bristol
e evening classes of their new schools to girls.
ing Address at Birmingham Midland Institute by Dr SIEMENS,
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teaching is not to be despised in this commonest need of daily life. Miss Lippoldt, in her account of Froebel's system for training young children; Miss Van, in her advocacy of the Oral system of Training the Deaf; Mrs. Hoggan, M.D., in her address on Medical Work for Women in India, have each pointed out professions in which women, efficiently equipped, are pursuing useful and honourable careers. Surely, the true lesson of the Exhibition lies in this: First, that there is possibility of skilled occupations for women, in which they may acquire the personal dignity and inspire the respect of independent worth, when the gates of instruction be open. Next, that it needs not to go far to seek scope for skilled occupation: that this may be found in ordinary matters of daily life—in the decoration of our homes, the clothing of our families, the preparation of our food. These common things, properly regarded, thoroughly pursued, afford potential means to enhance the work of women as contributors to the economy of the home and the stability of the State. If this Exhibition has done anything to raise the standard of women's work, especially in the thoughts of those who have the teaching of our industrial population at heart, its object has been achieved."

The following is an enumeration of the main groups of Exhibits:

Fine Arts.—*Painting:* Historic, Portrait, Animal Life, Landscape, Genre, Flowers, Still Life (in Oils and in Water-Colours). *Crayon and Etchings. Sculpture and Modelling.*

Decorative Arts.—*Carving. Ceramic:* Original Designs and Decorative Painting (Vases, Plaques, Tiles); Moulded Work (Flowers) in Redcliffe Ware, Moulding and Printing Ordinary Pottery; Primitive Pottery (from Algeria and Fiji). *Domestic Furniture:* Rooms with Furniture and Decorations complete, Sideboard, Screens, Tables, Hand-woven Carpets, Rugs. *Designs:* For China, Fans, Wall Papers, Carpets, Rugs, Chintzes, Christmas Cards. *Minor Arts:* Photography, Painted Mirrors (front painted and back painted), Glass Blinds, Florentine Medium, Lustra Painting, Chrystoleum, Painted Candles.

Needlework.—*Lace:* English; Irish; Foreign—Italian, Swedish, Icelandic, Antique of many kinds. *Embroideries:* Decorative—Portières, Cushions, Panels, &c.; Ancient—Needlework Pictures, Samplers, Quilts, Early Scottish Flags; for Dress—Beadwork, Embroideries from Punjab, Burmah, Sweden, Iceland; Ecclesiastic—Altar Cloth and Vestments; Military—Gold and Silver Military Braidings; Plain Work—School Board Code, Patchwork, Ladies' Underclothing.

Dress.—*Historic:* Old Embroidered Dresses, Aprons, Waist-

coats, Shoes, &c *Rational Dresses* For Walking, Climbin Gymnastics, Children, Babies *Artistic Dresses* *Waterproofin*

MECHANICAL WORK —*Calculative* Leven Shipbuilding Yar (Marine Drawings and Calculations), Line Divider *Copyist* Plan Tracing, Architectural and Military, Law Engraving, Deeds and Charters (in paper and parchment) Music Copying. *Typography* Printing, Chromo Lithography *Telegraphy* *Textile Work* Knitting, Spinning and Weaving—Homespun Linen, Old English Spinning Wheels Irish and Swiss ditto, Icelandic ditto, Madagascar Cloth, Machine Lace, Frilling, Hosiery (from Nottingham) *Work in Metals* Wrought Brass Screen, Bellows, Inlaid Frame, Steel Pens in all stages Iron Hinges in all stages, Nails Chains *Work in Paper and Leather* Box Making, Monogram Stamping Bookbinding Children's Shoes, Gloves

STRAW AND BASKET WORK —*Straw* Luton—Bonnets, Specimens of Plait Toys, Switzerland—Specimens of Plait, Madagascar—Hats, Baskets *Brushes* Patent Handled Scrubbing and Blacking Brushes *Basket Work* (from the Blind)

CHEMICAL —Pharmaceutical Preparations Perfumes Syrups, Eye Protector

FARM AND GARDEN PRODUCE —Roots, Seeds Jams, Work in Immortelles (flowers)

We may mention that among the exhibits was a copy of the number of the Gujrathi Magazine called *Stri Bodh* or the Female Instructor edited by Mr K N Kabraji, in which number all the articles were written by Parsee ladies

With one of the mottoes on the Report we close this account "Let us be content, in work to do the thing we can"

TO OUR VISITORS FROM INDIA

The few words which I should like to address to those o are looking forward to a visit to Great Britain—especially ng visit, for educational purposes—are precisely what I ld like to say, with sundry minor variations, to all who are ing home to go among any strange surroundings And if variations could only always be supplied by residents in ountries to which they go a great deal of trouble might ored and many mistakes wasteful of time, money r, and sometimes alas! of still more precious character reer, would be prevented

First, then, I would say, when you think of leaving home to improve yourself generally or professionally, take stock of yourself, your aims, powers, and necessities. Ask yourself what you really want, what you can possibly achieve, what you must have, and what you can best go without. Remember that the last is a very important item. Wherever you decide to go, and whatever you decide to do, you will find some disadvantage. *Try to find out the disadvantage that will cost you least in the end.*

This will involve your endeavouring, before you leave home, to learn all about where you are going. Strive to get all the information you can, from sources as impartial and as varied as possible. Before starting, it is generally best to have a particular destination in view, to know to which school or university town you intend to direct your steps. Do not hesitate *to apply there beforehand for information. Get a list* of the officials, a prospectus, a kalendar, as the case may be; and if these should fail to tell you explicitly where to apply for further particulars, address yourself to one of the leading men they name, and if your inquiry is not made absolutely in the right quarter, he will see that it reaches it. If there is still difficulty in the way, address a letter beforehand to the Hon. Secretary of the National Indian Association, who, either directly or through the Association's corresponding members, will be able to give the necessary information.

Do not rest content with any single forecast of expenditure, &c. (except perhaps in the matter of class fees, &c.). There is scarcely any subject on which information is less reliable or explicit. People have such different ideas of styles of living, and often speak with dogmatic confidence concerning what can or cannot be done. They are also apt to forget that *money has really no fixed* value, and that what could have been procured for a shilling a quarter of a century back, may now cost fully half-a-crown. Also, the cost of living varies much in different places in Great Britain. A much-smaller income will serve in the Scottish Universities than in those of England. While many people do not fully realise this, others have an exaggerated *idea of it. Marvellous stories are always* in circulation as to the infinitesimal sums on which young men have lived, at any rate a few years ago, while working for the Scottish degrees. But it is generally ignored that these were the sons of local farmers, and that their real sus-

tenance was sent them from home, whither they repaired foot for the holidays, returning refitted in clothing and oth necessaries, so that all the money they needed in Colle (save for fees) was a trifle for rent. Awkward and disquietin mistakes are sometimes made through these vague assertion I have heard of an Oriental father who considered that hi son's entire income at a Scottish College need not exceed seventy pounds a year, and that anything beyond that must mean extravagance and luxury. He had been told that such had been the complete expenditure of a friend's boy educated in the same place. The unfortunate son found that he needed at least another fifty pounds a year to do the barest justice to health comfort or education and on a more minute inquiry being instituted it proved that the young man whose economy had been made the model had spent seventy pounds per annum in board and lodging only, and had had at least as much again for fees books clothes and travelling! So much for over faith in rash assertions.

It is wise not to start from home with too much ready cash actually in the pocket whence, amid distraction and novelty, it is sadly apt to melt. Yet there should be always a sufficient reserve to draw upon for the contingencies so likely to arise in a strange place since debt should be carefully avoided as an evil in itself and as likely to place a stranger in the power of unworthy people who may exercise it for the purpose of extortion. The man who has to go in debt dare not ask too particularly about the prices of what he requires.

Strangers should be very careful about the first acquaint-ances they make. They should therefore be on their guard ven with their travelling companions, who often have some ower to influence their earlier movements when they reach eir destination. We would not ask them to be suspicious ungenial but only to remember that as there are good and d, superior and inferior among their own nation, so there among strangers, and that they must not be too confiding be-se they fail at first to recognise the signs by which they have erto discriminated between the worthy and the worthless have to wait and watch, to "prove all things, and to hold that which is good" remembering the quaint rhyme

"The world in all does but two nations bear,
The Good and Bad, and those mixed everywhere

account should they allow themselves to be prematurely

tempted into permanent arrangements of any kind. Any effort to draw them into such arrangements should be at once regarded with mistrust and negatived. It is but an effort to take advantage of their ignorance of their new surroundings, and indicates that those wishful to take it know that whatever they offer would be speedily rejected when once its true relative value was understood.

This does not mean that strangers should not desire to be really settled as soon as they can fully take in all the bearings of their new environment. It only warns them against doing what a homely English proverb describes as "buying a pig in a poke," *i.e.*, making a bargain which is not fully understood. A little seasonable consideration is the best means of securing desirable settlement.

And when they are fairly settled, it behoves them to be doubly careful of their companions and their actions. They must realise that they are strangers, who have their character to make. They should steadily respect themselves, and never be seduced by loneliness or curiosity to consort with mean companions or to indulge in inferior pleasures. If such temptation is made the stronger by its having already led away some fellow-countrymen, also in voluntary exile, it must still be firmly resisted. We must study to do our duty to others, without being led by them away from our duty to ourselves and to those to whom we owe ourselves. Strangers should never lose sight of the fact that they have in their hands the honour of their race, and that their well-doing and credit will tend to smooth and brighten the lot of every fellow-countryman who comes after them.

The young student should make it a special study to keep his parents or guardians accurately and minutely informed concerning his expenditure, course of study, social life, &c. He should feel that such frankness on his part engenders confidence on theirs, and entitles him to hope for their favourable consideration of anything which he may suggest as possibly advantageous to himself. Parents and guardians should feel it a duty to cultivate this frankness and to meet it with genial sympathy.

As regards the new manners and customs with which a stranger finds himself surrounded, he need allow no diffidence to make him reluctant to enter such good society as may open for him. Well bred people of all nations can recognise each

other by a kind of freemasonry quite apart from and abo
all matters of mere local etiquette He must not allow hi
self to shrink into shy solitude, but must remember that soc
culture is the end of all culture, and that true society does n
distract one from one's immediate duties, but strengthens on
for them Many acquaintances are not desirable, yet all friend
must first be acquaintances A worthy friendship, nobly based
makes one at once at home in the country where it is formed

In matters of dress, diet, warmth, &c, we should advise any stranger of fairly good health to seek simply to conform as much as possible with the wisest and most cautious sanitary customs of the people among whom he sojourns, as they would apply them to the rather delicate among themselves It seems best to come to Great Britain during the early summer months, so as to get the full benefit of its brightest days and its bracing autumn before encountering its winter It is wise not to indulge in any vain hardiness nor yet to pamper any instinctive shrinking back from unfamiliar claims on endurance Do no scorn any counsel that may be given you on such subjects, but always receive it with respectful consideration, whether or no it is such as you can accept Keep your eyes open for all that goes on around you, and, without hankering after mere novelty, note where you see anything that might be advantageously introduced into your own country Do not scruple to mention any customs of your own which seem to you superior to what you see in that particular respect Begin early to lay in a little store of treasures to enrich your return home Time, care, and consideration will make a few shillings do more in this direction than many pounds would do without them

In a word, at every point regard yourselves as ambassadors ent forth to promote the mutual interests of the countries whence you come and whither you go

I FYVIE-MAYO

PATCHEAPPAH'S CHARITIES, MADRAS.

On May 8th the prize distribution of the Schools connected h the Patcheappah's Charities took place in Patcheappah's l, Madras Mr J. H Garstin, C S I, occupied the chair, and e was a large attendance of visitors The President of the ities, Mr P Somoosoonthum Chettyar, first read a short

address, calling attention to the portrait, just placed in the Hall, of the late P. T. Lee Chengalroya Naicker, the founder of the Middle School and Orphanage, who had left by will five lakhs of rupees to the Patcheappah's Trustees, to be devoted chiefly to educational and charitable purposes. The portrait has been executed by Mr. Pavi Varma, a native artist, and the frame had arrived from England that very day. The President stated that Mr. Chengalroya Naicker, by his power of work, his faculty for organisation, and his independence of character, raised himself to be the first of the Vunnia caste of Hindus in the city of Madras. His great aim through life was to work for the good of the community and the improvement of humanity. With this aim his liberality was unbounded, a large portion of his charitable work having been performed without ostentation or in secrecy. He was well known in Madras for his enlightened philanthropy.

The Forty-third Report of the Charities was read. It referred first to some fraudulent transactions of the late Head Accountant and negligence of the late Secretary. The various Schools were then mentioned, beginning with Patcheappah's High School and College, at which 164 boys were on the rolls at the close of the year. Mr. Cruickshank, the Principal, had been obliged to resign through illness, and had been succeeded by Mr. John Adam, M.A. "The Trustees take the opportunity of publicly expressing their cordial thanks to Major-General R. M. Macdonald, late Director of Public Instruction of this Presidency, for the prompt and invaluable assistance he afforded them so kindly in selecting as the new Principal of Patcheappah's College, a Cambridge Wrangler and a graduate in first-class honours of the University of Aberdeen, bearing the brightest character as a gentleman and a scholar, and in every way worthy of their respect and confidence. The good effects of Mr. Adam's appointment are already perceptible, and are certain to become more and more fully manifest in the future. It is with great satisfaction that the Trustees note the increase in the income from fees during the year by about 30 per cent. over the figure for the year preceding; and this, though partly due to the slightly increased scale of fees collected from August last, was mainly due to the increase in the numerical strength of the institution."

In the Matriculation the students had done well, but not so satisfactorily in the First Examination in Arts.

"The Maharajahs of Travancore and Cochin and their Dewans, and other native friends and admirers of the late Mr. John Bruce Norton, the former distinguished Patron of Patcheappah's

Educational Charities, raised a fund to commemorate, in connection with this institution, his invaluable services in promoting the great cause of education among the natives on a sound secular basis "The Norton Commemoration Fund" thus raised during the year has been handed over to the Trustees of Patcheappah's Charities, to be devoted to the founding of a Scholarship styled the "John Bruce Norton Scholarship" The money has been invested in Government Securities for Rs 3 000, yielding an interest of Rs 10 per mensem for a scholarship, which has been awarded this year under the rules framed to K Duraiswami Aiyangar, who passed the First Examination in Arts, to enable him to proceed to the Presidency College where he has undertaken to study for the B A Degree Examination of the University, taking up Mathematics as his optional subject The warm acknowledgments of the Trustees are hereby tendered to the Princes and gentlemen that raised the fund, and their Executive Committee, who have confided to the Trustees the administration of the Scholarship Endowment

The Trustees allude to an important experiment they tried during the latter half of the year under report in the way of teaching Short hand writing as a practical subject to the undergraduates of the institution This is a matter of special interest to the Managers of Native Schools as well as to the Mercantile Community, the bench and the bar of the High Court, and the Heads of Government Departments who are large employers of educated labour in Madras The question of teaching practical subjects like Short hand writing in schools, as a test for those who are desirous of qualifying themselves for mercantile and other employments, was raised by the Education Commission during their sittings in this part of India in 1882, and prominently noticed in the Report of the Chamber of Commerce published in 1883, in which it is stated as the experience of one of the leading firms in Madras (Messrs Arbuthnot and Co) "the best all round men" in their counting house came from Patcheappah's School With the advice of Mr Henry [Ga]ish, the late Secretary to the Chamber of Commerce, and the substantial support of the Honourable Mr Mackenzie, [fo]rmer Chairman of the Chamber, who presided at the last [anniv]ersary of this institution and dwelt on the importance of [practi]cal instruction, the Trustees sanctioned the formation of a [Short] hand Class in August last as an experiment, with the aid [of Mr] Tom Luker, of the Madras *Mail* Office, well known for [his exc]ellent Short hand reporting The Honourable Mr Mac[kenzie,] the Honourable Sir Charles Turner, and other European [gentlem]en interested in such an experiment, contributed half the [cost of t]he class, the other half having been provided for by a

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In the Matriculation the students had done well, but not so satisfactorily in the First Examination in Arts.

"The Maharajahs of Travancore and Cochin and their Dewans, and other native friends and admirers of the late Mr. John Bruce Norton, the former distinguished Patron of Patcheappah's

Educational Charities, raised a fund to commemorate, in connec-tion with this institution, his invaluable services in promoting the great cause of education among the natives on a sound secular basis "The Norton Commemoration Fund" thus raised during the year has been handed over to the Trustees of Patcheappah's Charities, to be devoted to the founding of a Scholarship styled the "John Bruce Norton Scholarship" The money has been invested in Government Securities for Rs 3,000, yielding an interest of Rs 10 per mensem for a scholarship, which has been awarded this year under the rules framed to K Duraiswami Aiyangar, who passed the First Examination in Arts, to enable him to proceed to the Presidency College, where he has under-taken to study for the B A Degree Examination of the University, taking up Mathematics as his optional subject The warm acknowledgments of the Trustees are hereby tendered to the Princes and gentlemen that raised the fund, and their Executive Committee, who have confided to the Trustees the administration of the Scholarship Endowment

The Trustees allude to an important experiment they tried during the latter half of the year under report in the way of teaching Short hand writing as a practical subject to the undergraduates of the institution This is a matter of special interest to the Managers of Native Schools as well as to the Mercantile Community, the bench and the bar of the High Court, and the Heads of Government Departments, who are large employers of educated labour in Madras The question of teaching practical subjects like Short-hand writing in schools, as a test for those who are desirous of qualifying themselves for Mercantile and other employments, was raised by the Education Commission during their sittings in this part of India in 1882, and prominently noticed in the Report of the Chamber of Com-merce published in 1883, in which it is stated as the experience of one of the leading firms in Madras (Messrs Arbuthnot and Co) that "the best all round men" in their counting-house came from Patcheappah's School With the advice of Mr Henry ...nish, the late Secretary to the Chamber of Commerce, and with the substantial support of the Honourable Mr. Mackenzie, former Chairman of the Chamber, who presided at the last anniversary of this institution and dwelt on the importance of technical instruction, the Trustees sanctioned the formation of a Short-hand Class in August last as an experiment, with the aid of Mr Tom Luker, of the Madras *Mail* Office, well known for his excellent Short-hand reporting The Honourable Mr Mac-..., the Honourable Sir Charles Turner, and other European gentlemen interested in such an experiment, contributed half the cost of the class, the other half having been provided for by a

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grant from the Trustees and fees from the students. Mr. Luker's Report shows that the success attained by the class is on the whole fair and encouraging. The seven students that have completed the course of instruction have a thorough knowledge of Pitman's system, and only require a little practise in reporting public speeches to improve in speed; and one of them has an early prospect of being employed as Short-hand reporter.

The Gymnastic Classes were worked during the year with much interest, and the difficulty so long felt for want of space will soon be removed by fencing the ground secured by the late President of the Municipality for the Gymnasium in the esplanade opposite Patcheappah's Hall; and Mr. Adam's experience and active exertions to improve the Physical education of the pupils in the three boys' schools are expected to lead to satisfactory results, and will be noticed in the next annual Report.

The Report further referred to the Branch School at Chidambaram, the Pomombala Pillai's Charities, the Govindoo Naicker's Primary School, the Chengalroya Naicker's Middle School, and the Chengalroya Naicker's Hindu Orphanage and Industrial School.

The Chairman then distributed the prizes, and we make the following extracts from his address:

Ladies and Gentlemen,—We are met here to-day to commemorate the forty-second anniversary of the foundation of the charities which bear the name of their founder, Patcheappah Moodelliar, and when I recall the eloquent addresses that have been delivered in this Hall, in bygone days, on the occasion of similar anniversaries, by such a speaker as Mr. J. B. Norton, I cannot but wish that I possessed some of his eloquence to do justice to the present occasion. As time rolls on (and it does so very rapidly), as the young grow old and the old die, facts once familiar become lengendary or are altogether forgotten. It is fitting, therefore, that from time to time we should recall the story of Patcheappah Moodelliar and his charities, so that each successive rising generation may be acquainted with it; and as there is no more fitting opportunity for doing so than such an occasion as the present, I will give the story in a few words. Patcheappah Moodelliar, then, was a gumastah in the employ of two wealthy native residents of Madras, by whom he was sent to the court of the Rajah of Tanjore about the middle of the last century. He then managed to make himself useful to the Rajah, was made a Dewan by him, and in his service amassed a large fortune. He died about the year 1778, leaving a will by

which he bequeathed a lakh of pagodas to his execu Madras for the purpose of establishing charities, chiefl religious nature, but in part dedicated to objects of g benevolence In those days wills were unknown to Hindu and no native was supposed to be legally capable of making The consequence was that for many years successive execu neglected the charities and misappropriated the funds, unti the early part of this century, the facts coming to the knowle of Sir Herbert Compton the then Advocate General, he filed information in the Supreme Court against the person finall liable, and obtained a decree for an account of the funds wit accumulated interest amounting to many lakhs of rupees and also for the performance of the charities The person against whom the decree was passed could only pay up a small portion of the money decree but the suit being pressed with vigour by Mr George Norton, a successor of Sir Herbert Compton in the office of Administrator General he succeeded in recovering a large quantity of jewels and in realising in other ways from the person liable a total sum of about eight lakhs of rupees Thereupon, the Supreme Court, in a further decree embodied a scheme by which, after setting apart the original lakh of pagodas for the performance of the religious and charitable bequests mentioned in the will, the balance of the fund amounting to about 4½ lakhs of rupees, was ordered to be devoted to educational establishments in various parts of the Presidency, but particularly in Madras As regards the Mofussil, however the control of these endowments became vested by law in the Board of Revenue, who, under the instructions of Lord Elphinstone's Government, embodied the Supreme Court's scheme in a kind of Letters Patent, and appointed a body of Native Trustees to govern the whole of the charities, and this arrangement continues to be to the present day The first school supported out of the funds bequeathed by Patcheappah was opened in Black Town, in January, 1842, "for the purpose of affording eleemosynary education to the poorer classes of the native community in the elementary branches of English literature and science, coupled with instruction in the Vernacular of the Presidency"

The principal income of the charities is derived from the interest on the eight lakhs of rupees I have already mentioned, her main source of income being the school fees, supplemented to some extent by grants in aid from Government The income for the year 1884 was Rs 54,405, and the total ture Rs 54,157, of which about Rs 41,000 were spent ation and about Rs 13,000 on religious charges Both nd expenditure in 1884 were somewhat in excess of 883, as was also the number of scholars on the roll

the last day of 1884. All this is satisfactory as indicating steady progress, and though the Report of the Trustees is not altogether free from statements of a disagreeable character, yet, as the Trustees are giving the matter to which they relate their closest attention, I think we may accept their Report as, upon the whole, satisfactory, and congratulate them on their management during the year. In one respect the Trustees are, I think, certainly to be complimented, and that is that their management is regarded by the native public with so much confidence, that within the last year or two a second splendid bequest of about four lakhs of rupees has been entrusted to them under the will of the late Mr. P. T. Lee Chengalroya Naicker, for the performance of religious and educational charities, besides which they superintend some smaller educational endowments. The Trustees are an unpaid body, and the discharge of their duties entails on them, and particularly on their President and Secretary, much responsibility and trouble. This, however, is ungrudgingly endured, and for their trouble and devotion they will deserve the thanks of the community at large, which I now beg, on their behalf, to tender them. One of the most gratifying features in the Report of the High School and College is the fact that the practical suggestion of Mr. Mackenzie, when presiding at last year's anniversary, that a Short-hand Class should be formed in view to opening up a new form of employment for educated natives, has been promptly acted on, and with such success that 17 pupils attended the class on its being first opened in August last, of whom seven, who still attend it, are now able to write from dictation at the rate of about 50 words a minute, and can all read short-hand as fluently as long-hand. Moreover, I have been since informed that so popular is this new branch of study becoming, that there have been 70 recent applications for admission to the class. There is no question of greater practical importance to the native community than that of finding employment for the educated youth of the rising generation. So far as I am aware, all branches of the public service, except one, are eagerly entered by graduates and other well-educated natives. The solitary exception is the army, and yet there is no profession so honourable as that of bearing arms in the service of the State, while it is the first duty of every good citizen to take up arms in defence of the State whenever necessity arises. The spirited appeals that were recently made in the public prints, and the numerous applications that were made to me personally from all parts of the Presidency, with reference to volunteering in case of war breaking out between England and Russia, are evidence that there is plenty of material for supplying the army with good native officers, and for forming

a first class reserve of efficient short service soldiers I th put forward, for the consideration of all those well educated men who find it difficult to adopt a profession, the sugg that they should apply to Government for commissions as officers in the army, and I have reason to believe that, as circumstances will permit, such applications would be favour entertained when the applicant's health and physique are g In this way the army might be supplied by degrees wit younger and better educated class of native officers than believe, it at present possesses and it would gain by the chang

Mr John Bruce Norton in an eloquent address delivered o the occasion of the opening of Govindoo Naicker's School, use these words "Of course, if we educate the people and then deny them the fair results which await upon, and which they have a right to suppose reward, eduaction the danger becomes imminent, possibly insurmountable and overwhelming, for the permanency of English supremacy can only ultimately rest in India upon moral and not on physical forces Eighty thousand British bayonets would be powerless to support the Empire, while it may rest stable and secure if founded upon the confidence, the trust, the love of the native population and even if the time should come when the British rule must end in India I, for one, can look forward to that consummation with serenity and equanimity I cannot regard it as a disgrace or a misfortune, provided that, when the moment arrives, we shall have educated the natives into a power strong enough and wise enough to govern themselves, we shall then part company, or enter upon new relations under the most favourable circumstances and auspices with a delightful sense of duty discharged and trust fulfilled on the one side, and of gratitude and friendliness upon the other But if education is to bear its fairest its richest, and its ripest fruits, time must be given for the tree itself to grow I believe that ten years hence, if our present state of peace be ot rudely shocked by foreign aggression from without, or ternal commotion from within, India will be one of the most osperous and contented countries in the world, provided we ploy the interim thus afforded us in treating the natives h perfect honesty of purpose, and acting up to the solemn rances we have given them of respecting their temporal religious rights"

wice ten years have passed away since Mr Norton spoke ords I have quoted, and if anything could prove that that period the British Government have striven honestly nestly to do their duty by the people of their country, and sequent contentment of the latter with British rule wh old, it is the splendid outburst of loyalty to th

ment that has been displayed during the present grave political crisis by the Princes and people of India from one end of the country to the other. It is a grand historical incident in its annals, and will, I believe, not be without an important effect as a check on the tendency of Russian aggressiveness.—And now, my young friends, to you who derive the most direct benefits from the noble charities whose foundation we have commemorated to-day, I would say a few words of advice. I am not going to lecture you on the advantages of education, that is far too trite a subject. I assume you have wit enough to appreciate them, but if you have not I am sorry for you. But what I would say to you is this: while your school and college course lasts try to learn thoroughly whatever you have to learn. Remember that the education you are receiving is only a means to an end, namely, to enable you to fight the battle of life with success when you are men, and that your real education only commences when your schooling is over. Lastly, I would say to you, if you are successful in life and amass wealth, reflect how much you owe that wealth to the education imparted to you at Patcheappah's Schools, and out of gratitude to his memory go and do as you have been done by, and out of your wealth help the poor children of others to get a cheap and sound education.

The Chairman and some gentlemen on the platform were then decorated with garlands, a vote of thanks was proposed to Mr. Garstin, and the meeting dispersed.



PARTY TO THE LATE GOVERNOR OF BOMBAY.

On June 4th an interesting entertainment was given to Sir James Fergusson, by the inhabitants of Bombay now residing in England, at the house of Mr. and Mrs. Cowasjee Jehanghier, in Kensington Park Gardens. The object of the party was to shew appreciation of the endeavours of the late Governor of Bombay, in regard to promoting social intercourse and friendly feelings between different races. Among the large company present, were: Lord and Lady Ripon, Lord Napier and Ettrick, Prince Malcom Khan, Lord George Hamilton, Mr. and Mrs. Kynaston Cross, Hon. Edward Stanhope, M.P., Sir Frederick Haines, the Regent of Kolapur, Sir Arthur and Lady Hobhouse, Sir Barrow Ellis, Sir Owen and Lady

Burne, Lady Wedderburn, Mr and Mrs Gibbs, General Beynon, in all more than 200 ladies and gentlemen The party was marked by sociability and geniality, the kind exertions of the host and hostess rendering it pleasant and successful The garden was illuminated by coloured lamps, and afforded a cool variety on an evening which was sultry enough to remind those who knew India of the climate of that country Music was given at intervals, and the party was kept up to a late hour

The following address was presented to Sir James Fergusson, and was acknowledged by him in kind terms, expressive of his gratification at the reception he had met with

To the Right Honourable Sir James Fergusson, Bart, P C, G C S I, K C M G, &c, *Late Governor of Bombay*

Dear Sir,—Before you left the large circle of friends and admirers you had made in Bombay during your tenure as Governor, they gave expression, in various ways, to the satisfaction and approval with which the prominent acts of your administration were regarded by those directly interested in them The educational and other institutions inaugurated on the eve of your departure, the valedictory gatherings held in your honour, and the movement set on foot to perpetuate the memory of your onnection with Western India fully testify at once to the sym pathy and fostering care which you judiciously accorded on ehalf of Government to projects of popular welfare, and to the onfidence and admiration which the motives of your actions spired

What, however, formed the more noticeable characteristic of ur career in Bombay were those pleasant festive occasions ich in your public and private capacities you either organised utilised with the object of promoting friendly feelings and rcourse between all sections of the community The wisest ong the administrators of British India have always attached t value to the maintenance of good understanding between European and native sections of its inhabitants, and it is rally admitted that there is no means so powerful to secure object as gatherings of a social character, where persons fferent races and religions may exchange civilities and ss their views on terms of friendly equality and confidence sir, endeavoured to give practical effect to these harmon- nfluences. The frankness and heartiness which enabled overcome, in a great measure, the prejudices and other es which lay in your path, also secured to your exertions

a degree of success which had been denied to similar previous efforts.

We, members of the community of Bombay now residing in England, think it desirable that your friends and ours here should recognise the significance of well-meant attempts to promote good relations between your countrymen and ours in India as tending to the mutual advantage of both. We are grateful to you for the opportunity which you afford us by your presence here to give expression to this sentiment, at the same time that we are doing ourselves the pleasure of manifesting our sense of the sincerity and cordiality of your social intercourse with the different races and creeds of the inhabitants of Bombay.

In offering you a welcome to your native land, may we express a hope that your large experience of India, and your larger sympathies with its peoples, may, in the important career which awaits you here, serve to promote that friendly feeling between the two countries, with the expansion of which broadens the scope of England's noble mission in Hindoostan?

Accept, Sir James Fergusson, the sentiments of our profound respect and high regard, and believe us to remain, your sincere and dutiful friends.

(*Signed by many inhabitants of Bombay.*)

LONDON, *4th June, 1885.*

THE BIRTHPLACE OF SHAKESPEARE.

It is an established fact that when Shakespeare's plays are announced in the Bombay papers, an unusually large house is the result. The audience is of a varied kind. There are, as usual, ladies and gentlemen, ordinary playgoers; but there are some present there who manifest the most lively interest. These are the junior and the advanced students of English language and literature. Long before the hour of acting the students muster in large numbers, and when the play has commenced, some of them may be observed repeating to themselves passages from Shakespeare, and thus they keep pace with the actors. The writer of this article once belonged to such an audience, and has now had the good fortune to see some of England's greatest and most eminent actors.

Englishmen in England may perhaps wonder why the people of India, whose language and mode of thinking are different from their own, appreciate the works of their great national poet. The solution of this question is found in some books

about Shakespeare, wherein it is happily expressed the poet of the world, and that his plays have no home, being the common property of all who unde English language When I was still at Bombay, I thought of Shakespeare and his home, and had reso when I came to England I would not fail to pay Stratford on-Avon, the birthplace of this immortal b believe that an account of Stratford may prove intere many of my countrymen

I left London on an autumn afternoon for Stratf Avon To a foreigner, accustomed to the din and bu this huge metropolis, the quiet and quaint old town of Str was particularly pleasing As the space at my dispos limited, I shall not attempt to give a life of the poet I ta for granted that most of us are familiar with his life, and we all know in whose reign he lived and flourished

The chief objects of interest at Stratford are the house the poet, the church where he lies buried, the Shakespea Memorial Theatre Chalcotte Park, and Anne Hathaway Cottage The first in importance is the house of Shakespeare It is a very small house, which is now very much changed It has three rooms on the ground floor One of these is the ancient kitchen, with its large chimney Having seen this, I went to the room in which Shakespeare was born The walls of that room are densely crowded with the names of the most distinguished visitors One familiar name was pointed out to me, it was that of Sir Walter Scott From this room I went to another on the right, which is now something like a museum, and which contains many valuable documents and relics relating to Shakespeare One object in this room deserves special notice It is a gold seal ring, on which are engraved the initials W S

Having spoken of the house, I shall now attempt to notice some objects in connection with the church, where the poet lies buried The situation is very beautiful The river Avon flows gently by There are many things worth noticing in the church, but none attract so much attention as the monument and the tomb of the poet In the monument he is represented as writing upon a cushion, and on either side is a Corinthian pillar Beneath the bust, the following lines are seen, in Latin

"Ivdicio Pylium, genio Socratem, arte Maronem
Terra tegit popvlvs maeret, Olympvs habet"

he English of which is "In judgment a Nestor, in genius a ocrates, in art a Virgil the earth covers him, the people ourn for him, Olympus has him" There is another Latin verse udes this, but I do not wish to trouble the reader about it

The grave of the poet is near the monument. It is covered by a flat stone, on which are to be seen the following lines. They are said to be written by the poet himself a short time before his decease:

"Good friend, for Iesvs sake forbeare
To digg the dvst encloased heare.
Blese be the man that spares thes stones,
And cvrst be he that moves my bones."

Which can readily be turned into modern English.

Many of us in India are aware of the fact that men of worth and genius in England are buried in Westminster Abbey. The above anathema will serve to explain why Shakespeare is not buried there. There is, however, a monument to him in the Abbey, in Poets' Corner.

In another part of the church is still to be seen the font in which Shakespeare was baptised. I was also particularly pleased to see the old parish register, in which the name of William Shakespeare is written in Latin. Herein is entered the date on which he was christened.

The next object of interest is the Shakespeare Memorial Theatre. It has a pleasant situation near the banks of the Avon. The building was presented by Mr. C. E. Flower. It should be mentioned here that the members of the Flower family have done a very great deal to revive the memory of Shakespeare. In presenting this magnificent building, Mr. Flower has shown that the English nation always delights in doing honour to the memory of the great and the gifted. I wish I could give at full length the history of this Memorial Theatre, because, owing to the presence of this building, Shakespeare may still be said to live among the men of the nineteenth century. The exertions, therefore, of the different members of the distinguished Flower family in the cause of the national English poet certainly deserve to be praised. The Memorial Theatre consists of a library, a picture gallery, and a theatre. The theatre has a stage which is admirably got up. Every year, in April, there are performances in the theatre, and the whole town is illuminated. In this way the poet's birthday is celebrated. The picture gallery contains some very valuable pictures. In the library there is a collection of books, both ancient and modern, that are written on Shakespeare.

I had no opportunity of seeing Chalcotte Park, but I saw Anne Hathaway's cottage. Hathaway was the maiden name of the poet's wife. The cottage still retains that appearance about it which it probably had in the time of the poet.

One more object at Stratford remains to be noticed It is the inn where Washington Irving, the American author, stayed when he visited Stratford When a schoolboy, I had often and often read his description of Stratford in his "Sketch Book" The chair and other things of which he speaks are still shown to visitors, a large number of whom are his countrymen The inn has since been named after him

I cannot bring this description to a close without thanking my English friends, both in London and at Stratford I am sure that, without their assistance, I should not have been able to see the place to my satisfaction

B S M

London, June, 1885

WIDOW MARRIAGE IN INDIA

We are glad to learn that a Widow Marriage Association has been established at Naldanga, in Jessore (Bengal), under the auspices of the Rajas and Zemindars of that place The

[illegible] a Committee

[illegible] Ch Dey, Vice-

[illegible] r and Superintendent, Baboo Bissessur Bandopadhaya, Secretary, and a few other members We have received an Appeal to Educated Hindus, signed by three members of the Association, who are, we understand, leading members of the Native community in Bengal In this Appeal Bengalis are urged to consider their want of fixity of purpose, courage, perseverance, and unity "Year after year," it continues, "the University pours forth into our society hundreds and thousands of educated youths, with the most elevated notions of things and the most advanced views of life But, alas! where do all these notions and views go as soon as we pass the Gibraltar of collegiate life and launch ourselves into the great ocean of the world!" The writers further represent that [illegible]

[illegible] us direct all our energies and resources to the regeneration of our society, and the weeding out of those social evils, the existence of which is a grave reproach It would not, of course, be practicable nor prudent to wage war against all the social evils at once He is a bad general who attacks all the enemy's forts at the same time Let us invest and take them one by one 'Heart within and God o'erhead!'" The Appeal then puts forward as the foremost of the present

social evils demanding redress "the wretched condition of widows, especially such of them as have lost their husbands—so-called—before arriving at womanhood." The unhappy fate and condition of such young widows is pictured: their unhappiness, their temptations, their isolation. Finally, a stirring address is made to graduates, students, and men of all professions and callings, to rouse themselves from their "lethargic sleep, which ill becomes the true sons of Aryavarta," and to bring about this "most necessary reform in society. Be not scared away by the phantom of social persecution. We have Manu and Paráshara—Paráshara, the lawgiver of the *Kali Yuga*—on our side; and we who have received a liberal education are a legion. Let us muster up courage, and come in a phalanx, and in the highest spirits, into the field.—We have already begun work, as you have seen in the newspapers. We now implore your sympathy and co-operation. Let us form ourselves into a vast organisation, the strength and magnitude of which will paralyse all opposition."

The Appeal is signed by Rájá Promotha Bhushan Roy, Rajendra Nath Dutt, and Bissessur Bandopadhaya, and is dated from the Palace "Naldanga," Jessore, Bengal, 1st April, 1885.

MEDICAL WOMEN FOR INDIA.

Mrs. Grant Duff has received a private letter from General Ponsonby, stating that Her Majesty expresses herself as being warmly interested in the success of the scheme submitted to her for establishing a Hospital for Caste Women at Madras, and will graciously permit it to be called the Victoria Hospital. The Committee, of which the Hon. T. Rama Rao is the active Secretary, has, we understand, secured promises of Rs. 1,75,000 towards the three lakhs which they hope to collect. Lady Adam has consented to become one of the Vice-Patronesses.

Mrs. Anandabai Joshee, the Mahratta lady who has studied Medicine in the United States for two years, has passed the Final Medical Examination at one of the American Universities. She will shortly receive her degree, and return to India.

It is stated that Mr. Justice Thumboo Chetty, of the Chief Court of Mysore, has expressed his intention to offer a Scholarship of Rs. 35 per mensem, tenable for three years, to

any native lady who will qualify herself in the Madras Medical College and subsequently practise in the Province of Mysore The support of the Mysore Government is promised for the scheme

We have pleasure in stating that Dr Elizabeth Bielby—who obtained the M D from the University of Bern in February last—passed the Final Examination at the King and Queen s College of Physicians Dublin held on the 4th 5th and 6th of May for the license to practise medicine as a physician Dr Bielby passed the first half of this Examination in January 1884 As she had been successful in obtaining the diploma from the College she was allowed to present herself the following day 7th of May for the Examination for the special diploma given by the College to qualified men and women for Midwifery and Diseases of Women and was also successful in that Examination. Dr Bielby has taken the charge of Dr Sophia Jex Blake s practice (Edinburgh) for a few weeks where in addition to private practice she has the charge of the Provident Dispensary for Women and Children Dr Bielby is anxious to return to India as soon as a suitable appointment can be obtained She was for six years at Lucknow, working in the Zenanas as a doctor She also opened a Hospital and two Dispensaries for Women and Children in that city, and was for four months medical attendant to the Maharani of Panna C India This lady is thus by her experience and qualifications well suited for work in India either in a large town or a Native state

INDIAN INTELLIGENCE

The Ripon Hospital at Simla was lately opened by the Viceroy The subscriptions have amounted to Rs 1 47 000 and included many munificent contributions The foundation stone was laid by Lord Ripon in October 1882, and the building is now ready for use Lord Dufferin expressed his satisfaction that his first public duty at Simla was the opening of an institution for the alleviation of human suffering

We regret to have to record the death of the Maharani Chimna bai wife of His Highness the Gaikwar of Baroda which took place on May 7th The Maharani belonged to the Tanjore family, and the marriage was celebrated in 1880 Her Highness leaves one son She had been latterly out of health, and had

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a *Life Member*; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

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No 176 AUGUST 1885

In the next number of this *Journal* we shall give the details of a plan, lately organised by the Committee of the National Indian Association in regard to the superintendence of Indian students whose parents may desire to secure for them careful and friendly guidance during their stay in England The importance of such an undertaking is proved by the increasing number of youths who come from India to prepare for professional life and by the early age at which many now begin their course of study in this country The Committee have formed a definite scheme, with the view of helping to make the visits of such students to England profitable and satisfactory, and they hope that those who may commit sons to their charge will have reason to approve the results of their efforts

MEDICAL WOMEN FOR INDIA

Much has been said and written on the need for qualified ly doctors for the women in India So clearly has it been wn that this need is real, that people of all shades of gious opinion affirm the fact with equal force, and also ple who have no wish that the movement should be con- ed with the teaching of religion just as strongly be mony to this great need

The suffering that Zenana ladies must bear because—except in a few large cities—they cannot have a qualified doctor of their own sex, has become so widely known that half the people one speaks to on the subject answer, "Yes, we know; for we have been told;" and then follows a narrative, more or less startling—they have heard from some one who has visited India—which bears out the truth of the assertion.

We are told, and we read in newspapers, that the supply of qualified woman for India will soon come short of the demand. So often has this been said, that there is the danger that many ladies who are now studying medicine may think that they have only to go straight to India, and that they are then likely to succeed at once. This is a mistake, and it has arisen from all the facts of the case not being sufficiently understood. At present the *supply exceeds the demand.* I do not believe this state of things will continue, but at present it is so.

Now, how is this?—a question which very naturally suggests itself. To answer this question, I think the best way for me will be to try to answer other questions that have been asked by friends many times.

1st. Is there need of qualified lady doctors for Indian women?

I am in a position to say this need is greater that anyone who has not worked in the Zenanas can fully realize; and it is none the less a *great* need, because the majority of the Zenana ladies do not yet understand their great want.

When the upper-class Indian ladies are ill or in suffering, they are left to the mercy of the ignorant and superstitious Dhai. These women (Dhaies) have had no medical teaching; they are totally ignorant of what they profess to do. The only claim they have to treat their fellow-women is due to the fact that they belong to a certain class, whose fables, charms, and nostrums have been handed down from generation to generation for hundreds of years. I do not mean to say for a moment that all these women are essentially bad; but what I do maintain is, they are as ignorant of medical knowledge as a child who is just beginning to learn to read. Sometimes a medical man, either English or Indian, is allowed to see a Zenana lady, and prescribe for her. This is rarely done, and then only when the life of the patient is

in great danger Under no circumstances would he be allowed to make an internal examination I have often been told by the Zenana ladies Oh, yes we have seen the doctor But what does that mean? Why, only this that *behind* a curtain the doctor has been allowed to ask the patient or her friends questions and *through* the curtain feel her pulse!

Under such circumstances and with women in such a *social condition is not the need of thoroughly qualified* women beyond words to express?

Forty millions of women are thus left—with few exceptions as Bombay, Madras, Amritsur and a *few* other large cities—to live or die as best they may Thousands die because they cannot have the most ordinary medical care *The need of duly qualified medical women for the women of* India cannot be exaggerated

2nd. If the need is so great, why do we not hear more of the Indian women themselves asking for qualified women to go to them?

I have in part answered this question by saying that in the majority of cases they do not understand their need But there are other reasons besides this one why we do not hear of the women themselves asking for this particular help

(a) They are shut up from the outside world and have no communication with it except through their male relations and servants Few of them can read English so if even an English paper giving an account of all that has been and is still being done here on their behalf, found its way into their hands it would be as a dead language

They cannot help themselves if they would For an Indian lady to come out of her home and tell her wrongs to the outside world would be to disgrace herself.

Then, how could they do such a thing? They, who have been shut up all their lives—they, who are so ignorant of the ways of this busy world of ours If they got out where is the friend to whom they could go? Where the house? Shall the startled woman turn to the right or the left? No, *they cannot* come and tell us what they want In cases where they feel their need the most they have to bear it with a passive despair They are quite dependent upon the Indian gentlemen, and upon us English women, who know what they need to make their wants known

The suffering that Zenana ladies must bear because—except in a few large cities—they cannot have a qualified doctor of their own sex, has become so widely known that half the people one speaks to on the subject answer, "Yes, we know; for we have been told;" and then follows a narrative, more or less startling—they have heard from some one who has visited India—which bears out the truth of the assertion.

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(*a*) They are shut up from the outside world, and have no communication with it except through their male relations and servants Few of them can read English, so, if even an English paper, giving an account of all that has been, and is still being done here on their behalf, found its way into their hands it would be as a dead language

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(*b*) In many cases disease is looked upon as a curse from some higher power, so that to attempt to cure it would only bring on a worse evil.

(*c*) Custom has a great hold upon the Indian women. What their forefathers did, they must do. They have a great dislike to change, and are slow to take up any new thing, especially if the change comes by the hands of a foreigner. I do not wish to say that all Indian women of the upper classes think thus. On the contrary, I know that there are hundreds who *do* understand what a blessing a qualified lady doctor is, and would employ one at once if they had the opportunity. But these are the few; the majority have to be educated to the fact that such a change would be for *their* good.

(*d*) Another strong reason against the Indian women themselves making any movement in the matter is the great hold the Dhaies have over them. It is to the interest of these women to keep learning and enlightenment out of the Zenanas. In many cases this is easy enough; for as yet there are so few qualified lady doctors in India. But where there is such a lady, the Dhaies work on the fears, superstitions, and desire of the suffering woman and her distracted friends not to leave the customs of their forefathers; so that often when the qualified doctor arrives, it is to find the patient dead or dying. If she dies after the stranger has been called in, the Dhai does not fail to impress upon the friends of the poor woman it was because *her* advice was disregarded; therefore the curse has fallen.

The Zenana ladies are told by these women of the awful curses that will fall upon them *for ever* if they consent to consult a stranger—stranger in nation and religion. Stories without end are told of the tortures others have had to suffer who have so far gone from the customs of their forefathers. We, with our Western civilization, and with our means of communication with each other, and all the world, may smile at all this; but we must remember these Indian women are not so fortunate. They have no means of refuting what is told them. I never found that the Indian gentlemen were averse to having a qualified lady to attend the ladies of their Zenanas; but where there was opposition, it came from the ladies themselves.

(*e*) Many of the high-class Indian ladies, while they

could fully appreciate the advantage of a qualified doctor their own sex, and would put all the objections I ha mentioned away without much trouble, would, on religio and other grounds, object to have a doctor, unless she was the same nation as herself There are thousands of Zenana in the North-West, in the Punjab, North India, and othe parts, which will not, for very many years, admit a qualified lady doctor unless she is in very truth the sister of the women For this reason, if for no other, it is of the greatest importance that every facility should be given to Indian women to become qualified doctors to their own sex in their own country

So these reasons, one or more, act upon the Indian women, and prevent their voice from being heard

3rd If the need is so great, and there are qualified women ready to go to India, why do they not go on their own account to start practice in some large town, as they would at home, instead of waiting for an appointment that would bring them in a fixed salary?

Now, for those who only know a little about India, this does not seem unreasonable or a surprising question, but nevertheless, such a step would be impossible for any lady doctor, unless she had a private fortune—at least, in the present state of things, it is impossible We hear of the success of Dr Edith Pechey at Bombay, and of Mrs Scharlieb at Madras, but the first named lady had a salary settled for three years from the time she went out, and Mrs Scharlieb was well known at Madras as a student, and in other ways, also she had her home there It is true that every success, such as these two ladies have had, will make it easier for others, but still the difficulty will remain, that *few, if any*, medical women can, if they possess ordinary prudence, or have not a private fortune, go to India unless they can depend on a salary—even if it is ever so small—for the first two or three ears There are many reasons which make a settled salary, with travelling expenses and a certain sum for outfit, essential.

(a) To get to India, even to a city like Bombay, Calcutta, or Madras, with the necessary outfit (which outfit a medical lady would not need if she were going to practise at home) would cost from £130 to £150. If, after landing at any one of the cities I have named, a railway journey was necessary, the expense would be greater.

Now, this matter of travelling expenses and outfit is of serious consideration; for it is argued by those who are most anxious to work as lady doctors in India: "Would it not be wiser to spend this large sum in starting a practice at home, than spend it in getting to a country where I should be a stranger, where I should have to wait just as long to get a practice that would give me sufficient to live on as I should at home?"

(*b*) Living in India needs a greater outlay from the commencement than would be necessary in this country; and especially is this so in the large Presidency cities, though it holds good, more or less, all over India. Here, when a lady begins to practise, she can do all her work on foot. In India such a thing would be impossible, for the climate will not allow of ladies walking long distances; so a carriage, with the necessary expenses, must be had from the first. Here a lady could put up with inconveniences of living; in India this is impossible: for just in proportion as this is done, so much will the health suffer. Let it not be thought that I am advocating extravagance in living in India; but what would be considered *unnecessary* luxuries *here*, are *simple* necessities *there*. Besides, a lady doctor must maintain a good social position if she wishes to get into the best Indian families.

(*c*) No woman going to India is sure that her health will stand the climate. In the case of her health not standing the heat, she must bear in mind, she will have the expense of returning with broken health.

I think a great deal of nonsense has been said about the danger women incur to their health in India. I believe the majority of women who have gone through the hard work of getting their diplomas will, with ordinary care and common sense, work well and happily for many years in that country. But, in order that they may do this, they must be able to get those necessaries I have referred to. They must not think that they can work or live there as they could here, or try to do what to strong men would be impossible. But even with every care, and under the most favourable circumstances, there are women whose health cannot bear the climate of India; and a lady doctor going there would have to take into consideration that she *might* be one of these.

(*d*) But supposing a lady doctor gets out to India, and settles where she thinks she has a fair chance of getting a

practice I have shown in the beginning of this paper that it does not follow that she will have immediately a paying practice She must be able to wait to work amongst the poor both at a dispensary and in their homes In this way the rich families will hear of her To do this and keep her health good in a climate like India she must not have the worry and anxiety of thinking where the necessities of life are to come from

Under these circumstances it is impossible for qualified women to go to India unless they are sure of a certain salary for the first two or three years with a sufficient sum to cover the necessary expenses of going to India

What this sum should be is almost impossible to say It would depend so much upon the city or town upon the chances of private practice and upon so many other things that it is quite impossible to fix a sum for all cases I should say speaking broadly £300 or £350 a year (Rs 00 or 350 a month) is the lowest sum for salary with £150 or £150 for expenses out and outfit But I wish it to be most clearly understood that I do not say the exact salary I have named is indispensable for all cases As I have already said each case would perhaps have to be considered separately

Much would also depend on what the lady had to do and how much of her time she would have to give etc etc The agreement should be for two three four or five years and there would be many matters of detail which perhaps could be best settled by a Committee who would patiently consider very particular brought to bear on each case

Of course, ladies with private fortunes could dispense with e promise of a fixed salary, but unfortunately qualified ies who are most anxious to spend their medical skill for good of the Indian women, are just those who have private fortunes Missionary Societies quite understand their workers should be free from any anxieties about xpenses of living in a climate like India and therefore heir agents sufficient to live on in comfort Medical naries are paid by the Committees at home which makes quite independent of getting fees from their patients.

ew words before I close this paper about the kind of who should go out to India. I am grieved when I ladies of 26 or even younger going out to India at obtaining their diplomas, with no more practical

Now, this matter of travelling expenses and outfit is of serious consideration; for it is argued by those who are most anxious to work as lady doctors in India: "Would it not be wiser to spend this large sum in starting a practice at home, than spend it in getting to a country where I should be a stranger, where I should have to wait just as long to get a practice that would give me sufficient to live on as I should at home?"

(*b*) Living in India needs a greater outlay from the commencement than would be necessary in this country; and especially is this so in the large Presidency cities, though it holds good, more or less, all over India. Here, when a lady begins to practise, she can do all her work on foot. In India such a thing would be impossible, for the climate will not allow of ladies walking long distances; so a carriage, with the necessary expenses, must be had from the first. Here a lady could put up with inconveniences of living; in India this is impossible: for just in proportion as this is done, so much will the health suffer. Let it not be thought that I am advocating extravagance in living in India; but what would be considered *unnecessary* luxuries *here*, are *simple* necessities *there*. Besides, a lady doctor must maintain a good social position if she wishes to get into the best Indian families.

(*c*) No woman going to India is sure that her health will stand the climate. In the case of her health not standing the heat, she must bear in mind, she will have the expense of returning with broken health.

I think a great deal of nonsense has been said about the danger women incur to their health in India. I believe the majority of women who have gone through the hard work of getting their diplomas will, with ordinary care and common sense, work well and happily for many years in that country. But, in order that they may do this, they must be able to get those necessaries I have referred to. They must not think that they can work or live there as they could here, or try to do what to strong men would be impossible. But even with every care, and under the most favourable circumstances, there are women whose health cannot bear the climate of India; and a lady doctor going there would have to take into consideration that she *might* be one of these.

(*d*) But supposing a lady doctor gets out to India, and settles where she thinks she has a fair chance of getting a

practice, I have shown in the beginning of this paper tha[illegible] does not follow that she will have immediately a pa[illegible] practice. She must be able to wait, to work amongst [illegible] poor, both at a dispensary and in their homes. In this [illegible] the rich families will hear of her. To do this, and keep h[illegible] health good in a climate like India, she must not have th[illegible] worry and anxiety of thinking where the necessities of li[illegible] are to come from.

Under these circumstances it is impo[illegible]ble for qualifie[illegible] women to go to India unless they are su[illegible] a certain salary for the first two or three years, with a su[illegible] the necessary expenses of going to India.

What this sum should be [illegible] almost [illegible] would depend so much [illegible] the [illegible] chances of private practice [illegible] that it is quite impossible [illegible] say, speaking [illegible], £2[illegible] £250 a year [illegible] month) is the lowest sum [illegible] expenses out and [illegible] salary [illegible] £[illegible] understood that I do not [illegible] I wish [illegible] £150 for is indispensable [illegible] case would perhaps have [illegible]. As I have [illegible] named.

Much would also depend [illegible] how much of her time the [illegible] agreement should be for [illegible] there would be [illegible] be best settled by a Committee [illegible] every particular [illegible]

Of course, ladies with private fortunes [illegible] the promise of a fixed salary [illegible] ladies who are most anxious to spend their means [illegible] the good of the Indian women are just those [illegible] not private fortunes. [illegible] that their [illegible] the expense of living in a climate like India [illegible] their agents at [illegible] and [illegible] quite independent of [illegible] Committees at home, [illegible]

A few words before I close this paper about [illegible] women who should go out to India [illegible] of [illegible] or even younger [illegible] on [illegible] their diplomas [illegible]

experience than can be gained in the four or five years they have been students. This is a great mistake. I know that qualified women are far better than none at all, but I would like to see qualified women who have had at least one year's experience—either as House Physicians or as Assistants to some other qualified lady who has a good general practice—going out to India.

If it is not possible to get such appointments, they should study abroad for three or six months, that they may gain a practical knowledge of all those difficult cases of midwifery with which they will have so much to do in India. If they can afford to do this, and also can act as Assistants or House Physicians for another six months, so much the better for them and their patients.

Anyone who has had experience of the difficult cases that are brought to one's notice in the zenanas of India, will support me when I say, qualified women are good, but experienced qualified women are far better. If one is in a difficulty in this country the matter is soon settled, or at least the responsibility shared, by calling in some one more experienced; but in India that is impossible in ninety-nine cases out of every hundred; for, however willing the Civil Surgeons might be to help—and I always found them most willing to help me where it was possible—from the very fact that the practice is in the zenanas, the help needed cannot be given by any but a woman. In all probability, the nearest qualified lady who could give one the advice or assistance needed is hundreds of miles away.

If ladies going to India to practise medicine cannot get experience in the way I have named, they should go first to a large city, like Bombay, and, while they are learning the language, work as much as possible in the Hospital and Dispensaries for Women and Children. If, at the same time, they can get posts in such institutions, which will give them the opportunity of gaining experience without having too much responsibility, they will find their time has been well spent. The lady doctor working in the zenanas of India will find that—in most of the cases brought to her notice—she needs calm judgment and experience, which it is impossible to gain as a student. If these facts were taken into consideration, I believe one of the causes of broken health would be removed.

I will not close this paper without a few bright wor[d]s, for I should not like my readers to think I am taking a gloomy view, or that I am at all downhearted with reg[ard] to the prospects of qualified women for India I never fe[lt] more strongly than I do at the present time that India need[s] us India has work for us to do, and she will repay us wit[h] no mean hand But we must all have patience We mus[t] remember, that if India is slow to move she is sure and that she is not wanting in gratitude to those who prove they wish to better her condition

Perhaps opportunity will be given me at some other time to say more on this subject

ELIZABETH BIELBY,
M D (Bern), L & L M, K Q C P I

THE BAR EXAMINATION

(Concluded from page 327)

(Concluded from page 327)

Now, as to the amount required to pass a candidate All the outside world are informed is that the test is this Are all the Examiners satisfied or not? If rather more than half of each paper is correctly answered, and a fair knowledge of the principles of law shown evincing that pains have been taken to acquire the subject—that, in fact it has not been merely crammed, in order to pass on the easiest terms possible —in short, if the Examiner in that paper considers that the candidate will not be unfit to be a member of the profession he aspires to belong to, the Examiner will be satisfied, and the number of marks he gives will depend on whether he is thoroughly or only just satisfied I am so often asked how many marks are wanted, how many is given for this question and that question, &c The number of marks for particular [q]uestions rests entirely with the Examiners themselves, as [a]lso does the plan upon which they mark But this much is [di]vulged that it is necessary to obtain a certain minimum to [sa]tisfy the Examiner in each subject, and it is necessary to [ob]tain a gross minimum to pass altogether, and that the gross [mi]nimum is more than the sum of the minima on the different

lectures. Readiness of reply and quickness in understanding points submitted to him are essential to the professional success of a barrister. Clients come and put points suddenly, and frequently form their opinion of the capacity and ability of the counsel from the manner in which he answers. Hence hesitation, unreadiness and confusion are apt to be fatal, and may cost young barristers intending clients. Some men have natural readiness and glib tongues, but these cases are the exception and not the rule. This can only be acquired by practice, and I submit that there should be some system provided by the Council of Legal Education whereby students can acquire some oral training in answering legal points, and that the *viva voce* should be made a far more important factor in the Examinations than at present. All that can be done now is: (1) For students to act counsel and client, and ask one another questions *inter se* (the objection to this being that there is nobody to correct inaccuracies in the answers); (2) To obtain it through the medium of small class or private tuition. But for those students who cannot afford the latter there should be some public system provided, obtainable at little or no expense. At the Inns of Court lectures available for students, the number is far too large to admit of anything in this way.

(5) Practice in the art of speaking, so very essential for a barrister, should be also attended to from the beginning. Independent of its professional importance, a barrister is always expected, at meetings or elsewhere, to speak on any subject when called upon He is supposed to be a born orator, and no allowance is made to him for diffidence, inexperience or nervousness. Now this is rather hard, as it is not only those who have natural aptitude for speech who select the Bar as their profession; and there is no art which, for the generality of people, is more difficult and arduous in its accomplishment, no gift more rare, no gift which so few possess by nature, and no art more eminently valuable when attained. Many of our leading counsel owe in some measure their success to having attracted their earliest clients by good speeches at public meetings or places apart from the professional arena; and again, if a young barrister is not at home in Court and makes a mess of a case, he is likely to lose clients he has obtained through private sources, and a man is almost certain to come to grief on his first appearance in Court, unless he is already accustomed to address an audience. There

are some Debating Clubs exclusively for members of the Inns of Court amongst which the Hardwick meeting at the Inner Temple occupies a prominent place There are also Political and other Debating Societies scattered through London and the provinces and the local Parliaments which are modelled upon the House of Commons an introduction of the last few years and one which has been highly popular many of them consisting of 600 or 700 members some of the speeches being on a par with most at the ordinary debates in the House of Commons itself There is also the Gray's Inn Moot Society where sham trials take place—an excellent form of practise Students should additionally at times attend the Law Courts to see the forms of examining witnesses and addressing the Court About a year should be passed in ob risters chambers bu Examination or if soon as possible to because the more of the law he already knows the greater will be the value to him of the practical matter acquired in chambers and as no personal attention is expected to be given (though very frequently barristers give it) if he knows nothing of the principles he will be at sea amongst the papers before him The object of chamber work is in fact to learn how the knowledge already acquired may be practically utilized

I conclude by repeating that the objection to the training for the Bar Examination is I always consider that too much is optional and too little compulsory (it is too much on the *laisser faire* principle altogether) and that there is a lack of guidance and that consequently young men (a class of the community generally prone to procrastinate anything disagreeable) so often put off the evil day of beginning serious training for their profession Also frequently in the absence of having relatives or other advisers in the profession they do not know what resources are open to them or at which end to begin and consequently three or four valuable years are apt to be misapplied or wasted However taking advantage of the five sources of legal and forensic attainments in the order suggested will I think enable any person of ordinary abilities to be fairly fitted for his profession and I shall be very glad if the above suggestions prove of any value to those for whom they are intended

JOSEPH A SHEARWOOD

REPORTS ON THE ADMINISTRATION OF PUDUKÓTA FOR THE YEARS FUSLI 1292 and 1293 (A.D. 1882–83 and 1883–84).

The little State of Pudukóta was distinguished in the last century for its fidelity to the British cause, when all the southern Poligars were in arms against us. The Tondaman, or Rajah, was rewarded for his loyalty to us during the siege of Trichinopoly in 1753, by exemption from all tribute and by other honours. The present Tondaman, who ascended the throne at the early age of ten, fell into evil courses, and was in consequence deprived of his salute of thirteen guns and the title of Excellency; but eventually, acting under the advice of the Madras Government, he dismissed his Sirkele, or Minister, and in August, 1878, appointed A. Sashiah Sastri, C.S.I., to that office. This gentleman was one of the most successful of Mr. Powell's early pupils After carrying off Patcheappah's vernacular prizes for Tamil expositions of certain portions of Arnold's *Lectures on Modern History* and Thornton's *British India*, as well as Lord Elphinstone's Prizes for an English Essay, he obtained the first Government reward of Rs. 300, given by the Council of Education, and passed out of the old Madras University in 1848 with a Proficient's degree of the first class. He then went to Masulipatam as Tahsildar, and rose in a few years to the post of Head Sheristadar. Here it was mainly owing to his influence and exertions that the Hindu School was established, and an example set to the other towns of the Northern Circars, in which schools of a similar character arose one, after another, in course of time. After filling the posts of Deputy Collector and Sheristadar to the Board of Revenue, A. Sashiah Sastri succeeded Sir Madava Rao as Dewan of Travancore; and on his retirement from that office, accepted the lighter duties of Sirkele of Pudukóta. That his past administration has been a successful one may be inferred from the fact that the reforms introduced in every direction have been approved by the local Government and by the Secretary of State. The law's delay has been checked. The revenue is collected with regularity. All the tanks are

now in good repair Great attention has been paid to roads All extravagant expenditure has been curtail Not a single complaint of oppression has reached the Politic Agent or Government Under these circumstances a salu of eleven guns has been sanctioned as a hereditary distinctio and the title of Highness which is higher than his forme title of Excellency has been conferred on the Rajah Th general tendency of the reforms which have been carried ou in Pudukóta has hitherto been in the direction of assimilating the system of administration to that which prevails in British India Thus Regulation II of 1882 declares that the Indian Penal Code the Codes of Civil and Criminal Pro cedure the Indian Evidence Act the Indian Contract Act and several other important Acts shall be applied *mutatis mutandis* to Pudukota with due regard however to the customs special circumstances and constitution of the State and subject to such modifications reservations and rules as may be laid down by the Huzzoor Adawlat Court The decisions of the Indian High Courts are to be quoted and although not absolutely binding are to be followed as far as possible It often happens that one reform almost necessi tates another and it seems quite clear that some great change must be soon made in the Huzzoor Adawlat Court At present the Tondaman himself presides aided by his Minister and one professional judge The objections to this patriarchal system under which the law is expounded by untrained judges and civil suits by and against Government are carried on before the Rajah and the Sirkele who are thus con stituted judges in their own cause are very clearly pointed by the Civil Judge V Subbier B A B L The Sirkele quite admits the force of his arguments but this and some other measures the drafts of which the Minister has in his portfolio have still to be matured Among the improve ments which have been commenced during the period under review may be mentioned the establishment of a British Post Office at Pudukóta the opening of a telegraph line from Trichinopoly to Pudukota the establishment of an experi mental plantation of Casuarina trees on the banks of the ellar and a vigorous campaign against the Prickly Pear hich was threatening to overrun the whole country All unction of the Government with the temples has long ased in British India but it of course still continues in

native states. It appears that in Pudukóta the expenses of the Pagodas were for six years placed on a reduced scale in consequence of the great famine, which desolated Southern India; but the expenditure has now been raised again from Rs. 90,980 to Rs. 105,330. This measure is said to have given great satisfaction, and "set the administration right with the people, who were only too ready to ascribe every little contretemps of season to the anger of the starved gods." It may be remarked that the Devasthanam, or Pagoda Funds, are not devoted entirely to the maintenance of the temples. The cost of certain pensions, of the Hospital and of the State schools, is defrayed from this source; and although the proportion set aside for these purposes is comparatively small, the fact itself is sufficiently suggestive. How much might be done for education in British India if even a small part of the vast endowments of the Pagodas could be annually obtained for such purposes, as is now done in Pudukóta! The systematic fraud and peculation which go on in these establishments have long been a public scandal in the Madras Presidency. The cry of "the starved gods" is often heard; but the question is beset with great difficulties, which time alone can solve. In Madras there was a fund, originally called the General Education Fund, formed from the surplus balance of the old Devasthanam Funds. This amount was set apart for educational buildings, under the orders of the Court of Directors, and was subsequently largely augmented by transfers of sums from other sources, so that the capital invested amounted at one time to Rs. 10,00,000. For many years the interest sufficed for the demands made on it; but in course of time the expenditure on buildings for Government and aided colleges and schools increased far beyond the small sum needed at first, and the capital gradually dwindled down, until it was at last announced in the Report for 1882-83 that the Education Building Fund was to be wound up.

The cost of the Maharajah's College, Pudukóta, in 1883-84, was Rs. 9,510, of which Rs. 6,617 was paid from Devasthanam Funds, and the balance was met from school fees. The attendance had risen on the 30th June, 1884, from 384 to 406 pupils, and the institution had for the first time sent up sixteen youths to the First Examination in Arts, of whom eight passed, three in the first class, and one standing fifth

in that class These excellent results have been obtained with a staff consisting entirely of Hindu graduates, aided by a Sanscrit and a Tamil Pandit Twenty-six boys went up for the Matriculation Examinations, and nine passed, two in the first class The school also did well in the Middle School and Comparative Examinations, and Mr A Monro, the British Inspector of Schools was satisfied with the state in which he found the institution when he visited it A Girls' School has also been started this year at Pudukota, and it already contains sixty-two girls, who acquitted themselves very well at their first public examination.

The weak point of this State was a few years ago its finance The great change which has been effected by the present Sirkele may be gathered from the following passage

"For the first time in the history of Pudukota, there was literally no room in the Treasury for the money that had accumulated in it, and it was thought advisable rather than so much money should lie idle, to invest the surplus in Government Securities, not only as a source of some profit, but generally as an Insurance Fund against future years of adversity"

It may be hoped that in this prosperous state of things some measure may be devised for promoting the education of the masses At present the only expenditure incurred under this head is a grant of Rs 5 a month to the Town Elementary School

R M MACDONALD

REVIEWS

CYCLOPÆDIA OF INDIA, AND OF EASTERN AND SOUTHERN ASIA By Surgeon General EDWARD BALFOUR. Third Edition 3 vols, 8vo London B Quaritch

When a work of this comprehensive character reaches a third edition it may generally be regarded as beyond the pale of criticism or review We feel, however, that we should be guilty of injustice both to the author and to our readers, if we were to allow the issue of the third edition of so important a work as Balfour's *Cyclopædia of India* to pass without notice in these pages, which are devoted to the interests of our great Eastern Empire.

It is seven and twenty years since the first edition of this work was published at Madras: it was in a great measure the outcome of the Great Exhibition movement, which, then in its infancy, had aroused throughout the length and breadth of the land a mighty and laudable spirit of enquiry into the products, arts, and manufactures of the vast Indian continent. The materials forwarded for exhibition from all sources, European as well as Native, were in most instances accompanied by more or less elaborate and valuable Reports, and these, as a matter of course, passed into the hands of Dr. Balfour, who acted as the local Honorary Secretary to the Great Exhibition of London in 1851, to that of Paris in 1855, and to those of Madras in 1855 and 1857. To analyse these Reports, to separate the wheat from the chaff, to classify their contents, and to incorporate the information thus obtained with that pre-existing in the various scientific and other journals of India, as well as in monographs, books of travel, &c., was a truly Herculean labour. Nothing daunted, however, by the magnitude of the task, Dr. Balfour undertook it with an energy and ability deserving of the highest commendation, and the result was, that in 1858 he presented to the world the first edition of his *Cyclopædia of India*. Its great value, incomplete and defective as it was in some respects, was speedily recognised, and it at once took its well-earned position as a standard work of reference on all matters pertaining to the East, a position rendered still more assured by the publication, in 1873, of a second edition, into which was introduced a large amount of new and important matter, the whole contained in five thick volumes, representing an immensity of good honest literary labour.

The *Cyclopædia*, as it now makes its third appearance, consists of three goodly-sized handsome volumes, having an aggregate of 3,610 double-columned pages, 35,000 articles, and 16,000 index headings. The information contained in it is, from the very nature of the work, diversified in the extreme; indeed, it may be said that there is scarcely a subject relating to India and Eastern and Southern Asia which has escaped more or less extended notice. There is no other work in the English language in which is brought together an equal amount of information on everything connected with India, her people, arts, manufactures, and products. To the merchant and agriculturist, to the man of

science, whether botanist, zoologist, geologist, or meteorologist, no less than to the Oriental scholar, the historian and literary student, it cannot fail to prove of the highest service as a work of reference It is well deserving of a place in the library of every one interested in or connected with India

Some of the articles are very elaborate and exhaustive, of these, the most extended is "India" which occupies upwards of 180 pages This as well as some of the longer articles, is furnished with a separate or subsidiary index, which certainly greatly facilitates reference Amongst the other more erudite articles may be mentioned "British India," "Languages," "Hindu and "Hindustan" "Mammalia," "Birds," 'Reptiles," "Insects" "Fish and 'Fisheries," "Fibrous Materials ' "Dyes 'Weights and Measures" &c Much curious information will be found in articles "Caste," "Marriage' "Divorce," "Polyandry ' Burial Customs," "Suttee" "Sacrifice" 'Superstitions," 'Witchcraft" "Ordeal," and "Divination," whilst many important historical data are furnished by articles "Battles of India Earthquakes," "Famines" "Floods," and "East India Company" The brief biographical notices of Indian Celebrities will doubtless, be acceptable to many they might be improved by being given somewhat more *in extenso* From an examination of the articles Wheat, Cinchona Quinine, Opium &c Dr Balfour has, we observe, availed himself of the latest official returns With regard to the names of places, Dr Balfour has exercised a wise discretion in retaining the traditional and historical spelling, to have introduced the new, though probably more correct and scientific, renderings could not have failed to have been a source of embarrassment to the student who, for example, in the name "*Kumbatúr,*' would have had no little difficulty in recognising the well known district of *Coimbatore!* To have adopted the new orthography would have necessitated a complete system of cross references, which, to the student, is highly objectionable, as it consumes valuable time

The "get up" of the book is on a par with its intrinsic merits, and reflects much credit on the printer the paper good, the type clear, and the typographical *errata* very few—remarkably so, indeed, considering the nature of the work. We should be rejoiced to hear that the Indian Government had adopted towards Balfour's *Cyclopædia of India* the course

which, we understand, it pursued in the case of Sir Joseph Fayrer's magnificently illustrated volume on the *Poisonous Snakes of India*, and some other costly and valuable works, and placed a copy, *pro bono publico*, at the head-quarters of the principal stations throughout India. Thus distributed, not only would it prove a boon to officials and others, but it would be a practical and well-deserved compliment to the author, [illegible] one of the most hard-working and meritorious officers [illegible] in her Majesty's Indian Medical Service.

E. J. W.

A TREATISE ON THE MANUFACTURE OF SOAP, CANDLES, LUBRICANTS, AND GLYCERINE. By W. L. CARPENTER. London: E. and F. N. Spon. 1885. 10s. 6d.

Repo... contents ... with that ... of India ... Spon ... a truly Herculean ... England a... the su... of the task, ... Those who ...

The Messrs. Spon are well known ... publishers of books upon technical subjects, and this notice is their most recent issue. Those interested in the development of manufactures in India will find in this volume all necessary practical information, as well as a clear statement of the scientific principles underlying these industries. The sources and preliminary preparation of the various raw materials, the "plant" necessary, &c., are all fully described, as well as the most recent forms of the manufacturing processes themselves, and the analytical work required in connection with them. In addition, the book contains a valuable abstract of patents for the last fourteen years, full references to the bibliography of the subject, and a capital index. Its 344 pages contain 87 illustrations.

A MANUAL OF HEALTH SCIENCE. By DR. ANDREW WILSON. London: Longmans, Green & Co. 1885. 2s. 6d.

The object of this admirable little manual, written by one of our best popular writers and lecturers on biological subjects, is to present to the student, and also to the general reader, a popular and comprehensive account of the leading facts and features of sanitary laws. The titles of its chapters give a clear idea of its contents: I. The General Conditions of Health. II. The General Functions of the Body. III. Fo

Diet, and Cooking IV Water and Beverages V The Air we Breathe VI Ventilation VII The Removal of Waste Matters VIII Local Conditions of Health. IX Shelter and Warming X. Personal Health—the Care of the Body XI. Ambulance Work, or, "First Aid to the Injured XII Infectious Diseases and Disinfection In addition to seventy-four well-executed cuts, the book contains a valuable and suggestive series of questions, suitable for the use of students

W L C

LOUIS PASTEUR HIS LIFE AND LABOURS By his Son in law Translated from the French by Lady CLAUD HAMILTON Longmans, Green & Co 1885 7s 6d

This is a most valuable addition to popular scientific literature, giving as it does, an authentic account of the many brilliant and eminently practical discoveries of M Pasteur Among these may be mentioned his long continued controversy on, and final refutation of the doctrine of Spontaneous Generation," his investigation of the causes of, and remedies for, silkworm diseases, his attenuation of the virus of splenic fever and of hydrophobia, and his demonstration of the fact that every one of the many kinds of fermentation depends on the growth and activity of a definite and specific 'microbe" Professor Tyndall's preface adds to the interest and value of the book

W L C

THE STATE OF INDIA, ESPECIALLY BENGAL, WHEN CALCUTTA WAS INHABITED BY TIGERS, AND ST. PETERSBURG BY WOLVES

AS SHOWN BY THE MSS RECORDS OF THE INDIA OFFICE

(Concluded from page 320)

[illegible] s in those days excited [illegible] Streynsham Masters, [illegible] ises in Bengal are all made of mud dug out of the ground, by which every house almost hath a hole full of water standing by it, which may be

one reason why the country is unwholesome." Again he writes: "When it rains there is a noisome smell in the town of Masulipatam" (a description of Calcutta itself until recently). At Madras, in 1678; the authorities were annoyed at swine straying through the streets; they issued an order "that any-one finding them doing so, and killing them, may have them for their pains."

We find that in 1700 all India-wrought *Silks* were forbidden in England. The cultivation of silk, however, attracted, at an early period, the attention of the Company. They wrote from Calcutta, in 1697, that they were ready to send some silkworms to England as ordered, but they had a difficulty, owing to the fact that "these Bengalee fellows will not leave their native country, notwithstanding all the arguments we can use, and promises of great wages to them if they will go." What a contrast to the present time, when the Bengali, like the Greek, is found everywhere, and Bengali coolies swarm in the West Indies!

Slave boys were common articles of purchase two centuries ago. In 1678, at Masulipatam, a slave boy was classed among the house necessaries, along with gridirons, carpets, a blunderbuss and palankins. At an outcry at Madapallam, in 1678, a "slave wench" was offered for sale at £2 5s., along with china, plate, and dishes. She went for £2 10s., and a slave boy for £1 11s. In 1696 an order was passed to receive on board the ship two children of the deceased R. Herbins and their two slaves.

The Court write out to Surat in 1676: "We do not approve that any of our natives should be made a slave, a word that becomes not an Englishman's mouth." They add that they approve of their purchasing blacks, but that they be instructed by the Chaplain in the Christian religion, and "if they obtain such a competent knowledge as to qualify them for the Sacrament of baptism, that after three years service as Christians, and being of good conversation, they shall be admitted as Freemen." The Old Court in this was ahead of America and the West India islands.

In Calcutta, in 1694, to prevent disputes at the sale of houses and slaves, a registry was instituted. In 1706, the Court wrote out that slaves were bought at Nayer for Bencoolen at outcry for £40 each, yet charged in the book £100 for a male, £85 for a female slave, and £60 for a child. Brokerage and its profits were understood in those days.

Our military power and aspirations were on a small sca In 1717 the *Soldiers* in Bengal numbered 236 of these 26 we at Cossimbazar In 1696 Government wrote from Calcutt We are in great want of a chief officer to command ou soldiers having a complete company of 100 men and ar officer that can t say *bho* to a goose Of these soldier probably many were Portuguese for in 1680 they wrote from Surat to send out 200 good English soldiers and not such pitiful wretches as are now there that dare not look an enemy in the face In 1713 the Court direct Be very tender of your soldiers health by giving them daily fitting provisions and keeping them stirring and in motion to prevent the scurvy and other distempers In 1704 T Woodville is appointed Lieutenant in the Bay of Bengal giving security that he shall procure ten soldiers more within one year to come In 1704 a petition to be prepared to the Queen applying for 50 soldiers for St Helena 100 for Bombay 50 for St George and 50 for the Bay What a bound to the present day when we are fortifying Quetta and Herat has become a household word!

The Madras *Records* refer us to an earlier period than those in Bengal We take the year 1650 when at St Thome near Madras the Portuguese in a huge town had some relics of heir former greatness The Governor of this town was a Padre but being an enemy to a French friar who lived in fadras under the protection of the English authorities he ad him seized and sent to the Inquisition of Goa then in its rime The English authorities at Madras excessively in gnant at this made reprisals and seized the Portuguese dre Governor resolving to detain him until the friar was erated, but the Padre bribed an English drummer who had arge of the watch having prepared a laced cot they were veyed over the walls in it and went away together to St me However through the intervention of the Govern t of Surat and the Portuguese Captain General the ation of the French friar from the dangers of the Inquisi was effected

bout *Doctors* many things turn up in the old Records are styled chyrurgeons We find that in 1698 Calcutta our English doctors but in 1699 it is stated in Calcutta physick in the Company s stores and many being osed (the month of August) a small chest was bought

f Dr. Damers for 100 rupees." Before this, in 1675, at Masulipatam, two of the Company's servants were wounded: 'the surgeon offered to cure them, if they will pay for the medicines, as there being none of the Company's for a long time past." The terms were agreed to. The pay was small. In 1676 the surgeon of Balasore returning to England, his place was supplied by the doctor of a vessel, who was paid at the rate of £3 monthly, but that included a variety of perquisites. We find in 1675 a Dr. Heathfield allowed ten pagodas a month for diet money, and three candles a week for his chamber. In 1703 a surgeon received for attendance on each soldier or artificer on board ship 2s. 6d., ditto for medicines, ditto for each woman delivered alive at any of the Company's settlements, as an encouragement for their extraordinary care of such soldiers or artificers. We find the bill in 1703 for English *Drugs* paid to the Apothecaries' Company amounted to £470. In those days and later, castor oil used to be sent out from England. In 1679 the Chyrurgeon at Masulipatam complained of the medicines sent out from England as very bad and badly packed.

Interlopers in those days constantly come before one; they were the free lances in India, who not only interfered with trade but also with discipline. We have an entry in 1684: "The Moors grow mighty insolent, caused by interlopers; John Patter turned Moor, a rank interloper." This is the first instance, we believe, of a Christian becoming a Muhammadan. In 1696 efforts were made at Hugly to have interlopers trading stopped by beat of drum. The Nawab hindered thei trading, but they went to the French under native name In 1676 the Company issued an order "that no Englishma not in the Company's service was to reside in any part India except at our Fort of St. George or town of Madraspatam A letter from Acheen in 1695 describes it as "a rendezvous dishonest men and disaffected to the Right Honble. Compa making it their continual practice to deride and degrade th and their servants in a most shameful and ridiculous mann

English women in India two centuries ago were few and between. We give some items regarding them. The Comp in a letter to Surat, 1675: "The women we sent out last are of a better rank than we expected. If they behav themseves well, send them back, as you do the men." Bombay, 1675: "Many women came out in this

shipping whom they hope to dispose of to ease the Company's charges They desire none may be sent out but of good fame The Court to Surat in 1679 Twelve women have been sent to Bombay for wives of our soldiers We have tried to get some country girls but failed In 1678 9 of 24 servants of Government at Madras only six were married There were two spinsters and three widows at the settlement Matrimony on the other hand was encouraged by the Dutch and Portuguese who sent out cargoes of well bred but poor orphan girls

Young writers sent out were often a subject of great anxiety to the Company Among the complaints are They did their writing work in their respective offices and the result was papers were often lost a writing office was in consequence instituted—their drinking bowls of punch in their chambers exceeding the bounds of sobriety—their discourse usually to censure the Company—their neglecting to come to daily prayers In 1676 they made the following rule at Masulipatam — That upon occasion of treating the Dutch or other strangers the young men of the Factory at such times doe sit apart by themselves and those only to come to table whom the Chiefs shall think fit to call as is practised at Surat" From Bombay the Government wrote in 1687 We desire 20 writers of good families whose dependence to be on their behaviour not on friends Have been forced to use some soldiers for writers

The study of the *Vernacular languages* by civilians was encouraged at an early period. In 1677 the Court wrote to Madras We renew the offer of a reward of £20 for proficiency in the Gentoo or Indostan language and sanction rewards of £10 each for proficiency in the Persian language and that fit persons to teach the said languages be entertained

In Madras in 1678 *duelling* was punished with two months imprisonment only with rice and water *Drunkenness* was punished by riding the wooden horse for three several days three hours at a time, while *contemning the Government* was punished with 15 drubs at the breach of a gun

The Company was constant in its inculcating on its Indian servants *frugality* The days of the Indian Nawab had not set in nor had the City of Palaces exhibited its proud mansions and splendid array of carriages on the Course In

Calcutta, in 1697: "The cook-room in the Fort being built with thatch and several times burnt down, ordered that it be made of brick." Calcutta, 1690, the Governor writes to Mr. Bainbridge: "We shall write to Hugly for a pallankeen to be sent to you, which we must hire or buy, having none by us here." Calcutta, 1700: "You must make a shift as we do, since we have no book paper; take diary paper and turn it the contrary, making a whole sheet a half sheet."

We have few Records of *social intercourse* between Europeans and Natives. In 1676 Ago Gol, the Governor of Masulipatam entertained the chief English at his house; a supper was provided, with music and dancing.

We have thus far communicated from the Old Records. There are many other extracts that could be made relating to *places*, such as Balasore, Hugly, Cossimbazar, Malda, Madras, Masulipatam, Bombay, Calcutta, Baranagar, Dacca, Patna—to *persons*, such as Charnock, the founder of Calcutta; Chaplains, Doctors and Diseases, Native Rulers, Natives and Europeans, Pilots, Romanists—to *Miscellaneous*, as, Tea, Voyages, Women, Quarrels, Prices, Presents, Punishments, Punch Houses, the River Hugly, Soldiers, Slaves, St. Thomé, Thanna Fort—to *Nations*: The Danes, Dutch, French, Portuguese.

But the gleanings on these subjects will appear in a forthcoming volume, to be published by the Hakluyt Society at the close of the year.

J. LONG.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

VIII.—THE FINSBURY TECHNICAL COLLEGE.

This institution was recently established by the City and Guilds of London, for the advancement of Technical Education, and I will begin by stating how it originated.

Until lately the artizans of England had scarcely any opportunities of scientific education. They were taught how to do a thing mechanically, but not told why and wherefore. They were not even instructed in the first principles of science, and they were incapable of entering into higher studies. Arts and manufactures are, however, simply the practical application of scientific

knowledge, and of course the result of mere 'rule of thumb' training was by no means satisfactory The intellectual standard of work was low and in consequence the industries of the nation suffered French Germans and Americans came to the front, and by their superior scientific knowledge damaged the trade of England This was noticed by the late Government, and an inquiry was made with regard to existing English educational systems, while a Commission was sent to the Continent to inspect the systems in practice there The Commissioners observed that the superiority of the Continental nations arose chiefly from the method by which they were educated—the adoption of a course which is midway between theoretical and practical They made a thorough investigation into the matter and after a few months they came to a conclusion that the scientific educational system followed in England was not a sound one and that it required a radical change The basis of their theory was mainly as follows Practical knowledge unsupported by theory produces mechanical workers, while learning which cannot be applied to practice often proves a mere waste of time and fails to promote industrial success The Commissioners suggested reforms in the present system such as would enable the artizans of England to obtain both practical and theoretical instruction Of course in a reform like this grand speeches were made for and against the reform, but ultimately a unanimous conclusion was come to in favour of the suggestions made by the Commissioners Then the people of England, having become aware of their defects raised a cry for the reform, but the question of reforms brings with it another question—the fund for executing these and now the question arose who was to supply the fund Unlike the system of our country (India) a large proportion of the educational expenses is defrayed here through public liberality Many schemes were suggested for the supply of funds The Commission recommended that not only charitable endowments should be applied to the scheme, but that even the local authorities should be empowered to establish maintain and contribute to such institutions, a proposal calculated to alarm the ratepayers of this country especially those who already grumble at School Board rates Of course the proposal did not meet with support, and it fell to the ground Another suggestion, made by the Local Board which was ultimately carried out, was that the City Companies were the fit bodies to look to for help Many of our readers know the history of these Companies, and have heard of their princely incomes It is enough to say here that the Companies were established over two centuries ago, with some special privileges and rights and that since then their wealth has greatly increased An application for funds

was made to them, and it met with a favourable response. The Companies took the matter in hand, and one result of their charity was the establishment of the Technical College in Finsbury. These Companies are still giving money freely for the advancement of the scheme.

At this College every facility is given to students for the study of Electrical and Mechanical Engineering, and other allied subjects; and, as the rate of fees is low, it gives important help to artizans. Technical education is very much needed by us in India, and if the Government would take up this matter, our industrial progress will be greatly aided.

The following extracts from the latest Report of the Finsbury Technical College will give an idea of its scope and usefulness:

"The first complete session of the Finsbury Technical College terminated on July 16th, 1884. The results of the session's work were most satisfactory.

"In the Day Classes, 108 students were in regular attendance, taking the complete courses as laid down in the Programme. Of these, 71 entered the Department of Electrical Engineering, 20 that of Mechanical Engineering, 14 the Chemical Department, and 3 that of Building Trades. 12 of these were admitted without payment of fees. In the Evening Classes, 876 tickets were sold to 685 individual students. Of the 876 tickets, 112 composition tickets admitted the students to any of the classes of the College. Of the remaining 764, 199 were taken for Physics and Electrical Technology, 122 for Chemistry, 137 for Mechanical Engineering and Mathematics, 158 for Applied Art, and 86 for Trade Classes (Metal Plate Work, Plumbers' Work, Carpentry and Joinery, and Bricklaying), 45 for Practical Geometry, and 17 for the course on Gas Engines.

"It is again satisfactory to report that as many as 123 tickets were taken by apprentices, who, on producing their employers' certificate, were admitted at half the ordinary fees. Of these apprentices, 12 paid composition fees, 13 entered the Physical Department, 4 the Chemical Department, 23 the Mechanical Department, 53 the Applied Art Department, and 18 the Trade Classes.

"At the commencement of the new Session in October last, there was a considerable increase in the number of day students who presented themselves for the Entrance Examination, and a noteworthy improvement was shown in the state of preparation of the candidates.

"Of the 81 candidates examined, 65 were admitted. At the examination at the commencement of the Easter Term, the admission of 12 new students was sanctioned.

'The success of the Day Department of the College has been very marked as may be seen from the fact, that at the opening of the College in February 1883 the number of students increased from 29 to 98 and that although students have been subsequently admitted only after passing an Entrance Examination the number has now increased to 148 It is interesting to note that the Finsbury Technical College serves not only for the technical instruction of selected pupils from some of the more important Middle Class Schools of the Metropolis, but that among the students are many who have received their early education at schools in the provinces

'In the Evening Department, the attendance since October last has also been satisfactory In the term ending December, 1884, 533 class tickets were sold to 482 individual students The number of students on the College Register in the several classes was as follows Machine Design 72 Practical Mathematics, 43 Practical Geometry and Metal Plate Work 56, Electrical Technology, 147 Practical Physics 39, Inorganic Chemistry, 70 Organic Chemistry, 13 Drawing and Design, 134 Gas 28 Carpentry and Joinery, 34 Bricklaying 4

'In the Applied Art Department several students have received instruction in Tapestry Painting and it is expected that many of these will thereby be able to obtain remunerative employment

"A special feature of the Evening Classes are the complete courses of instruction that have been drawn up as a guide to artizans engaged in different industries and 86 of the evening students have taken tickets for these complete courses

"During the past term 118 apprentices have been admitted to the College at half fees 10 of whom have entered the Physical Department, 3 the Chemical, 32 the Mechanical 60 the Applied Art Department, and 13 the Trade Classes

"The Council hope in the future, to give greater prominence in the curriculum of the College to the course of instruction to be pursued by those who are preparing to enter some branch of the Building trade, and they are only waiting for further funds to enable them to extend the building with the view of giving practical instruction during the daytime, in Applied Art, and of increasing the number of Trade Classes for artizans'

J D.

MOHAMMEDANS IN SOUTHERN INDIA.

(The following article is taken from a pamphlet which we have received, entitled "Note on Mohammedans in Southern India.")

It has been felicitously said by an eminent author that the noblest work of the creation is "Man." His supremacy over the rest of animated nature consists in the possession of the intellect, which enables him to receive the impressions made by the senses—by observation, or by any other means; to remember and to reason upon such impressions; to deduce inferences therefrom; and to distinguish right from wrong, good from evil. Gifted with powers of speech—a gift denied to the other denizens of the world—he holds a free intercourse with his fellow-beings, and imparts to others the knowledge he has acquired by personal observation. On the different degrees of mental culture rests the superiority of one man over another. It is, therefore, manifest that our bounden duty to ourselves and to the Supreme Being who has implanted this faculty in us is to ensure the highest culture; to seek the learning of antiquity; to study the laws that govern the vast mechanism of the creation, and deduce the great fundamental principles which should guide human action.

It is the accumulated knowledge of individuals that con-stitutes the basis of the greatness and prosperity of a nation The ingenuity of man has devised means for extending an increasing the mass of such accumulation by uniting to th present the experience of past generations. Men may acqu immense knowledge; but if one should constitute himself t sole repository of the vast thoughts and extensive learning t he may have acquired, such thoughts and learning would c go a short way to ennoble mankind during his ephem existence. Fortunately, however, in addition to the powe acquisition, he is blessed also with a power to hand dow vast treasure that he has acquired by skill, industry research of a labourious life, to the benefit of posterity ages to come; and this power of transmission is found art of writing. In proportion to the degree of refined in the arts and sciences, will be the rapidity of a advancement in the tide of civilisation.

Let us pause for a moment, and look at the present of the Moslem population. At one time it was reput enterprising spirit, its civilisation, and its learning; an may be said, without exaggeration, that it is found

at least in Southern India in the depths of ignorance and poverty The causes which have led to such a state of things are well worthy of our enquiry It is a source of congratulation that this subject has already engaged the attention of the State and that measures have been set on foot to effect an improvement in the proper direction Her Imperial Majesty's Government have been from time to time making some special concessions in favour of the Mohammedans and are still anxious to do all in their power to promote the intellectual advancement of this class and to befit them to occupy a prominent position in the administration of the country

It is an undeniable fact that the language which has been found best suited to afford the readiest means of opening the intellectual wealth to the youths of the country is English The forethought and prudence of that great man who years ago directed his attention to the spread of education among her Imperial Majesty's Indian subjects, during the earlier days of the British rule and laboured to divert the whole course of instruction into the channel through which it now flows cannot be remembered but with deep feelings of gratitude I refer of cours , to Lord Macaulay He has in his able Minute which met with the entire concurrence of that popular Governor General, Lord William Bentinck, argued at full length and with great force the desirability of educating the natives of India through the medium of the English language in preference to Sanscrit and Arabic I cannot express myself better than by quoting the words of that eminent statesman regarding the excellence of the English language as a medium of instruction "This language he asserts stands pre eminently even among the languages of the West It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us, with models of every species of eloquence, with historical compositions which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction have never been equalled, with just and lively representations of human life and human nature, with the most profound speculations on metaphysi [illegible]
with full [illegible]
science w [illegible]
comfort, or to expand the intellect of man Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations" It is, moreover, the language in which all public and mercantile transactions are carried on

For various reasons, upon which it is not now necessary to dilate, the study of the English language has been generally neglected by the Mohammedans in India, especially in Southern India. It being considered improper for a Muslim youth to begin to learn any foreign language until he completes his course of study in the Quran, which occupies him generally till he attains the age of thirteen or fourteen years; it is no wonder that he is placed at an enormous disadvantage compared with his fellow-students of other classes, and that so very few of his class are found to enjoy the blessings of an academical, or even a sound general education. To me, however, the reasons for the non-acquisition of knowledge through the medium of the English language seem inadmissible; so far as I have gathered, there is nothing in our sacred works which prohibits the study of the English or any foreign language; on the other hand, there is much, both in our law and usage, which distinctly sanctions the study of the language of the Court of the day. For instance, the followers of Islam in European Turkey and China study, as a matter of course, Turkish and Chinese, both being their Court languages, though foreign to that of the Quran; while the Moplas of Malabar and Lubbais of the Eastern coast, who are also Mohammedans, have their own mother tongue, Malayalam and Tamil; the Quran itself, in some localities, being written and read in the Tamil character by the Lubbais. Yet their orthodoxy as Mohammedans has never been questioned, nor have they been denied the communal rights and privileges of a Muslim, because of their ignorance of what is deservedly regarded as the sacred language of Islam, or of their knowledge of foreign dialects. It cannot be denied that education is the most pressing want of Muslims in this part of India. It is also beyond question that a thoroughly good, liberal, and sound education can only be had here through the medium of the English language. It must, therefore, be accepted as the indispensable medium of all but the elementary education of youths up to a certain standard.

These facts have been gradually asserting themselves, and a large number of Mussulman boys are now found attending schools of all descriptions in various centres of their population throughout the Presidency; but they do not appear to come up in the higher branches of study—at least in such numbers as I should like to see—and, unless they persevere, I fear they must be left far in the background in this age of competition. It appears to me very desirable that something should be done early, and in earnest, to give a powerful stimulus, at least, to the more intelligent section of the Indo-Mohammedans, to induce them to persevere in the higher studies; but in what

way this should be done I would leave for the consideration of the authorities who are devotedly the promoters of the public weal

While advocating the course through which a sound knowledge of literature and science should be acquired, I do not mean to restrict the education of youths to the mere acquisition of book learning On the contrary, I consider that it should be thoroughly practical, and that technical or industrial education is, at this moment at least, as important and necessary as academical training At present there is a great aversion to manual labour, and one prefers to be a quill driver on half a loaf, than earn his full bread by the work of his hand I consider that it is much better for a man to secure a decent living by the honest labour of his hand rather than that he should be subject to genteel starvation, as a clerk in a public office or a mercantile firm Moreover, the Mussulmans will do well to bear in mind that the market so far as clerks and accountants are concerned, is greatly overstocked already, while there is ample scope for well qualified artisans and mechanics finding remunerative employment Now, especially, that the Government have distinctly pledged themselves to proceed vigorously in the direction of developing the resources of the country, and encouraging indigenous arts and industries, everything possible should be done by those desirous of making themselves useful in life, and of earning a respectable living, to avail themselves of every opportunity that is being afforded them What can be more strange than that a good carpenter or a smith easily earns a rupee or two a day, while many of those considered to be pretty well educated lads are seeking posts worth 15 or 20 Rs a month in Government or mercantile establishments? Our fellow-subjects of the Eurasian community have set an excellent example in the formation of an Industrial School, the practical results of which would appear to be encouraging I should be very glad to see a similar institution organised for the benefit of a large class of Mohammedans

I now come to that branch of my subject which is as important as it is delicate of approach I refer to female education Although Muslim women of the upper and middle classes have always received some kind of education which enables them to read a little Persian or Hindustani, it is altogether insufficient to expand their intellect, and enable them to judge for themselves The Hobart School, which is the only institution of its kind in this part of the country for Muslim girls, is doing much useful work, and it reflects the highest credit on its management that English has been recently added to the curriculum of instruction, its study being left to the option of

the parents or guardians of the pupils. A Normal Class has likewise been organised for training young women as teachers. I need hardly dwell on the vast improvement already made by the girls of this institution in the art of sewing, as it has manifested itself through the Needlework exhibition periodically held under the auspices of the National Indian Association.

There is yet another branch of instruction which should not be lost sight of; namely, that regarding the preservation of health and nursing the sick. I do not advocate that this instruction should be such as would be required by a professional. It would be sufficient if the pupils were taught simple rules of dietary, ventilation, and the like, such as may be easily followed in their household.

I cannot conclude my remarks on this subject without referring to the Grant-in-Aid system, under which the Government is most liberally assisting private enterprise in opening and maintaining schools for the benefit of the children of this land. I will, however, confine my remarks to only one point, regarding educational institutions in which religious instruction, of whatever creed, forms a part of the ordinary course. I am strongly of opinion that it should be open to the parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution; and this view is fully supported by the Indian Educational Commission. Educational institutions, under the management of religious societies, are doing much valuable service to the people of this country in many ways, and have placed the public under a deep obligation They are fully welcome, therefore, to participate in all the advantages held out by the Grant-in-Aid system; but, at the same time, it is only just that they should not lose sight of the important fact that, so long as they receive aid from the Public Exchequer, they should also be prepared to suit their proceedings to the taste and feelings of the public.

I have already stated certain facts which preclude the Mohammedan boys from commencing to study English at as early an age as those of other classes. I have also adverted to the great disadvantage under which the former are placed in consequence when competing for scholastic distinctions. It appears to me, therefore, but reasonable that some liberal concession should be made in respect of the age of Mohammedan candidates desirous of competing for the Covenanted Civil Service Examinations held in England. Indeed, for reasons which will be shown hereafter, I would urge for a similar indulgence on behalf of all natives, whether Hindu or Mohammedan, going up for such examinations beyond India.

In the latter part of this pamphlet arguments are stated and opinions quoted in favour of raising the age for Indian Civil Service Candidates

In reference to the general subject dealt with, we should like to be informed whether a Society organised in 1883 for the encouragement of Mohammedan education, by Mr Syad Ali, Acting Deputy Collector of Vizagapatam, and Mr Syad Abdul Aziz Khan Bahadur has prospered Mr Metcalfe, Principal of the Rajahmundry College and President of the Committee of the Mohammedan Education Aid Society acted as Treasurer of the Fund The objects of the Society appeared to be excellent and we should be glad to receive their latest Reports

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HOME EDUCATION CLASSES OF THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION

We have received the following proceedings of the Director of Public Instruction, Madras, dated May 2nd, 1885 —

Read the following letter from the Inspectress of Girls' Schools, Northern, Southern and Central Ranges to the Director of Public Instruction, dated Madras, 20th April 1885 No 930

"I have the honor to submit my report on the Hom[e] Education Classes of the Madras Branch of the National India[n] Association, examined on the 26th and 29th March, 1885

"2 There are some changes in the superintendence and the staff of teachers since last year Miss Carr, one of Honorary Secretaries of the Association, now takes the gene[ral] supervision, and Miss Nixon, who holds a first grade nor[mal] certificate, has been appointed as Assistant Superintendent, salary of Rs 100 a month Miss Nixon entered on her d[uties] on the 1st February, 1885 Miss Martyn, who was abse[nt on] sick leave for six months, has resigned, and her place has [been] filled by Parvathiammal, who holds a third grade normal [certi]ficate Atheammal, who was on the staff last year, has com[pleted] her normal certificate, and made it perfect by passing in management, and in English language Home educati[on was] begun among Mussulman ladies during the year, by Miss ... but her services are now wholly required for the Hobart

and she gave up the work in December. No grant was drawn for her as a home teacher. The Committee have appointed another teacher acquainted with Hindustani to carry on this work. No grant has yet been applied for for her, but I hope that before long her work will be brought under inspection, and will be reported on next year.

"3. There have been many changes among the pupils this year, and the numbers have fallen from twenty-nine to twenty-four. Some of those who have left are absent from Madras, and intend to resume their studies when they return. The standard has also slightly fallen, there being no pupil under instruction this year who has passed the Special Upper Primary Examination. One pupil attended the Special Upper Primary Examination in December, but failed. This pupil and two others are now preparing for that examination, and it is hoped that they will attend it next December. At the inspection, no pupils were presented for Upper Primary certificates. Six were presented for Lower Primary certificates, and three obtained them. The three who failed could easily gain them in two months' time, if they work well.

"4. The magazines, *Janavinodini* and *Suguna Bhodini*, are taken in almost all of the houses where the pupils are sufficiently advanced to read them. This year there are, among the pupils, an unusual number of beginners, but most of these are intelligent and promising pupils.

"5. Needlework still requires much attention. With a few exceptions, the plain work was only moderate. The ornamental work was very fairly done, but the colors and designs were faulty. Two pupils obtained certificates of honourable mention and merit at the Needlework Exhibition of the Association, but generally the needlework is not as good as it should be. The Assistant Superintendent had, during the short time since she began work, supplied the pupils with patterns and better materials; and I hope much from her superintendence of the needlework during the year. She had also supplied all the pupils with good exercise books, and had shown them how to arrange them in an orderly way, and to keep them neat.

"6. The attendance and other registers were in order, and were very neatly kept. The Assistant Superintendent has prepared good time-tables for the teachers, and has arranged her own so as to meet them at each class at least as often as once a fortnight. Every day, except Friday, she meets two of the teachers.

"7. The Assistant Superintendent has also undertaken to give special instruction in English and in needlework.

"It has been found possible to conform to all the revised

rules laid down in article 53 of the code, except rules (3), (5), and (6)

"(3) Some of the pupils are beginners, and therefore cannot yet study all the subjects named

"(5) The number under instruction varies constantly At the time of inspection, only one teacher had ten pupils

"(6) Only one pupil was younger than ten She is a little Brahman girl who would not be allowed to go to a public school"

The above report shows that the work of the Home Education Classes in connection with the Madras Branch of the National Indian Association has been carefully conducted and much may be expected from the superintendence of Miss Carr, who is now helped by Miss Nixon and three native female teachers al[…] holding normal certificates It is gratifying to note that hom[…] education has been begun among Muhammadan ladies

2 The changes recorded against the pupils and the fall[…] numbers, as well as standard are somewhat discouraging so are the results of the public examinations but allowa[…] must be made for depression in a scheme which has not passed out of the experimental stage

3 It is satisfactory to find that *Janavinodini* and S[…] *Bhodini* circulate in the pupils households

4 The classes consisted of twenty four pupils twelv[…] mans, six Vaisyas, and six Sudras Thirteen were the [...] of officials, and eight of traders Three are entere[…] "others"

5 The inspection results are very fair but n[…] certainly requires much attention The Director is g[…] Miss Nixon so devoted to her work, and he trusts th[…] the current year will be one showing substantial pro[…]

6 The fact that all the conditions of the article[…] under which aid is granted are not fulfilled is noted[…] time it is found impracticable to fulfil the condi[…] the question of continuing under this system of [...] of necessity come under consideration, as, cons[…] pensiveness, it will not be desirable to relax the[…] than was done last year

(A true copy and extract)

(Signed) H B [...]

Director of [...]

A VISIT TO THE GEOLOGICAL DEPARTMENT OF THE NATURAL HISTORY MUSEUM.

The National Indian Association arranges for Indian students occasional visits and excursions to places of literary and scientific interest, which are of real benefit to them, both as directing their attention to sights which they might have missed, and as enabling them to see objects under circumstances more favourable than they themselves could command. Among the numerous advantages of study and observation which a stay in England necessarily affords, by no means the least is that of visiting its various Institutions, for the deeper insight which they give into the intellectual life of the people; and for the part the National Indian Association contributes to this end it deserves our best thanks and support.

A visit was lately paid to the Geological Department of the Natural History Museum at South Kensington, under the guidance of Dr. Woodward, F.R.S., which afforded us an instructive view, of course of a general character, which would not have been otherwise possible without a study of several volumes. We were at once introduced into a world of centuries ago—nobody can say how many—when existed the beings whose remains we saw collected and carefully arranged on every side of us, which were now subjects of curious and patient study to some, and of amusement to others. The evidence which the fossil remains of animals have furnished of the successive changes the strata of the earth have undergone since the beginning of the creation was also very interesting to note. The stir which the science of Palæontology, as it is called, has created, not only as a "handmaid" of Geology, but in revealing the organic history of the world, is remarkable. It seems to pull down Man from the exalted position he has hitherto occupied in the popular belief as the earliest among created beings, and, in consequence, to change his historical place in the animal kingdom. It has revealed to us that thousands and thousands of years before he made his appearance the world was peopled, just as it is now, but by beings of various kinds, and in various forms of development, the first, in point of time, being the developed forms of life, and the last before him Birds and Mammals. The realisation of these facts, through the visit to the Museum, excited great interest, and for this we must thank Dr. Woodward, who had, in pursuance of a previous engagement with him, kindly undertaken to show us round the place. His lucid and interesting expository remarks enlivened

d brought within our comprehension what would otherwise ave remained an uninteresting collection of bones, legs, teeth, nd skeletons

The second feature of interest in this visit—which of course, follows from the first already hinted at—was the fact of our minds being directed to the amount of patient research and persevering toil of the Western nations in pursuit of science Of this the collection before us gave striking evidence We found ourselves standing face to face with the results of the investigations of geologists who have collected fossils from all parts of the world, and who have devoted their whole lives to their work, thus laying the foundation of the science of Palæontology A contact with such minds (and what contact could be closer than the one we were now having?) could not fail to produce a salutary effect I have given this fact prominence because of the urgent need we have of recognising and bringing it home to ourselves In no time of their history have the Indians ever devoted themselves to the discovery of the practical truths of Nature and in this lies their chief misfortune If they are to advance as a nation in future and benefit by contact with the English people, they cannot too seriously be impressed with the examples and labours of English men of science

My object, as I have already said in the beginning was note down here only the impressions produced by the visit, a therefore I hope I shall be pardoned for not having gone i the description of the different things we saw there which e if I would, I could not do any justice to for want of suffic especial knowledge of the subject

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In all countries there is a tendency for men, the bread-winners, to marry at later ages than the female sex, and in the ordinary course of nature the men die and leave widows. But there is nothing in any part of the world to be compared to the condition of British India, where at the last census there were 78,976 widows below nine years of age; 207,388 between ten and fourteen; 382,736 between fifteen and nineteen; and 751,969 between twenty and twenty-four—a total of 1,421,069 widows under the age of twenty-five!

A letter, which the editor vouches for as genuine, appeared in the *Times of India* (June 30th), giving a sad description of the position of Hindu women, and of the miseries consequent upon child-marriage. The writer, a Hindu lady, ends her letter with the following appeal to the leaders of her community:

"If you succeed in bringing about a salutary reform in the position of Hindu women, then the spread of education, the development of arts and sciences, the production of an able-bodied, strong-minded race of men and women—in fact, the mental and material prosperity of India—will follow as a matter of course, and India will revert to her once proud position among the nations."

We shall give a full account of this letter next month.

Some verses in Hindu, by another Hindu lady, have appeared lately in the *Parsi Punch*, of Bombay. The verses are addressed to Mr. Malabari, and they express the writer's appreciation of his efforts to abolish early marriages, and to promote the re-marriage of widows.

INDIAN INTELLIGENCE.

Mrs. Ilbert lately delivered, at Simla, six lectures on Practical Nursing, addressed to ladies. The attendance included Lady Dufferin, Lady Helen Blackwood, and the Hon. Miss Thynne.

A reply, in the form of a Minute, has just now appeared in the *Official Gazette*, to the address presented to the Government of India in 1882 by the National Mahomedan Association. The Viceroy, after expressing his great personal interest in the welfare of the Mahomedans, points out that what chiefly stood

in the way of their advancement in the past has been their inability or reluctance to take full advantage of the state of education and to enter into competition with the Hindu Reports received from most of the Provinces show that a real advance has now been made in this respect, and that the Mahomedans have nearly if not quite, their full share of public employment, while in some Provinces they have received exceptional favour The institution of liberal scholarships for Mahomedans will, it is added form part of the general education scheme

The Government of Bombay have written to the Secretary of the Society for the Prevention of Cruelty to Animals intimating that, in consequence of recent instructions from the Government of India urging economy in all departments of financial expenditure, it will be necessary to defer opening the Veterinary College the inaugural ceremony in connection with which was performed by the Viceroy when he arrived at Bombay

Mr Harkisondas Narotumdas has offered a lakh of rupee to the Bombay Government for a Clinical Hospital for Wome to be built beside the Jamsetjee Jejeebhoy Hospital, and nam after his father and uncle

The *Indian Spectator* writes The Agricultural Departu at Madras has long been in working order and has attai superior stage of efficiency as compared with the same de ment in Bombay The farm and the Agricultural Colle Saidapet have long been models for similar institutions in parts The experiments in sericulture and bee farming a interesting and, though not yet quite successful are promise for the future Considerable progress has be in the way of popularizing improved implements growing interest of the people in agriculture is show establishment of two agricultural societies in Madura Arcot, and it is expected that their example will be Tanjore, Coimbatore and Bellary Attempts are al introducing approved appliances of agriculture

A new monthly Magazine, called *The Indian Ga ette*, has been started at Calcutta It is said useful publication, containing good suggestions information by competent writers

The *Liberal* announces the selected course of st ladies for Examination at the Victoria College Senior Examination includes English, Ben History, Geography, Natural History, and Junior includes English Bengali, Ar

Science, Ethics, Dômestic Economy, and as optional subjects, Music and Drawing. Mr. Alex. Thompson, M.A., lately delivered a lecture to the ladies of the College, of whom about 40 were present, on the Steam Engine, with interesting illustrations.

Mr. Hormusjee Eduljee Kotwal, employed in the forest Department of the Native State of Vansda, is said to have killed over one hundred tigers in and about the native territory. A subscription has been opened for presentation of a rifle to him.

The Metropolitan College at Calcutta, established by the great Pundit Eswara Chunder Vidyasagar, is a very flourishing educational institution. It appears that a large number of candidates in the University Examinations from this College pass every year in the higher divisions. There is a Law Class attached to this institution, which is most efficiently conducted. This College has a branch institution on the north part of the town, and now it is going to establish another on the southern part.

We are glad to learn that special facilities have been granted to lady students of Medicine at the Calcutta Medical College. Those that have passed the University Entrance Examination, will have tuition and residence free.



PERSONAL INTELLIGENCE.

In the recent Open Competition for the Civil Service of India, Mr. Mohsin B. Tyabji, of Bombay, stood sixteenth among the forty-one successful candidates, obtaining 1,729 marks.

Mr. P. S. Chetti has passed the Final M.B.C.M. Examination of the University of Edinburgh.

We are glad to learn that Mr. S. Satthianadhan, M.A., LL.B. (Cambridge), lately Headmaster of the Rajamundry School, has been appointed a Professor in the Cumbaconum College, Madras Presidency.

Arrivals.—Mr. Darasha Ratanjee Chichgur, from Bombay; Mr. Krishna Govinda Gupta, B.C.S., on leave; Mr. S. C. Das, from Calcutta; Nasrullah Khan, lately a student at the Rajkumar College, Rajkote; Mr. Framji Desai, with wife and two children, from Bombay; Mr. Kharsondas Chubildas, also from Bombay.

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IN AID OF SOCIAL PROGRESS AND EDUCATION IN INDIA

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA.

No. 177.—SEPTEMBER, 1885.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To coöperate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 177 SEPTEMBER 1885

COLONIAL AND INDIAN EXHIBITION OF 1886

In the June number of this *Journal* we announced that it was intended to form a National Indian Association Court for educational exhibits from India in the Colonial and Indian Exhibition to be held in London next year and that four Secretaries had been appointed with the approval of H R H the Prince of Wales to carry out the arrangements Almost simultaneously however with the necessary discussion between the Secretaries and the Finance Committee of the Royal Commission as to the practical measures for organising the National Indian Association Court the report of the classification adopted and being acted upon by the Government of India had reached the hands of the Royal Commission It was seen from that classification that very much that had been contemplated under the projected National Indian Association Court was already provided for And the Finance Committee arrived at the conclusion that the proposed Court might to a considerable extent clash with the provisions for the representation of the results of education in India made by the Government of India They therefore recommended that the National Indian Association Court should not be proceeded with

The original announcement of the formation of the Court had however, already reached India, and intimations of much cordial co operation in rendering ha

Court very complete were, in the meantime, received by the Secretaries of the Court. It was clear that very material progress had already been made towards securing for the Court very interesting specimens of educational results, and of needlework by native ladies. Whilst, therefore, acknowledging that, under the circumstances, it was best to forego further action in organising the proposed Court, it was, nevertheless, resolved that an endeavour should be made to secure space for the exhibits which were in preparation for it. The Secretaries forthwith communicated with the Finance Committee, and expressed their earnest hope that the Royal Commission might be able to arrange for the inclusion of those exhibits in the Imperial and Provincial Section of the Colonial and Indian Exhibition. The following letter, addressed to Mr. Alan Cole, one of the four Joint Secretaries for the Court, which has now been relinquished, has been received:

"Colonial and Indian Exhibition (London, 1886),
"South Kensington, S.W.,
"6th August, 1885.

"Dear Sirs,—I am directed to acknowledge the receipt of your letter of the 27th ultimo, with its enclosures, in which you announced the concurrence of your colleagues and yourself in the opinion expressed by the Finance Committee of the Royal Commission respecting the advisability of abandoning the idea of a *National Indian Association Court*. In order that the interesting exhibits referred to in the inclosure to your letter may, as far as possible, be shown in London, the Government of India has been asked to endeavour to find room for such objects as have been already collected in India on behalf of the National Indian Association, as far as space can be found in the Imperial and Provincial Courts Collections; and I am to express a hope that this arrangement will meet the wishes of your Association.

"Yours, &c., &c.,
"J. R. ROYLE."

The Committee of the National Indian Association, while regretting that the original scheme cannot be carried out, request the Secretaries of the Branches of the Association and others who have exerted themselves in regard to the proposed Court not to relax their efforts, but to place themselves with-

out delay in communication with the Committees or Agents for the Exhibition appointed by the Government of India and the Local Governments All articles thus sent should be labelled with the name of the Association and the address of the Hon Secretary, for identification, in regard to possible sales, or in order that they may be used after the Exhibition is closed for awakening interest in educational progress in India It is a satisfaction to the Committee that the results of instruction in Indian Schools will, by the decision of the Government of India, be included in the Exhibition and they hope that a healthy stimulus to education will be given in 1886 which will prove of lasting benefit to teachers and scholars

SUPERINTENDENCE OF INDIAN STUDENTS IN ENGLAND

We desire to call the attention of parents and guardians in India, who may intend to give the advantages of study in this country to youths under their care, to the following Circulars lately issued by the Committee of the National Indian Associa tion Indian students visit England in increasing numbers, and parents naturally feel anxiety as to the welfare and progress of their sons in a distant land, removed from old associations and familiar influences. Sometimes the student's father accompanies him to England, in order to make suitable arrangements for his tuition But such arrangements soon fail without constant adjusting and adaptation, and hence the young man may be left without supervision during the main part of his stay Though many Indian gentlemen have re- turned home after steadily aiming at, and accomplishing their professional objects, yet there are others who have not spen their time satisfactorily, disappointing thus the hopes of the friends. And even as regards those who have been di tinguished for industry and self-control, the visit to Englan has been often less favourable to general cultivation of mi and character than it might have been if the student had liv in a less isolated way, and had had more opportunities of coming acquainted with English life and institutions

The Committee of the National Indian Association

already in some degree endeavoured to meet these difficulties by giving advice and guidance to Indian students; but they have decided now, after much consideration of the subject and of the practical difficulties that surround it, to undertake the responsibility of superintendence upon certain well-defined conditions, which their Circulars clearly set forth. They hope that by the appointment of a well-qualified Superintendent, who will exercise a personal and friendly care over the students, and who will have the counsel of a special Committee, much may be done to minimise the present risks and to enable students to gain fuller benefit from their residence in England than is ordinarily secured. The Committee are, at any rate, willing to make the trial, in case Indian parents like to take advantage of the proposed arrangement; and they will do what they can to promote the success of the plan. They would recommend Indian parents and guardians to consider the matter fully, and to consult, if possible, with some who have visited England, before coming to a final decision as to sending their sons or wards to this country; and, having entered upon the arrangement, to express their wishes without reserve, and to place confidence in the good will and efforts of those who thus offer to supply their place during the temporary loneliness of their sons at a distance from home, while fitting themselves for a useful career in life.

CIRCULAR.

The Committee of the National Indian Association are prepared to undertake the Superintendence of Indian Students, of the age of fourteen years and upwards, and, in special cases, below that age, who may be committed to their care by Parents or Guardians in India, on the following conditions:—

1. That the sum of £100 sterling be paid before the arrival of the Student to the Hon. Secretary of the Association, to be placed in deposit for meeting unforeseen expenses, which sum, or any balance remaining, will be refunded on the Student's return to India.

2. That a minimum annual sum of £200 sterling be paid in advance in yearly or half-yearly instalments. This minimum sum will suffice for the expenses of an ordinary school education, including board, dress, vacation expenses, and cost of superintendence. For professional, University and technical training, a larger sum will be required, which will be settled in each case according to the course of study decided upon.

3 That the Student be required by his Parents or Guardians to follow the counsel and direction of the Superintendent appointed by the Committee

These conditions being accepted, the Committee of the National Indian Association undertake To arrange for the reception of the Student, to provide a suitable School or College, according to his age and requirements, and generally to supervise, befriend, and direct him during his stay in England The Committee will also endeavour to make the Student acquainted with the best side of English life and manners, and give him opportunities for studying the institutions of the country.

The Committee have appointed Mr Algernon Brown, M A Oxon, Barrister-at-Law who has lately visited India, and has had successful experience in the training of Indian youths, to be Superintendent of Students committed to their care, and, unless otherwise specially provided, he will carry into effect all arrangements for their welfare under the general direction of the Committee

Hon Agents of the Committee will be appointed hereafter in various parts of India for furnishing information to applicants Meanwhile communications accompanied with references, should be addressed to Miss Manning, Hon Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill, London from whom further details can be obtained

On behalf of the Committee,

THOS H THORNTON, C S I, D C L,
Late Member of the Legislative Council of India

R M MACDONALD, *Major-General,*
Late Director of Public Instruction, Madras

M BRANDRETH

C R LINDSAY,
Late Judge of the Chief Court of Judicature in the Punjab

M. M BHOWNAGGREE, *Bombay*

CHARLES POLLARD, *Lieutenant-General, R E,*
Late Secretary, Government Punjab, P.W.

E A. MANNING, *Hon Sec*

J... 1885

The second Circular, which contains further information as to the object and details of the scheme, is as follows:—

1. The object of the scheme is to afford counsel and assistance to Indian students coming to England, and to provide for them a system of friendly supervision, under which, it is believed, many evils to which they are at present exposed may be avoided, and many advantages placed within their reach.

2. With regard to age, the Committee are prepared to undertake the care and superintendence of Indian youths from—and in special cases below—the age of 14 years. It is not their wish to encourage parents to send their sons to England so young as to forget their home associations; but those who desire for their sons a thorough English education, or intend them to compete at Examinations for the public service, should send them before they have completed their fifteenth year.

3. To ensure constant and effective supervision, the Committee have appointed Mr. Algernon Brown, M.A., of the University of Oxford, Barrister-at-Law, who has lately visited India, and has had successful experience in the training of Indian youths, to be Superintendent of Students committed to their care, and he will, unless otherwise specially provided, carry into effect all arrangements for their welfare under the general counsel and direction of the Committee.

4. Tutors, Schools, Colleges, places of abode, will be selected with strict regard to individual requirements, and in careful view of the Student's future. It is not proposed to establish a general Boarding-house.

5. In the selection of a Student's profession or calling for life, the Committee will always be guided, in the first place, by the wishes of his parent or guardian; in the absence of any expressed desire, it is recommended that the Student should follow the advice of the Committee in coming to this important determination.

6. The Committee particularly desire their arrangements to include abundant opportunities for enabling each Student to obtain an intimate knowledge of the best side of English home-life and manners.

7. In addition to providing facilities for general, professional, and technical education, the Committee deem it important to promote, when practicable, some acquaintance with the manufactures of this country, especially such industries as are suitable to India, *e.g.*, the making of woollen and cotton fabrics, paper, cutlery, pottery and porcelain.

The Committee are prepared to arrange to give the ents the benefit of English or European travel, if it is red, but this will, of course, involve additional expenditure

9 With regard to expenses, for an ordinary school educa- n including board and residence, dress, vacation expenses, nd cost of superintendence the minimum sum is estimated t £200 a year

For professional University and technical training, a larger amount is, of course necessary which will be settled in each case according to the course of study decided on

10 Fixed yearly or half yearly prepayments of the annual sum agreed upon are strictly required

11 Further, to meet any unforeseen expenses, a deposit of £100 must be paid to the Hon Sec or Treasurer before the Student's arrival in England, but this deposit or any balance remaining will be refunded on the Student's return to India

12. All payments must be made to the Hon Secretary or the Hon Treasurer of the National Indian Association The Committee earnestly recommend parents and guardians to abstain from sending the Student any money except through this channel

13 A yearly Report and Statement of Accounts will be rendered to the parent or guardian of each Student.

14 Students are advised to bring only such clothes with them as are necessary for the voyage, which should include a thick overcoat and warm underclothing

English clothing is procured better and at less cost in England Indian costume, being unsuited to the climate, is not ordinarily worn by Indian Students but it is desirable that the Student should provide himself with such dress, for use on special occasions

15 For the voyage to England, the P & O Steam Naviga- tion Company, which carry the Government mails, are recom- mended, owing to the punctuality of their service, but t British India, the Star, and other Lines are in many oth respects equally good, and somewhat less expensive

By the P & O, the cost of a 1st class passage from Calc or Bombay is Rs 680, 2nd class ditto, Rs 370 Trave expenses over and above this need not in either case excee

16 Due notice being given, Students will be met on l and provided with a suitable home, pending arrang anent kind

17. Particulars relating to legal, medical, engineering, and agricultural education, courses of study, fees, &c., as well as some information on mercantile pursuits, will be issued shortly by the Committee.

18. The name and address of the Association are registered in the Government Telegraph Code, the word being "Omnes." A message sent from any telegraph office in India to "Omnes," London, will be delivered to the Hon. Sec. of the Association.

19. Honorary Agents of the Committee will be appointed hereafter in various parts of India; meanwhile, communications, accompanied with references, should be addressed to the Hon. Secretary of the National Indian Association.

August, 1885.

MEDICAL WOMEN FOR INDIA.

THE COUNTESS OF DUFFERIN'S ASSOCIATION.

The Medical Women for India movement has been vigorously taken up, we are glad to find, by the Countess of Dufferin, who has just now formed an Association in India for supplying female medical aid to the women of that country. Lady Dufferin is anxious that a sustained effort of an unsectarian and national character should be organized, in order to facilitate the treatment of native ladies by practitioners of their own sex, and she hopes that all who are interested in this important object will combine their efforts. The Association will endeavour to provide medical women for hospital wards and families, to found scholarships for women students, and to supply trained nurses and midwives for hospitals and private houses. The Viceroy is Patron, the Presiding Governors and Lieut.-Governors are Vice-Patrons, and their wives Vice-Patronesses. The Executive Committee consists of a small central Committee working under the presidency of Lady Dufferin. A fund has been already started, and the Maharajas of Ulwar, Rutlam, and Cashmere are among those who have promised support and sympathy. Lady Dufferin has expressed her desire to work in concert with the National Indian Association. An untold amount of good may be expected from an organization started under such influential direction.

PAYMENT OF ENGLISH MEDICAL WOMEN IN INDIA

By Dr Elizabeth Bielby, M D

I purpose, in this month's *Journal*, to give my views, more especially, as to the amount of fees that ought to be paid to qualified medical women who go from this country to practise amongst Indian women and children It is always difficult to write on the subject of right and due payment for certain work done, and in this particular instance the difficulty is greater because comparatively few of the facts of the case are so thoroughly known by my readers, as to put them in a position to judge impartially This arises from the fact, that even those who have lived in India, have not except in a few instances, occupied such positions as would enable them to take into consideration the leanings on both sides of the case I will do my best to make as clear as possible the position that qualified women wish to take with regard to fees and payment for appointments, for much trouble and misunderstanding might arise if the question remains in the uncertain condition in which it is in at present In all new movements it is of the greatest importance that a good beginning should be made, so that while many details must of necessity be changed, few of the main points may need altering We think the time has come when the rate of payment that a qualified woman, going to work in India has a right to expect should be clearly and fairly put before our readers

As I am mainly writing for India, not for England, in regard to Indian women, not English, for qualified women who are going to practise in India, not in England,—I must ask my readers to bear this fact in mind, for by their so doing much repetition will be saved

What fees has a qualified woman a right to ask—for attending medically the ladies and children of an Indian gentleman's household?

In answering this question, I have not the least wish to lay down any hard and fast rule, I am only anxious to point out certain general principles which I think ought to be a guide to all, at the same time leaving each individual fre to make her own arrangements for special or particular case

It is generally accepted amongst medical woman in th country that they should receive the same payment medical men, whether for public appointments or as fees attending private cases Of course, there are differences

charges; for instance, no medical attendant would charge one who has an income of two hundred a year as much as one who has as many thousands. Again, a medical woman just starting a practice cannot command the same fees as one who has had years of experience. But these facts would be taken into consideration in the case of medical men too. What I maintain is, a small fee or salary should not be offered to a woman because her medical skill is to be used only for women and children. Against this it is argued that women's work is ordinarily not so well paid as men's, and that, therefore, medical women ought to be content to receive much less payment than medical men. At the same time there are differences of opinion as to how much less a woman should be willing to take. But a little consideration will, I think, convince all who wish to deal fairly by women, that for a medical woman to take a considerably less fee, or receive a much less salary, than a medical man would receive in the same position, and under the same circumstances, is impossible. It has cost the medical woman just as much time, money, and hard study to obtain her medical education as it has cost a man. She has had to spend exactly the same number of years at a school of medicine, hospitals, &c., before the Examiners would admit her to the Examinations for her diploma. In *every particular* the same is exacted from her as a student as is exacted from men. In many cases she has borne great hardships, and made many sacrifices to obtain her position; and often she must be just as careful as a man to save sufficient for old age.

Again, if the medical woman consents to take much less than it is usual to pay to medical men in the same position, she will at once lose her proper standing, and will thus lower the whole movement for providing medical women for India; also, much of the labour of the pioneers in the cause of medical women for England and India will be lost. If the services of a lady doctor are obtainable for much less remuneration than those of a medical man, the result will be that the public will sincerely believe that her knowledge cannot be so valuable, or that her medical education has not been so thorough or complete as that of medical men. The consequence would be that medical women would, in the course of time, come to be looked upon as only second-rate doctors, to be used when no better could be had, or because the

circumstances and family life of the patients they were called to attend precluded them from calling in a medical man

But it is said, 'Why not begin with low fees, and increase them afterwards?' By all means, if such a course is taken as a beginning, and if a medical man would have to do the same, in the same position and under the same circumstances It is much easier to lose a position than to regain it If medical women are willing to take the position which would follow from their being willing to receive very much less payment than is paid to men they will find it next to impossible ever to rise into a better position

We are told that the difficulty lies with Indian gentlemen, that they will not be willing to pay a qualified woman nearly as much for attending the ladies and children of their Zenanas as they would pay to a medical man for attending themselves and their sons I am afraid, in many cases, that is true But surely it should be our endeavour to convince Indian gentlemen that for a qualified English woman to take such a position is impossible We ought to bear in mind, that not only is it impossible for the sake of the medical women, but also for the sake of Indian women We have no right to encourage the idea so strongly held in India, that women and their sufferings are of such little account or that what is done for the alleviation of their sufferings should be less than what is done for the alleviation of the sufferings of their fathers husbands, or brothers It ought to be our endeavour to show that we consider they are of equal worth, and that they should have the same consideration as men I believe that while the majority of Indian gentlemen are not yet prepared to spend the same money on their wives and daughters as they would on themselves and their sons yet there are some who are quite ready to do so I quite admit that these are in the minority, but often a *united minority* may do more for a good cause than a divided majority which opposes them, and in the end this minority may succeed I believe it will be so with regard to the position that qualified women are to take in Indian practice, and especially if English friends will do all in their power to help things to move in the right direction I know great patience will be needed, and perhaps almost every case would have to be taken into separate consideration But while I am sure Indian gentlemen a

much to blame in the matter, English friends are also not free from blame. How few English people know, or care to understand, that a woman must spend the same time over her studies, and go through the same examinations, as a man, and that her diplomas are of exactly the same value as those of men! As this is so in England, where women are valued and considered, I think we can hardly blame Indian gentlemen, if they are unwilling to give to qualified women the position that they give to qualified men. Indian ladies have been for generations looked down upon; in very many cases, considered as no better than cattle. This state of things is becoming somewhat changed, but much has yet to be done before the women of India are allowed to take their proper position. Again, the women (Dhaies) who attend Indian women are paid very little indeed. In some cases they are not paid at all in money, but receive food, &c., as payment; or for a *very* small sum, paid annually, they attend whole families of women. Up to quite recently it was considered that such would-be doctors were quite sufficient for Indian women. So when Indian gentlemen are advised to secure the help of a qualified medical lady, as a right and proper doctor for their wives and daughters, not only have they to get over many prejudices, but the question of payment is one of serious consideration. But as the difficulty of allowing qualified English women to attend in the Indian Zenanas has, in a great many instances, been overcome, so I believe will this difficulty as to due payment in time be overcome. I know much apathy exists in the minds of Indian gentlemen with regard to their duties towards their women. I know it is hard to get many Indian gentlemen to take a warm interest in the improvement of their women; but do not let us put qualified English women in an inferior position to qualified men, thinking that by so doing we shall improve the position of Indian women, for we shall find that their position is not improved by such means.

It has been said, if qualified women would go to India, and be content to attend such Zenana patients as could pay them very little, or nothing, they would get more than enough to do, and would at the same time do great good. But such a course is impossible, unless each qualified lady had such a salary guaranteed as would enable her not only to live in comfort, but also as her position as a doctor demands; and, in

money she has spent, in obtaining that position, have to be taken into consideration It can hardly be expected that a lady who works as a doctor in India, will do it with less hope of success, than the one who starts practice at home The lady who begins practice in this country hopes to earn something more than sufficient to live upon, she expects—after the first few years—to make sufficient income to enable her to save something for the time when work will be impossible If this is so necessary here how much more is it so in India, where the climate and so many other obstacles hinder a woman from working for as many years as at home! But it will be asked "What is to be done for the thousands of Zenana patients who can only afford to pay very small fees or none?" Before I say what I think could be done for many of them, I would remind my readers that not all women in the Zenanas of India are ladies, as we understand the term, and as it is understood by themselves A man's social standing in his own class depends, in a great measure, upon whether he can afford to keep his wife and daughters in Zenana or not. So it has come to pass, that upper class servants, and other men in similar positions keep their female relations as strictly "behind the Purdah as a Prince does I know that there are thousands of high class women in the Zenanas who are *very* poor, and who could not afford to pay a physician her full fee, but the greatest number of Zenana patients whose husbands can only afford to pay small fees for medical attendance, belong to the upper servant and small shopkeeper class To meet the wants of this class I think dispensaries, on the provident plan, should be established—dispensaries where Zenana women, by paying a small sum each month, could have medicine and medical advice free. If such a dispensary were established in every city or town where an English qualified lady had an appointment, I believe it would be a great success as meeting a great want, and the necessity for the lady doctor to make so many visits to Zenanas unable to pay fees would, in a great measure, be obviated She should fix certain hours, two or three [illegible]

she could be consulted by such patients at the provident dispensary; and it might be arranged that on such days she would not attend at the free dispensary. Many may think that for a woman to go to a dispensary, it would be necessary for her to be seen by strange men, and that thus she would no longer be considered a Zenana woman, and would lose caste in the eyes of her friends. But it would not be in the least necessary that she should be seen by anyone but women; for the dispenser and all the servants of the dispensary should be women. The patients could be carried to the dispensary in dolies. The entrance-hall should be large enough for the dolies to be carried inside, before the women get out. That all this can be done I know; for at the City Dispensary, Lucknow, in connection with the I.F.N.S. Missionary Society, this was done. The women who came in *dolies* were of the class of which I have written, and there was no difficulty in keeping them quite secure from being seen by men. That such a plan as I have written about would take much time, and require great patience in all who had to work it up, I am quite sure; but I see no reason why it should not succeed. The women would not be pauperized, and so would retain their self-respect; and the medical woman's time would not be unduly taxed.

I should not like my readers to think that I wish lady doctors to do nothing for their Indian patients but what they are paid for, or that if full, or nearly full, fees are insisted upon, they will lose opportunities of kindness and sympathy. For while I maintain they should not be paid less because they are women, or because they are only going to attend women and children, there will be very many cases in which they will give their time gladly, knowing that they will get no payment except the thanks of their patients; and I think a lady doctor who has her right recognised to charge the ordinary fee of a physician to those who can afford to pay, will have more time, and means, to show kindness and sympathy to those who can pay nothing.

If a lady doctor had an appointment, or guaranteed salary (as I hope all who go from this country to practise there will have at first starting), the question will arise, how much time she is to give for the salary received? I think it is impossible to state any rule with regard to this: so much would depend on the nature of the appointment, or arrangements, and upon

the amount of salary given Perhaps each appointment would need to have its own rules (unless the appointments were made by Government, when the same rules would apply to all) On the part of those who arrange the appointments, there should be a readiness to recognise the right position of the lady doctor, and to give her a fair chance, by private practice to make more than just sufficient to live upon, and I feel sure on the part of medical women there will be the earnest wish to fulfil their duties faithfully I am sure the first concern of medical women who go to India will not be how much money they can make but how much good they can do, how best use their skill for the relief of the suffering women and children they will meet wherever they go They will make it their first consideration how they can raise the condition of Indian women and how best serve them

I must ask the forbearance of my readers for writing so fully on this subject when it may be thought that all could have been said in a few words, viz that the position of qualified women in India should be exactly the same as that of qualified men, but it is better that the reasons for insisting on that position should be known

It is our earnest wish to secure the permanent good of Indian women, that any change in their condition that we are the means of bringing about should be of such a nature as to last, and that we should thus help them to take their proper places in their homes and in the world To bring about such a change needs much time and great patience but I am persuaded that before long there will be a great change for the better When we consider what has been done in a few years and what changes have taken place in the minds of Indian gentlemen with regard to the education of their wives and daughters, surely we can hope that much more will be done, that what has been done though very good is but the beginning of brighter and better things for Indian women and children We must not forget that it is our duty to get the sympathy and help of Indian gentlemen in all we wish to do for their women and children, and we should let them see that we look upon their wives and daughters as our sisters, to be helped as such, and not as strangers

CHILD MARRIAGE IN INDIA.

We mentioned in the last *Journal* a remarkable letter by a Hindu lady on Child Marriages which had appeared in the *Times of India*. We now give the letter, as an important contribution to the discussion of the subject. A certain degree of exaggeration must, we are told, be allowed for in regard to the generalisations which the writer makes from her own experience, and some of her suggestions may not be practical; but there must be much truth in the facts and arguments put forward, and we hope that this touching appeal will not be without effect in regard to customs which so greatly need reform.

To the Editor of the Times of India.

Sir,—Not being much accustomed to write in English—particularly to newspapers—I submitted this letter to the inspection of a friend, who has kindly looked over and corrected it, where he thought correction was necessary. But for this friend's kindness I should have not, I am afraid, dared to address you. I have to thank this gentleman, not only for the literary help given by him, but for the genuine sympathy he feels for our condition.

The above subjects have been very keenly discussed throughout the whole of India for the last few months. The agitation against these evil customs is mainly due to the exertions of Mr. Malabari, who has laid all Indian women under a debt of gratitude, for which we cannot thank him too much. One cannot sufficiently applaud the moral courage of this gentleman, who has not only devoted a large portion of his valuable time to the consideration of these subjects, but has undertaken the Herculean task of agitating the whole of India for the abolition of these baneful practices. Everybody knows the misery which is brought upon the Hindu community by these wicked institutions—misery which is not confined to any particular class or section, but affects all alike, the rich and the poor, the old and the young, though women are the greatest victims. Yet, when foreigners (*i.e.*, non-Hindus) are touched with pity at our hard lot, and try their utmost to relieve us from the tyranny under which we groan, why will our own people shut their eyes and remain as indifferent and unconcerned as ever? The cause of this apathy seems to me to be this—that either

our people have no real desire to introduce wholesome reforms in our social customs, or that they have no moral courage to endure the difficulties in which such reforms may temporarily land them.

The general apathy towards social improvements which characterises our people has been telling upon the whole community, but it tells most heavily upon the female sex. Hindu social customs do not entail on men half the difficulties which they entail upon women. Excepting the two principal difficulties resulting from infant marriage, they enjoy full mental and physical freedom. Religion or social custom does not, in any way, interfere with their liberty. Marriage does not interpose any insuperable obstacle in the course of their studies. They can marry not only a second wife on the death of the first, but have the right of marrying any number of wives at one and the same time or any time they please. If married early, they are not called upon to go to the house and to submit to the tender mercies of a mother in law, nor is any restraint put upon their actions because of their marriage. But the case with women is the very reverse of this. If the girl is married at the age of eight (as most of them are) her parents are at liberty to send her to school till she is ten years old; but, if they wish to continue her at school longer, they must obtain the express permission of the girl's mother in law. But even in these advanced times, and even in Bombay—the chief centre of civilization—how many mothers in law are there who send their daughters to school after they are ten years old?

Thus, Mr Editor, when we are just beginning to appreciate education, we are taken away from school, and therefore you can imagine what progress if any we could make in our studies in the scanty time at our disposal. Nothing tangible need be expected from the efforts of our reformers—whose number even in Bombay is insignificantly small—who have dared to oppose the prejudices of their community and sent their daughters and daughters in law to school after the age mentioned above. For even a girl who is so exceptionally blessed as to have parents holding the most liberal views on education, can only prosecute her studies for three or four years longer, for she is generally a mother before she is fourteen, when she must, of sheer necessity, give up the dream of mental cultivation, and face the hard realities of life. It seems, therefore hopeless to expect any advancement in the higher female education, when the custom of infant, or rather early marriage continues as rife as ever. Unless this state of things is changed, all the efforts at higher female education seem like putting the cart before the horse.

The wicked, and I might almost say inhuman treatment to which a young daughter in law is subjected ... has

of her mother-in-law has been a subject of bitter satire for writers, both English and native. The loss of mental and physical freedom which a girl experiences the moment she steps into the house of her husband cannot be accurately realised by Englishmen. She must never think of sitting or speaking in the presence of her father-in-law or mother-in-law, nay, *even in the presence of any other elder member of their* family. She must get up early and go to bed late, must work with the servants (I don't say *like* the servants, for they have the option of refusing to work, which she has not). It is the undoubted privilege of the mother-in-law to find fault with everything and anything done by the unfortunate victim. Any remonstrance from the culprit is promptly and sharply met by a torrent of abuse, often followed by direct or indirect corporal chastisement. If this discipline does not make the girl as docile as a beast, and as submissive as a slave, the mother-in-law can use her last weapon, and turn the girl out of doors. This is an extreme to which the girl, if she is wise, will never drive her mother-in-law to resort. For she can find no sympathy for, or protection in, her distress from her parents, who might be regarded as her natural guardians. It is a point of honour with them not to shelter a girl who is so ignominiously turned out. They angrily advise her to forthwith repair to her husband's house, and make due amends to the all-powerful mother-in-law. No help need be expected from the husband. The poor fellow, hardly out of his *teens, is saddled with a wife and a family of two or three* children. He is entirely dependent on his parents for his barest necessities, and, by taking the side of his wife, it would be hard for him to keep his body and soul together. Often he has no education to rise above his surroundings; and even if he has the will, he has not the power to help his wife out of her misery. If he is a good-natured, sensible lad, he exhorts his wife to bide her time and conform to the whims of his parents; otherwise, he joins his worthy mother in brutally persecuting what is ironically called his "better half." Even in the case of an educated boy-husband there is not much happiness in store for the girl-wife. He certainly dislikes the treatment given to his wife by his parents, and occasionally thinks it incumbent upon him to comfort her. But there is no real love lost between them. If he dislikes his parents for their harsh treatment of his wife, he despises his wife for her ignorance. He knows that his wife is illiterate and superstitious, that she cannot sympathise with his aspirations, nor share the delights he has gathered at school or college, and, therefore, philosophically tolerates her as a necessary evil.

My English readers can hardly conceive the hard lot entailed upon Hindu women by the custom of early marriage. They might think the picture a little too highly coloured, but I assure them that there is not, at least intentional, exaggeration. I know that in a city like Bombay, where education has made so much progress, and contact with Europeans is so close, the social asperities of Hindu life are considerably toned down in the higher classes and there are a few gentlemen who earnestly labour to ameliorate our condition. But Bombay is not India, and a dozen reformers in Bombay or Poona are lost in the teeming millions of this vast continent. But even in Bombay (where mothers in law, as I have described them, are not an exception) the lot of the average Hindu girl is not more cheerful than I have painted it. This being the position of women, English friends ought not to be surprised to find them timid, languid melancholy, sickly, devoid of cheerfulness, and, therefore incapable of communicating it to others.

The treatment which even servants receive from their European masters is far better than falls to the share of us Hindu women. Reduced to this state of degradation by the dictum of the shastris, looked down upon for ages by men, we have naturally come to look down upon ourselves. Our condition, therefore, cannot, sir, be improved, unless the practice of early marriage is abolished, and higher female education is largely disseminated.

Since the advent of the English, there seems to be a great activity in the direction of reform and superficial observers are misled into thinking that the natives have made great progress in western civilisation. However true this may be in *individual* cases, a deeper study of Indian life would show that there is not the least *general* improvement in social or domestic life of the natives, at least of the Hindus. We can show many men who can [illegible]

As *men* among Hindus have much more freedom of action than *women*, they are indifferent to the social reforms which prejudicially affect the other sex. If this defect of theirs is pointed out by strangers (*i.e.* non Hindus), instead of being ashamed of it, they lose their temper, or at least make a great show of losing it.

Sir, I am one of those unfortunate Hindu women whose hard lot it is to suffer the unnamable miseries entailed by the custom of early marriage. This wicked practice has destroyed the happiness of my life. It comes between me and that thing which I prize above all others—study and mental cultivation. Without the least fault of mine I am doomed to seclusion, every

aspiration of mine to rise above my ignorant sisters is looked upon with suspicion, and is interpreted in the most uncharitable manner.

We have a proverb which says that "we can philosophically (*lit.* coolly) bear the misfortunes of our neighbours." This is quite true. To realise others' misery, you must feel it yourself. Men cannot, in the least, understand the wretchedness which we, Hindu women, have to endure.

I have been thinking, Sir, for a long time of some means by which we could escape the grinding thraldom of this wicked custom, and the only efficient remedy that suggested itself to me was to appeal to Government to come to our help, and to root out this pernicious custom, which is eating up the very core of Hindu society. But what chance was there for a poor, helpless woman like me to successfully approach and get redress from an august body like the Government? I was almost giving way to despair, when happily the elaborate notes of Mr. Malabari were published. Sir, the perusal of these notes gave me, as it were, a new life. I felt that fortune was about to smile on the unhappy daughters of India. I was gratified to find that, if not a Hindu, at least a native was moved to champion our cause. I watched with anxiety, in the newspapers, the agitation which these notes had started, spread from one end of India to the other; and when the Government called for the opinions of the leaders of the Hindu community, I felt sure that, now that these gentlemen were aroused to the sense of their duty, they would join in a body and strengthen the hands of Government in ameliorating the condition of their daughters and sisters. But, alas for the pleasing delusion! The opinions of most of these gentlemen which have been permitted to see the light have dashed my hopes to pieces. I fear that Government would be most chary to pass a law if the very community (whose enlightened opinion these leaders are supposed to reflect) for whose welfare the law has to be enacted is represented to strongly protest against it.

If, Sir, Government shirks its responsibility and gives up this matter, it may be, in deference to the wishes of these gentlemen, there is not the smallest chance of our people taking it up themselves for years to come, even if then; and in that case, though we are, by God's grace, living under the beneficent rule of her Most Gracious Majesty the Queen-Empress, there can be none left to protect the women of India from the tyranny of these abominable customs.

With due deference to the opinion of the so-called men of "light and leading," I beg to say that most of the objections adduced by them to Mr. Malabari's notes—that Mr. Malabari,

not being a Hindu, cannot understand the Hindu customs and their bearing correctly, that the sufferings of Hindu women are not so great and acute as he paints them to be, that if infant marriage is abolished a great impetus will be given to vice, that young men and women will turn their liberty to license, that present times are not ripe for the reforms advocated, and that the gradual spread of education will bring about the necessary changes in fifty or sixty years, that there is no harm in early or infant marriage, provided consummation is put off for a sufficiently long period, that it is not only a humiliation to ask help from Government in social matters, but that in courting legislative interference we shall be endangering our freedom of action —I say that objections like these appear to me a trifle too specious

I am convinced, I may repeat that unless Government puts a stop to the custom of early marriage, our people are not likely for centuries together to abolish it I should like to ask those who assert that the spread of education will work the necessary reforms, what proportion of the population should be educated to bring about the voluntary cessation of the practice of early marriage? Then, again is the spread of education to be judged by the number of people educated? If so do the most civilised countries show a large percentage of *educated* people? Reasoning in this way, we ultimately come to the conclusion that the initiation of any reform depends upon the education of the higher classes, in other words upon the education of the few The past history of the Hindus themselves proves that this must have been the case Do people think that when Manu drew his celebrated code, every member or at least most members, of the community which was bound to follow it were *educated* enough to appreciate its excellence, and that they willingly submitted to abide by it? No A few leading people among them must have been persuaded to join Manu, and others must have followed in their wake If Manu had waited till the Hindus were *educated* enough to appreciate his code, he would have waited in vain But let us come to much nearer times Do these gentlemen think that Government was not right in abolishing the suttee and infanticide fifty years ago, and that it should have waited till we were sufficiently enlightened to see the iniquity, and had abolished them ourselves? It is, Sir, all very well to talk loudly of education and enlightenment, and so on, till no sacrifice or duty is required from those who boast of them Can any of these gentlemen honestly tell us what reform, with all their talk of education and enlightenment they have introduced or tried to introduce? If, Sir, *educated* men like these, who fully admit the existence of the

evils, have neither the pluck nor the strong sense of duty to fight them, need we wonder at the indifference of the uneducated masses? In a state of society where the educated, or the "upper ten," are indifferent, and the uneducated ignorant, is it rash to invoke Government aid for the redress of these crying grievances?

There must be some such law as Mr. Malabari proposes for the abolition of early marriages. If it is apprehended that a law of this kind, introduced all at once, would give a violent shock to the cherished prejudices of the 220 millions of India, and that it would lead to disturbance, then the law may be passed and published, but its operation deferred to five or ten years. Thus, when the law comes in force, it will not come as an unexpected surprise, but people will be accustomed to its clauses, and be prepared to abide by them. Then again, there is Mr. Malabari's suggestion, that Government should appoint a Committee of Hindu gentlemen, whose duty it should be to visit the Mofussil and explain the beneficent object of this legislation to the ignorant inhabitants of obscure towns and remote villages, and that the leaders of every section of the Hindu community should be enjoined to call a monthly meeting of their castes, and to explain to their more ignorant brethren the benefits which the law is expected to confer upon the community.

In my humble opinion, the following should be some of the provisions of the legal measure contemplated:—

(1.) Any marriage performed without the sanction of Government, if disputed *within a certain period*, shall be null and void.

(2.) That no marriage shall be legal unless the bride is 15 and the bridegroom 20 years old.

(3.) After the passing of this law, if any man be married before 20, he shall forfeit his right to enter the University. (This provision need not be rigorously enforced for some time, as it may punish children for the sins of their parents.)

(4.) As in large towns and cities registers of births and deaths, and in Bombay registers of vaccination are kept, and any neglect is punished by fine, there shall be registers kept for the age of marriage; and if the parties married are under the age sanctioned by law, they or their parents shall be liable for punishment.

(5.) If it is found that the parents have laid a tax on or, in other words, sold their daughters, they shall be punishable by law.

Under no circumstances shall the wife be older than the husband. A law containing some such provisions is necessary to be passed and published as widely as possible. No doubt, in enforcing this law, a large expenditure of money and effort will be incurred by Government. The Registration Department will

have to be largely increased, and greater efficiency added what expense can be too great when the happiness of mil of l

of myself and my suffe sist to devote a portion o: precious time to the consideration of this subject, let me en the leaders of our community to consider the matter in a so and fair spirit If we do not complain of the misery ent upon us by the evil custom of early marriage, it does not fo that our misery is less acute than it really is If a pov stricken man puts up with many privations and inconvenie which could not be borne by people who are very well it does not follow that the former does not suffer because he not complain Pray, therefore don't think that our m is light because we are inured to it Because you cannot into our feelings, do not think that we are satisfied with the of drudgery that we live, and that we have no taste for aspiration after a higher life

You, gentlemen, anxiously long for the regeneratio India If arts and sciences flourish, if trade and ind progress among our people, you think everything will right and India will prosper But do you seriously belie beseech you to consider calmly) that such a happy sta things is possible when you allow boys and girls to be fa and mothers before they are hardly out of their teens? Do expect anything good or great from a boy husband and a wife saddled with the cares and anxieties of an increa family, and having to fight their way through the hard rea of life? Do you think that the sons and daughters of parents, who want strength of body and mind themse will be capable of achieving the bright future which— excuse me for saying so—you fondly anticipate for them?

I entreat you, gentlemen, once more, before this newly awakened desire for social reform wanes, to co op with Government in emancipating your sons and daughters the social thraldom under which they groan If you succe bringing about this salutary reform, spread of educa development of arts and sciences, the production of an bodied and strong-minded race of men and women—in fact mental and material prosperity of India, will follow as a m of course, and India will revert to its once proud position i scale of nations

Sir, I intended to have my humble say on "enforced wi hood" also but as this letter has already grown more len than I intended, I will stop here for the present

A HINDU LAD

REVIEW.

TWO PAPERS ON HOW FAR AGRICULTURE AND RAILWAYS CONTRIBUTE TO THE WELFARE OF INDIA; AND, IS A NEW AND MORE STRINGENT FACTORY ACT REQUIRED FOR THE REGULATION OF THE MILL INDUSTRY OF BOMBAY? By NUSSERWANJI SHERIARJI GINWALLA. Bombay, 1885.

In a small pamphlet of less than fifty pages, Mr. Ginwalla, of Broach, discusses some of the most important questions bearing upon the prosperity of the Indian peoples. We will endeavour to give briefly the drift of his remarks. The resources of India are primarily agricultural; the soil is naturally rich and fertile, "but by constant use and rough handling it has already been deprived of a great part of its fecundity and richness." The people are patient and hard-working, but "sadly wanting in their appreciation of special manures to be made use of in increasing the vigour and fertility of the almost exhausted land." "Uncultivated tracts of virgin soil should be ploughed with the appliances of modern science, and with the implements of European husbandry." Mr. Ginwalla draws a dismal picture of the Indian Ryot generally. "It seems incontestable (he says) that certain parts of the great population of India are sinking deeper and deeper into irretrievable poverty in the absence or want of new fields of enterprise, and on account of discouragement met with by adventurous and public-spirited capitalists, both English and Native." The meaning of this sentence is not very clear; but the following extract pretty forcibly explains the position, as it appears to the writer of the pamphlet:

"The best of English energies and the highest of abilities are continually directed in finding out and grappling with the evil which hourly haunts a cultivator's life. But the chief problem is, how to remove the pressing burden which weighs down the ryot's head; how to awaken his dormant faculties; how to train him up so as to make him appreciate the advantages accruing from the application of science and art to the bettering of the impoverished Indian soil; how to make him

boldly face the depressing influences of the oft recurring droughts how to prevail upon him, by convincing arguments and soft persuasion, not to squander away his hard-won earnings in ridiculous religious ceremonies and rites, and, at last, how to rescue him from the grasp of his blood-sucking creditors"

Mr Ginwalla goes on to recommend model farms, improved ploughs and other agricultural implements, extended irrigation works &c, all to be introduced and carried out by English capital, guided by English energy and genius "This (he says) is almost the only hope of raising the production of the country to a point which should be sufficient to maintain its vast and teeming population" That this is a very narrow view is proved by the fact that even now the country not only produces sufficient for the wants of its own people, but has a large and ever increasing export trade in the necessaries of life, and in the one item of wheat is become a formidable competitor with America in the English market

It is the great railway system of India which has made this trade possible, and to its extension we must look for still greater benefits We believe about 12 000 miles of railway are now opened in India Mr Ginwalla says "This work is nothing looking to the cheapest labour we could get in India. The great deterrent to the wide extension of railways is the marked absence of petty economies, and the extended employment of expensive European labour in the place of the cheaper labour of the country" And in another place he remarks The control of Government was found to be not sufficiently strong as to make the companies observe economy in the construction and management of railways"

We take exception to both these statements We have before remarked in this *Journal* that the Indian railways have been constructed almost entirely by native labour, with just so much European superintendence as was necessary to instruct the workers in new methods of working, and, in the absence of actual statistics, we are not far wrong in saying that at least nine-tenths of the hands now employed in connection with railways in India are native "Petty economies" are not usually deemed essential to successful and economical working, but rather the contrary And with regard to the Government control, it is well known that some

of the most expensive mistakes committed in the earlier days of railway work in India arose from the interference of Government controllers over-riding the experience of engineers whose lives had been devoted to that work.

Mr. Ginwalla says, "The question of filling up the country of India with a network of railways is principally beneficial to the English manufacturer and merchant." We would fain believe that the Indian cultivator, who finds new markets for his produce, and therein incentives to improved methods of production, will reap, at all events, equal benefit.

In Mr. Ginwalla's remarks on Factory Legislation we are disposed to agree. We think, with him, that "those who are of proper age, and are able and willing to work, should be left free to make the best use they can of their time and physical powers," and that Government interference should be directed to the securing of proper ventilation in mill buildings, protection from accidents, registration of the ages of children, provision for education, and recreation or rest, provision of proper dwellings, and (Mr. Ginwalla adds) "the protection of the hard-earned wages of the operatives and their children from the rapacity of Marwarees and others."

Mr. Ginwalla devotes his last pages to the wide questions of infant marriage, enforced widowhood, "the wicked and immoral practice of polygamy," the opium and Abkari acts, the salt tax, &c., on all of which "*legislation in the right direction, and agreeable to the opinion of the public and their requirements*," is demanded.

The temperate, intelligent discussion of questions affecting the material and social well-being of the people of India cannot be otherwise than beneficial; and although we do not agree with Mr. Ginwalla on all points, we heartily welcome his pamphlet, and hope it will be widely read.

Mr. Ginwalla also sends us a translation into Gujerati of a little book on Etiquette, published in England under the title of *Don't*. How far its prohibitions and suggestions will be profitable to his countrymen we can hardly judge, but there can be no harm in widening their acquaintance with English ideas of (conventional) right and wrong.

J. B. Knight.

A BOOK OF THE EIGHTEENTH CENTURY

A curious small volume has been brought to our notice, called *The Economy of Human Life*, dated 1781, and published by Dodsley, London It purports to be the translation of an ancient Sanskrit manuscript in the possession of a former Lama of Thibet The manuscript, according to the preface, was translated into Chinese by a learned Chinese gentleman named Caotsou who had discovered it This Chinese version again was translated into English by an Englishman then residing in China, and printed at London We are uncertain whether the English translation was printed for private circulation only The frontispiece depicts "an ancient Brahmin,' with outstretched arm, and a European looking book under his arm receiving a scroll from a heavenly hand Near by flows a river, and all around are palm trees ' The b
from one found
prefixed to the
translator is not mentioned, he is merely described as an ' English gentleman now residing in China"

We cannot say that the account given in this book of its origin is supported by internal evidence *The Economy of Human Life* shows on many points the greatest dissimilarity to Oriental forms of thought and views of existence Its interest appears to lie in the fact that the pretence of the discovery of a Sanskrit MS should have been successfully chosen over 100 years, in order to give weight to some excellent moral precepts which the real author wished to put forth The eighteenth century was one in which, as has been well said, "literary masquerade was in fashion, and probably this book is an instance of the fashion, but it is also an instance of the interest in the East which had already arisen. We obtained the opinion in regard to it of the late Mr Vaux, Secretary of the Royal Asiatic Society. He thought decidedly that it was of Western origin, but he tried in vain to ascertain the history of the book He, however, found by inquiry at the British Museum that at least fifty editions exist, beginning with 1749 (thirty-two years earlier than the date of the copy in our

seen, that if it was not for some terms of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

"But, whoever was the writer of it, the great noise which it makes in this city and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded it would be an agreeable present to your lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologise for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your lordship, that when I first sat *down to the work, I had not the least intention of doing it in* this way; but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style; and I hope the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon and the Prophets, hath been of some advantage to my translation. . . ."

The Economy of Human Life is divided into several parts, from which we will now proceed to give some extracts:

"INTRODUCTION.—Bow down your heads unto the dust, O ye inhabitants of earth! Be silent and receive, with reverence, instruction from on high! Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear and a mind to conceive, thou let the precepts of life be made known, let the maxims of truth be honoured and obeyed. All things proceed from God. His power is unbounded; his wisdom is from *eternity*; and his goodness endureth for ever. . . . The voice of Wisdom speaketh in all his works; but the human understanding comprehendeth it not. . . . Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever. Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any goodness be compared unto him? . . . Hear, then, his voice, for it is gracious; and he that obeyeth shall establish his soul in peace."

"PART I.—*Duties that Relate to Man: Consideration.* Commune with thyself, O man! and consider wherefore thou art made. Contemplate thy powers, contemplate thy wants and con-

nections so shalt thou discover the duties of life, and be directed in all thy ways Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take so shall disgrace fly far from thee, and in thy house shall shame be a stranger, repentance shall not visit thee, nor sorrow dwell upon thy cheek Hearken, therefore, unto the voice of Consideration, her words are the words of Wisdom and her paths shall lead thee to safety and truth *Modesty* Who art thou, O man! that presumeth on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements? The first step towards being wise is to know that thou art ignorant, and if thou wouldst be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit . . . The speech of a modest man giveth lustre to truth, and the diffidence of his words excuseth his error He relieth not on his own wisdom he weigheth the counsels of a friend, and receiveth the benefit thereof *Prudence* Put a bridle on thy tongue, set a guide before thy lips, lest the words of thine own mouth destroy thy peace Of much speaking cometh repentance, but in silence is safety A bitter jest is the poison of friendship, and he who refrains not his tongue shall live in trouble Use not [illegible] , neither leave that to hazard [illegible] r care prevent *Fortitude* [illegible] and heat and hunger and thirst, through the deserts of sand, and fainteth not, so a man of fortitude shall sustain his virtue through perils and distress A noble spirit disdaineth the malice of Fortune, his greatness of soul is not to be cast down As a rock in the sea, he standeth firm, and the dashing of the waves disturbeth him not Under the pressure of misfortunes, his calmness alleviates their weight, and by his constancy he shall surmount them" (Other Sections treat of *Application, Emulation*, and *Contentment*)

"PART II —*The Passions Hope and Fear* The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation, but the threatenings of Fear are a terror to the heart . The terrors of [illegible] restrain thy hand from evil, an [illegible] fear In all thy undertakin[illegible] animate thy endeavours if thou despairest of success thou shalt not [illegible] d *Pity* As blossoms and flowers are strewed up[illegible] the earth by the hand of Spring, as the kindness of Summer produceth in perfection the bounties of Harvest, so the smiles of Pity shed blessings on the children of Misfortune

. . . Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent."

"PART IV.—*Natural Relations: Husband.* Take unto thyself a wife, and obey the ordinances of God; take unto thyself a wife, and become a faithful member of society. But examine with care, and fix not suddenly. On thy present choice depends the future happiness of thee and thy posterity. . . . *Father.* Consider, thou who art a parent, the importance of thy trust. the being thou hast produced, it is thy duty to support. Prepare him with early instruction, and season his mind with the maxims of truth. Watch the bent of his inclination; set him right in his youth, and let no evil habit gain strength with his years. So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest. *Son.* . . . The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales. Be faithful, then, to thy father, for he gave thee life; and to thy mother, for she sustained thee. *Brothers.* . . . Let the bonds of affection unite thee with thy brothers, that peace and happiness may dwell in thy father's house. . . . If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not. So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other."

"PART V.—*Providence—Wise and Ignorant.* The gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself. Hath he endowed thee with wisdom? Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant for their instruction; communicate it to the wise for their improvement. . . . The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless, it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness. . . . He boasteth of attainments in things of no worth; but when it is a shame to be ignorant, then he hath no understanding. . . . *Rich and Poor.* The man to whom God hath given riches, and a mind to employ them aright, is peculiarly favoured and highly distinguished. . . . He protecteth the poor that are injured; he suffereth not the mighty to oppress the meek. . . . But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof; that grindeth the face of the poor, and considereth not the sweat of their brow. . . . Let the poor man comfort him-

self—yea, rejoice, for he hath many reasons He sitteth down to his morsel in peace, his table is not crowded with flatterers and devourers He is not embarrassed with dependents, nor teased with the clamours of solicitation Let not the rich, therefore, presume on his riches, nor the poor despond in his poverty for the providence of God dispenseth happiness to them both, and the distribution thereof is more equally made than the fool can believe"

"PART VI — *Social Duties Benevolence* When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O man! who honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations It is thy duty therefore to be friendly to mankind, as it is thy interest that men should be friendly to thee As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works *Justice* The peace of society dependeth on justice, the happiness of individuals on the certain enjoyment of all their possessions Keep the desires of thy heart, therefore within the bounds of moderation, let the hand of Justice lead them aright In thy dealings with men, be impartial and just, and do unto them as thou wouldst they should do unto thee *Charity* Happy is the man who hath sown in his breast the seeds of benevolence the produce thereof shall be charity and love He assisteth the poor in their trouble, he rejoiceth in furthering the prosperity of all men He calmeth the fury, he healeth the quarrels, of angry men, and preventeth the mischiefs of strife and animosity *Gratitude* The hand of a generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers, the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing Receive not a favour from the hand of the proud, to the selfish and avaricious have no obligation the vanity of Pride shall ex [illegible]
be satis [illegible]
heart [illegible]
eth at falsehood, and is confounded, but in speaking the truth he hath a steady eye He adviseth in friendship, he reproveth with wisdom, and whatsoever he promiseth shall surely be performed"

The *Economy of Human Life* was brought to our notice by Miss M Martin, of Cambridge, an occasional contributor to this *Journal*

OUR ORDINARY LIFE IN INDIA IS FULL OF SUPERSTITIONS.

Whatever India was two thousand years ago, we do not know anything precisely about it. The past history of our country is dim. Our *Poorans,* the oldest records, bear no date. All knowledge whatever that we possess is traditionary. The great writers of our nation have proved several times that India was as civilized and advanced in literature as the present Europe claims to be. Nevertheless, I cannot understand how any changes or evolution can transform a polished nation into a rude and barbarous one. India of the present day is like a Greek metropolis for superstitions, and these have existed for hundreds of years.

I should like to refer briefly to some of the superstitions by which we are surrounded, as I have proposed in the heading of this short paper. I will avoid, as far as possible, dealing with the history or character of our people.

Let us begin with the ideas that prevail among Hindoo women concerning themselves in the North-West Provinces, and, I believe, all over India.

Generally, a Hindoo married woman will keep her hair with the greatest care; she will never have it cut, even in illness. The *chuk,* or pin, which she wears is a most sacred thing: your telling her to cut her hair, or break the pin, will convey malicious intentions against her husband!

Now we will take the nose. Married ladies wear a nose-ring, of the value suitable to their position. Sometimes it is simply a wire of gold; sometimes it is set with valuable and brilliant diamonds. Anyhow, the nose-ring is a most hallowed thing. If you are not careful how you speak with the lady about it, or if you say, "There is no necessity for wearing such a useless thing," she will understand by this that you wish her husband's death! In some districts they wear large nose-rings, and in others small. This, we should think, is a matter of fashion. Sometimes our women also use a small nose-ring as well as a large one. I am not sure whether this ring has also anything to do with their husbands' welfare.

Let us consider another part of the body—the arm This decorated with crystal bangles, or *choories*, and with gold d silver bracelets Our ladies do not mind these valuable vels being talked about in an offensive way, but the crystal *oories*, which are worth nothing, have some connection with e life of the dear husband breaking these last is a bad men, and is sure to bring down some calamity upon his life! There is nothing worse than to ask a lady to wear silver bangles instead of crystal because the former are always used by widows, who are generally deprived of the latter

Again, I will refer to the toe Every woman must wear toe rings which are called *bichwas* She is very particular about this If anyone, even her husband criticise this style of ornament, she will take offence, for the remarks have the same meaning as that to which I have previously alluded You will never be pardoned for discussing these four things with a married lady whose husband is alive

Superstition is so strongly rooted amongst us that it is very difficult to remove it For instance if a man has started to some place, and by chance sneezes or hears anybody else do so he will stop, and will go a little later, or he will postpone his journey for a longer period In the same way if any fuel comes in his way the traveller will return for fear of meeting with some accident If fruits or flowers come before him, he is always pleased, for this is a sign of success

As a matter of fact, to collect all the information concerning the superstitions of our country would require a considerable time, and upon this absurd subject many books migh be written, but you can derive no benefit from such reading and it is really a waste of time The reason why I hav alluded to a few, and am about to relate some more instanc of a similar kind is to show that ignorance has so long p vailed among our people that they lead almost a life of blin ness They prefer to die rather than alter their belief O or two more examples will conclude this paper

Everybody naturally rejoices to see the moon and her light and to smell the delicious odour of the rose among our people it is thought a dangerous thing to bri infant into the moonlight or to give a rose into his hand both cases, fairies and ghosts wandering in the moo and hovering over the rose, will injure the child The Nature it seems to us, is suspended here We have eve

parents object to the planting of a rose-tree in the courtyard of a house on account of a new-born child. Sometimes the parents put a black mark on the foreheads of their pretty children, to save them from the piercing eyes of strangers, which might affect their health; and so on.

My resolute and unswerving conviction is this, that unless superstition—that important and powerful agent for mischief in India—is killed, we shall never improve. At present, the people of our country are sinking into the deep abyss of misery and wretchedness; their actions are seldom creditable; superstition has deceived them as much as Lucifer misled Prince Henry, in Longfellow's poem. May Providence bestow his mercy upon the people of India! May the Unseen Power lead their hearts to seize the good, and abandon the evil!

VERITAS.

LONDON.

The following letter, by "A Native Thinker," which appeared not long ago in the *Madras Times*, shows the effects of superstition in regard to marriages, confirming the views expressed in the above article:

"The difficulties attendant upon the choice of suitable husbands for the girls of a Hindu family are generally many and great; and I am bound to say that these difficulties are enormously aggravated by Hindu astrology.

"The anxious parent and relatives of a girl, after much inquiry and research, make a choice—good in many respects—in respect of age, health, appearance, education, and circumstances. The horoscopes of the boy and girl are placed in the hands of the astrologer, and he is asked for his opinion as to the proposed match. After much inspection, study and calculation—or rather the appearance of the same—the astrologer, perhaps, says: (1) The two horoscopes are not in accord, as they ought to be. (2) The horoscope of the boy shows that he will be short-lived; and this means that the girl married to him will before long become a widow! (3) The horoscope of the boy shows that he is destined to lose his first wife and to marry a second; and this means that the girl married to him will die ere long! (4) The horoscope of the girl shows that she will not have a father-in-law or mother-in-law; and this means that, not long after marriage, the parents of the boy will die!

"Such predictions cause alarm to the parents of the girl and also to the parents of the boy, and the proposed alliance is

abandoned The parents of the girl begin again their enquiries and researches for a husband for her It having become known that her horoscope has been declared objectionable in the way above stated, nobody will accept her in marriage Similarly the parents of the boy renew their enquiries and researches for a wife for him It having become known that his horoscope has been declared objectionable in the way above stated, nobody is willing to offer him a girl in marriage Such embarrassments, and the unhappiness thereby caused, afflict Hindu society in many and various forms It is lamentable what a deal of mischief the astrologer does The astrologer may be a real believer in the science which he professes to know The mischief he does is not the less on that account He may be utterly ignorant of that science The mischief is all the same It is consolatory to think that very often he is a downright humbug, who desires to extort money from either side In this case it is a consolation that the fellow might be bribed to refrain from mischief! But the fact of his being open to bribery soon becomes known, and he is rejected as a referee in favour of the more honest, and, therefore, the less tractable mischief maker!

"The fact is, the root of the evil lies in the general or prevailing belief in astrology—the belief prevailing among men, and especially among women, who take a large part in arranging marriages Show this belief to be quite unfounded, and you will apply the axe to the root of the evil Here, then, is a large and virgin field presented for the labours of social reformers I feel it a duty to avail myself of this opportunity to declare my own profound conviction that Hindu astrology, as is now employed in connexion with proposed marriages is utterly false and purely mischievous I trust that the educated portion of my countrymen will accept this conviction to some extent at least If they are not prepared to do so, I would entreat them to at least make the necessary enquiries in view to ascertain the truth The necessary inquiries may be made by individuals or by associations Some of the many existing associations might well divert a portion of their time and attention from barren politics to such social reforms as the one under advertence

"If educated natives are unable to discover new physical truths and extend the boundaries of science, ought they not to do the important service of at least discovering and exposing the falsehoods and shams which infest native social life, and curtail or destroy human happiness? The longer one lives, observes and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils, and more from self inflicted, or self accepted, or self created, and, therefore, avoidable evils, than the Hindu community!"

FEMALE EDUCATION IN SOUTHERN INDIA.

REPORT BY MRS. BRANDER, INSPECTRESS OF GIRLS' SCHOOLS.

References have been made in this *Journal* to the good work which Mrs. Brander is doing as Inspectress of Girls' Schools in Southern India. Her Administration Report for 1883-84, dated the 26th June, 1884, shows that a very extensive addition has been made to her charge. Her range now includes Madras, Chingleput, Nellore, South Arcot, Tanjore, Trichinopoly, Madura and Tinnevelly, and thus embraces most of the Tamil districts and one of the Telugu districts. The number of girls who ought to be under instruction in this range is 892,900, but only 23,894, or 2 per cent., are at school. Of these, 7,183 belong to the town of Madras, where the percentage rises to 23, and 5,180 to the district of Tinnevelly, where the percentage is 4. No rural district shows so high a percentage as Tinnevelly, but three of the Municipalities, viz., Ongole, Tuticorin and Palamcottah, have even higher percentages than Madras; and, speaking generally, it may be said that it is mainly in the large towns that female education is taking root. The returns show that two-thirds of the children belong to the poorer classes, and most of the rest to the middle classes, the richer classes being represented by the insignificant number of 222 girls. More than half the *teachers have certificates of some kind, but even in girls'* schools most of them are men, and no less than 6,412 of the girls are attending boys' schools; but as grants are not in future to be given for girls attending such schools, it is probable that this practice will be checked.

On the standard of education, Mrs. Brander has the following remarks:

"In my range, higher education for girls is confined entirely to the Presidency Division, and, with the exception of one girl, to the Presidency town. Also, omitting Normal Schools, it is almost exclusively confined to Europeans and Eurasians. It is therefore satisfactory to find that a high class has been opened, although with a single pupil, in the S.G.P. Boarding School for Native Christians at Vepery. In my

opinion High Schools for Native Christians are very much required, partly that they may serve as feeders to Normal Schools. High Schools for caste Hindu girls are at present quite impossible.

. . . .

"The majority of the pupils of the middle departments are Europeans and Eurasians and Native Christians, but a few caste Hindu girls now enter these departments and remain for a year, and sometimes for two, and study for the Special Upper Primary Examination. In a very few instances caste girls have passed the Middle School Examination, but this is very rare."

Mrs. Brander made three tours of inspection, and examined 102 schools, with 4,734 pupils Miss Carr, superintendent of the Government Female Normal School, acted *for Mrs. Brander for three months, and made one tour, visiting* 15 schools and examining 1,423 pupils. Two native ladies, Miss Govinderajalu and Miss Rajagopal, were employed as Deputy Inspectresses; but on the resignation of the latter, the Deputy Inspector of Cuddalore took charge of her range, probably because no native lady was available to succeed her.

that Mrs Brander, in spite of

her, succeeded in passing the

R. M. M.

HOBART MUHAMMADAN GIRLS' SCHOOL, MADRAS.

We have received the following proceedings of the Director of Public Instruction, Madras, dated 30th June, 1885, in reference to the Hobart School:

Read the following letter from the Inspectress of Girls' *Schools, Northern, Southern and Central Ranges*, to the Director of Public Instruction, dated Madras, 6th May, 1885, No. 1496:—

"I have the honor to submit my report of the Hobart School for Muhammadan girls, Triplicane, examined on the 11th ultimo.

"2. I have much pleasure in reporting that the school has been satisfactorily developed in two directions since the inspection of last year. A Normal department with two classes of five and six pupils respectively has been organised, and an Industrial class containing thirteen pupils has been formed.

"With regard to the staff, the Head Mistress has passed the Higher Examination for Women, and Miss Higgins the Special Upper Primary examination in Hindustani. Miss Cripps' certificate is, therefore, now a perfect first-grade Normal one, and she has received an honorarium of Rs. 300. Miss Higgins has been recommended for a perfect third-grade ordinary certificate. The staff has been further strengthened by the appointment of Miss Morgan, a second-grade mistress trained at the Government Female Normal School.

"4. Miss Morgan has introduced Kindergarten teaching and drill into the younger classes; and considering the short time that she has been in the school, and her limited knowledge of Hindustani, she has been very successful.

"5. I propose to examine the Normal department at the end of the year, and I therefore only examined it cursorily at this inspection. The Normal pupils who are in the third class appeared to me to be very promising, and I think that if they work hard they may pass the Special Upper Primary examination in December. Miss Cripps is teaching them very carefully and with a view to their future occupation, but they are not as yet undergoing any training properly so called. It is thought best that they should give all their time to preparation for the Special Upper Primary examination this year, and this seems the wisest course. Three of them teach a little, but without supervision.

"6. The Industrial Needlework class has only recently been formed. The pupils are at very different stages. The work of one was very good; that of three fair, and the rest had scarcely begun to learn.

"7. There are four work-teachers, but they do not seem to teach the industrial class, nor any of the classes except the first classes in the Normal and Practising schools. More progress in industrial needlework would probably be made if the four work-teachers spent less of their time at work, and more in actual teaching. This school obtained one prize and two medals at the National Indian Association's Exhibition of Needlework this year. Two of the work-teachers give instruction in Indian fancy-work at the Government Female Normal School every Friday afternoon.

"8. The order and discipline were very good in the higher, and fair in the lower classes.

"9. Drill has been introduced in the younger classes, but no swing has yet been erected.

"10. The registers were in order.

"11. A black-board, tables and benches for Kindergarten work, and maps of Madras Town, Europe and Asia, are required.

"12. The building was the same as in former years, and was in order.

"13. I was much pleased with a ball-frame of beads which had been made by the teachers themselves to teach Arithmetic to the infants An Alphabet sheet of Hindustani letters had also been prepared for the infant class by the Head Mistress."

The Acting Director of Public Instruction has perused the above report with much pleasure. The condition of the school reflects great credit on Miss Cripps and her assistants The establishment of Normal and Industrial classes, and the introduction of Kindergarten teaching and drill, are steps in the right direction. When the school turns out a number of trained mistresses, they should gradually be employed in the place of the present unpassed and uncertificated mistresses

2. Mrs. Brander's remarks in para 7 should receive attention. The Acting Director trusts that early arrangements will be made for the erection of a swing, and also for the supply of the articles mentioned in para 11 of the Inspectress' letter. Aid will be given if applied for

3 Five out of six girls secured Upper Primary certificates, while only one passed out of five examined at the Lower Primary examination At inspection, the girls acquitted themselves satisfactorily. More attention should be paid to spelling. The progress made in Kindergarten occupations and drill is creditable to Miss Morgan

(A true Copy and Extract)

Acting Director of Public Instruction.

THE POONA FEMALE TRAINING COLLEGE

H E the Governor of Bombay and Lady Reay, accompanied by Mrs. Sheppard and Captain Hamilton, visited the Female Training College at Poona, on June 25th. Notice of their intention having been given on the previous day, the compound and building of the college were gay with decoration in our of the illustrious visitors, who were received co

by Miss Collett, the lady superintendent. Each of the classes from the Practising School and Training College was visited in turn, his Excellency and Lady Reay evincing the greatest interest in everything connected with the working of the institution. The Governor himself put a good many questions in history and geography to the senior students, and was seemingly much pleased by the intelligent replies which he received. After visiting the various classes, the party proceeded to the lady superintendent's office, where the plain and fancy work executed by the students was displayed: this and some beautifully-drawn maps received much commendation. Two globes made by Mr. Gadre, the head-master, were also exhibited. Lady Reay was so pleased with these that she gave Mr. Gadre an order to make three globes especially for herself. After the inspection of the work was over, the children of the Practising School were gathered in the large hall, under the guidance of Miss Brooke, first assistant to the lady superintendent, to go through their Kindergarten drill and songs. The Governor and Lady Reay were much pleased with this performance, which showed that the physical as well as the mental training of the children received due attention, and that school life did not mean for them one dreary monotonous round of lessons. The students of the Training College then sang some Marathi words set to English tunes, and also some native "gurbis" and "shlokes." After this the younger students exhibited some of the most popular of the games and exercises performed by native women and girls on holidays: these caused much amusement to the lookers-on. Two of the senior students then presented bouquets of flowers to Lady Reay and Mrs. Sheppard, which were kindly accepted by these ladies. Before leaving, his Excellency congratulated the students on the excellent training which they were receiving, and expressed a hope that, when they in their turn became teachers, they would follow the plan adopted in the college, and make school life happy and attractive to the children under their charge. His Excellency also expressed to Miss Collett the gratification which Lady Reay and he had received from their visit to the college, and congratulated her on the success attending her work, and Miss Brooke on the very able manner in which she had taught the drill and singing classes.—*From the "Times of India."*

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST

IX.—THE GOLDEN GATE KINDERGARTEN ASSOCIATION AT SAN FRANCISCO, CALIFORNIA

We have on several occasions referred in this *Journal* to the excellent system of educating young children which was organised over fifty years ago by the German thinker and teacher, Froebel, and which, under somewhat diversified forms, has been adopted in England and in many European countries, as well as in the United States of America.

The training in Kindergartens, as the schools are called in which Froebel's methods are employed, draws out the faculties

of their nature This training is useful in all classes of society, but the Association to which we are now calling attention especially directs its efforts to poor and neglected children In

first free Kindergarten, for very poor children, was opened at San Francisco The number of these infant schools has quickly increased, and the undertaking is now incorporated as an Association The immediate cause of taking this step was that, after a legacy of 20 000 dollars had been received for the movement and invested in the names of trustees, another generous friend offered to make a bequest on condition of the Society becoming a corporate body Of course the Board of Management decided to act on the suggestion and last year, after five years' existence the Association was incorporated It became necessary to choose a name and the first decision was to call it the Cooper Kindergarten Association, after a lady who had expended much effort on the schools and had acted as Superintendent But Mrs. Cooper objecting to this arrangement a member of the Association whose daughter, now no longer living, had from the beginning connected herself with the work, suggested the name Golden Gate which was at once adopted as a suggestive indication of the aims of the Association

The Annual Report bears testimony to the civilising effects of Kindergarten training upon the lives and homes of these neglected children It appears that the parents learn to treat

their little ones less harshly, and to become more affectionate towards them. They begin to take a pride, too, in sending them neat and clean to school. Often the poor mothers, in bringing their children, thank the teachers for the instruction they receive, and say that "they themselves did not have it, but that their children shall" One mother sent for the teacher when she was dying, and committed her turbulent little boy to her care, saying, "You must promise that you will look after him when I am gone. He has been a better boy since he went to the Kindergarten. It is the only place he takes comfort in. It is the only place where he gets good." The teacher cheerfully agreed to the promise, which she does not forget. The children delight in their life at school, and a story is told of one little pupil who, having cut his hand at home with a knife, was obliged to undergo a painful operation, in the midst of which he cried, "Oh, doctor, you must get it well *quick;* for I must do my work at the Kindergarten!" Another, a little girl, used to run up the hill on which the school house stands, every morning after being dressed, to make sure that the school had not opened. The children have great pleasure in their lessons and manual occupations; and they acquire habits of industry, self-help, and usefulness.

The promoters of the Association believe strongly in the importance of preventive efforts for lessening crime, and improving society, and there are many in all parts of the United States who sympathise with their efforts. General Eaton, the official head of the Bureau of Education, at Washington, takes great interest in well-organised infant schools, and he supplies the Association with statistical dates and educational information from his department. It is satisfactory to learn that his last official Report states that Kindergarten work is progressing rapidly in twenty-six States and three Territories. Mrs. Leland Stanford has been one of the most liberal money contributors, having given, during the five years that the Kindergartens have been carried on, over 6000 dollars. Part of this sum was used for establishing a Memorial Kindergarten, in remembrance of her son, Leland Stanford, a painstaking, clever, and affectionate boy, who died young, and who had great sympathy with little children. Gifts of clothing, flowers, and fruit, as well as money, come to the Committee from various churches and charitable societies. Hundreds of letters flow in from all parts of the country, filled with inquiries as to the management of Kindergartens, and the Association is often asked to provide lecturers for explaining Froebel's methods, and the theory that underlies them, at meetings and discussions. At a Conference on Charities, held in Wisconsin, many papers were read on

ventive Work among Children, in which the San Francisco indergartens were largely referred to as doing an important rk in preventing young children from falling into the ways crime Altogether, this organisation appears to be very tive, and its promoters are carried forward by a loving thusiasm for their aims

We will conclude our account by some remarks from a local ewspaper, which, after lamenting the growth of an idle, improvident, and criminal class at San Francisco, as in all large ities, continues

"We believe there is a way to prevent a great deal of this idleness, poverty, ignorance, and crime a way to lessen the numbers entering upon careers which lead through idleness and dissipation, to such fearful results We believe a remedy has been discovered, that it has been introduced to San Francisco, where, under the direction of a class of most worthy women, and by the aid of many generous and intelligent persons, the experiment has been so far tried as to justify us in commending it to the attention of the taxpaying citizen as worthy of the most serious consideration We refer, of course to the Kindergarten system of education introduced to this city in 1878, by Felix Adler, encouraged by Judge Solomon Heydenfeldt, in the following year receiving the aid of Mrs S B Cooper, and since that time having the hearty co operation of so many teachers, and the charitable donations of so many generous persons, that we have not space in this article to name them. The Kindergarten school establishes itself in the midst of the children whom it seeks to educate It goes to the families of the unfortunate, the very poor, and the criminal and asks the privilege of taking their youngest ones—even those of less than three years of age—to the schoolroom for education This education is an intelligent adaptation of instruction, so blended with amusement as to interest the children, and teach them to think. It subjects them to a discipline so attractive that the do not feel its chains, and leads them along a path so pleasan that they are not tempted to wander from it The syste teaches order, cleanliness, and obedience, it inculcates hab of industry, it corrects the very earliest tendency to b language, and curbs, at the very outset, vicious propensiti With pictures, toys, blocks, charts, games, exercises, mu and innocent recreations, the child absorbs a practical instruct which makes the schoolroom more attractive than the str and more comfortable than their own poor homes This sy gives children, for their models, kind, loving teachers contrast to a social circle where ill mannered, and somet brutal, deportment prevails Nothing so certainly demor

children as to feel that they are not cared for; nothing is so sure to set them right, and keep them right, as to feel and know that they are loved and looked after. The influence of the vicious home is corrected in the model school, and the influence of the children is carried home to reflect itself upon the parents. . . . There are fourteen hundred children now being taught in some eighteen of these Kindergarten schools, and all dependent upon the charitable gifts of a few generous persons. Kindergarten work is no longer an experiment; it is a demonstration. It has worked, and is working, admirably in other and older countries; it is a success in Eastern States, and it is a success in San Francisco."

THE LATE PEARI CHAND MITRA.

A bust, in marble, of Babu Peari Chand Mitra, president of the Horticultural Society of Bengal, was placed in one of the committee-rooms of the India Office, on exhibition, for a few days before being despatched to Calcutta, where it is to be permanently placed, by order of the Municipality, in the Town-hall. It is pronounced by those to whom Babu Peari Chand Mitra is personally known to be a speaking likeness, and it certainly is an admirable work of art, the difficulties presented by the subject having been overcome in a manner which reflects the highest credit on the sculptor, Mr. E. E. Geflowski. Mr. Geflowski's well-known bust of Dr. Stoliczka, for which he was commissioned by the Government of India, was similarly exhibited at the India Office ten years ago, and since then he has executed several public busts and statues of Indian and Anglo-Indian celebrities for Calcutta and other cities in India, including the busts of Cavagnari, General Roberts, and Dr. Goodeve, and the statues of Radha Radhakant Bahadur, K.C.S.I., the Maharajah Ramanath Tagore, and his Highness the Maharajah of Mysore, G.C.S.I.—*Times.*

We are glad to give circulation to the following letter, copies of which we have received from the Director of Public Instruction for the N.-W. Provinces and Oude. We understand that Sir William Muir University, Edinburgh, has been requested to receive subscriptions in this country:

HARRISON MEMORIAL.

Allahabad, 20th July, 1885.

DEAR SIR,—At a meeting of a few of the old pupils and friends of the late Mr. A. S. Harrison, Principal of the Muir

College, held here on the 15th instant, under the presidency of Mr E White, C S, Director of Public Instruction, it was resolved to try to commemorate Mr Harrison's work in connection with the College in some way worthy of him The following gentlemen were elected as a provisional committee to make arrangements for the collection of subscriptions for this object J. R Reid, Esq, C S, G E Knox, Esq, C S, E White, Esq, C S, W H Wright, Esq, W N Boutflower, Esq, S A Hill, Esq, Maulvi Muhamed Zaka ullah, Pandit Aditya Ram Bhattacharya, Rev David Mohun, Pandit Sundar Lal, Pandit Newal Bihari Bajpai, Maulvi Hashmat ullah, Munshi Ganga Sahai Sir Alfred Lyall, K C B, Lieutenant-Governor of the N.-W Provinces, has kindly consented to act as President of this committee Subscriptions may be paid to the Honorary Secretaries, Mr S A. Hill and Pandit Sundar Lál, or to the Allahabad Bank, Limited, to the credit of the "Harrison College Memorial Fund" Mr Harrison was so universally loved and respected, not only by his pupils, but by all who knew him, that it is confidently expected a large sum will be subscribed to keep alive his memory in connection with the College in which his life's work lay, and in the service of which he died Should this sum prove sufficient, it is proposed to found a scholarship, similar to the Gilchrist Scholarship, which, once in four years, would enable the best student of the College, after taking his degree, to proceed to Europe in order to continue his studies for a further period of four years It is estimated that the sum required for this purpose would be about Rs 40,000 Should this be found too ambitious a scheme, it is proposed that the amount collected be applied to endow one or two scholarships in the College, the details of which can be afterwards settled, and to procure a bust of Mr Harrison, in white marble, to be placed in the College Hall The cost of a bust is estimated at Rs. 6000 The bust is a form of memorial which commends itself to many of the old pupils; but it is generally agreed that something of greater utility and more worthy of Mr Harrison, like the proposed scholarship tenable in Europe, should be aimed at We are confident that, if all Mr Harrison's friends contribute in proportion to their respect for his memory, the money will be forthcoming for both objects, and that his work in the College will be commemorated, not only by a tangible representation of his features in marble, but in the way he would have himself preferred, by helping some poor student in his efforts to attain a high education It is earnestly requested that Mr Harrison's friends and pupils in other stations organise sub committees for th collection of subscriptions, and all subscribers im-

municate to the Honorary Secretaries their ideas regarding the form which the memorial ought to take.—Yours faithfully,

S. A. HILL, } Hon. Secs.
SUNDAR LAL, }

To the Editor of the "Journal of the National Indian Association."

Hendon Science and Engineering Institute,
Burlington Road, Hendon, Sunderland,

July 28th, 1885.

I have pleasure in informing you of the visit of Mr. A. C. Homji to the above Institute, to undergo a thorough course of study in the higher grades of science and engineering; also of his visiting carefully our shipbuilding yards, foundries, iron-works, rolling mills, and engineering shops, by which he gained a good insight into some of the great industries of England, also gaining great personal experience of engineering in general. He went through a regular course of study in mechanical draughting, in the application of mechanical principles to the manufacture of engines, also on the steam engine and boiler. Speaking as an engineer and draughtsman, I must give Mr. Homji great credit for the manner in which he worked while here. He came determined to confront and master the intricate and difficult problems and questions in the above branches, and well he succeeded in the end. Engineers must not think that a course of study similar to that which Mr. Homji has just concluded is any light matter; on the other hand, it is the reverse, quite hard and tough. Undoubtedly, I do not wish to deter any young enterprising student from visiting England to master engineering; far from that, my friends. My advice to all of our profession is, come and see for yourselves; your great acquisition of knowledge will amply repay your cost, which, by the way, is not much. In this country at present a great change is taking place in engineering; in fact, quite a strong departure from our former ideas. This is in the new three-cylinder engines, or, as they are getting known, "triples." These have one high-pressure cylinder, one mean-pressure cylinder, and one low-pressure, and a steam pressure of 160 lbs. per square inch. The saving in consumption in some of the first ones is 23 per cent. compared to those before in use. At present I am designing a pair of "triples," which will have embodied all the latest ideas in engineering, for a large firm in Sunderland. My candid belief is, that this is the engine of the future, and students will do well to study it. I may add that

Mr Homji sat in the "Honours" Examination in the Institute, and passed successfully; also he sat in the Government Examination, and passed successfully.

CUTHBERT S. METCALFE, Principal.

INDIAN INTELLIGENCE.

We record, with deep regret, the death of the Maharaja of Travancore, which has been announced by telegram. We have often referred to the earnest and practical interest shown by this Prince in educational progress His loss will be severely felt in his own State and in the Madras Presidency, as well as in all India. "Since he ascended the throne, five years ago, the late Maharaja has been known [illegible] learned of native Princes [illegible] ease, was well versed in s[illegible] and was an accomplished Sanscrit scholar. He had travelled over a great part of India, and wherever he went he made himself thoroughly well acquainted with everything worthy of notice. As a youth, he had the advantage of training under Sir Madhava Rao, the ablest of modern native statesmen, and the first man to start Travancore on that path of progress which it has followed with so much success. The Maharaja was a firm friend of the British Government, and, under his rule, Travancore continued to advance in prosperity, and well deserved the epithet often applied to it—the model native State of India."

An Educational Conference has been lately held at Bombay, presided over by Mr. W. Lee Warner, Acting Director of Public Instruction. Its main object appears to have been to enable persons connected with education, but unconnected with Government, to express their views as to the working of the present system Many practical points were discussed, as the rules for the grants-in-aid, the scale of school fees, technical education, and the matriculation arrangements. The Conference must have helped to mutual understanding between those engaged in different lines of school work, and, as a further means to this end, it cordially supported the recommendation of one of the Committees, that private enterprise should be allowed a consultative voice in educational matters

We have pleasure in inserting the following, which has been sent to us by an Indian student in England: "Through the exertions of the Hon. D. C. Law, C.I.E., widow-marriage has been introduced among the banker-caste of Bengal. The first

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA.

No. 178.—OCTOBER, 1885.

LONDON:
C. KEGAN PAUL, TRENCH & CO.
1 PATERNOSTER SQUARE.
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11 QUAY STREET

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal, recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 178 OCTOBER 1885.

THE COUNTESS OF DUFFERIN'S ASSOCIATION

We have received from the Countess of Dufferin the following Prospectus of the Association, which as we stated last month has been organised by Her Excellency for supplying female medical aid to the women of India. We are glad to learn that the fund is making rapid progress. The Native princes have already shown much interest in the movement, and are sending liberal contributions. The Maharaja of Ulwar has subscribed Rs 4000, and, among others, the Maharajas of Rutlam and Benares have sent large sums. Strong Committees are being formed at Hyderabad and Mysore. The organisation of the Bengal Branch was to be undertaken on the return of Sir Rivers and Lady Thompson from Ceylon. At Bombay, Lady Reay has issued a notice, stating that she has undertaken to form a Branch in that city. We quote the following from her prospectus —"In taking this step Lady Reay is aware that she is but associating herself with good work already begun long before she had the honour of being connected with the Bombay Presidency. Her efforts will be used to continue that work, started by generous minded and munificent citizens of Bombay, always in the forefront of the practical and enlightened benefactors to their generation." In the Central Provinces meetings have been held at various

places; classes for the teaching of midwifery have been started at Jubbulpore, and a native gentleman has offered to defray the cost of similar classes at Nagpore. The Maharaja of Ulwar, whose subscription we have mentioned, has selected two young women to be trained as doctors; and he proposes to open a dispensary, under a native lady practitioner, for the use of women. The broad and national principles upon which the Association is founded have helped to secure for it the unanimous approval of all parties and classes in India.

Lady Dufferin has very decidedly expressed her desire to co-operate with the National Indian Association. The Bengal Branch Committee have already, on receiving a letter from Her Excellency asking for their support, passed a resolution expressing their cordial sympathy in the noble work that she has undertaken, and their anticipation that it will be eminently successful; and the London Committee are in communication with Lady Dufferin in regard to the best way in which they can act in concert with her plan. All members of the National Indian Association will rejoice that a scheme to supply the need of suitable medical aid among the women of India has now, under such influential countenance, been started in India, on the independent basis which this Association has from the first advocated and worked upon.

We shall gladly continue to give information as to the growth of the movement. It has been most cordially taken up by the native press, and we earnestly hope that, by combined work on the part of all who are interested in this important object, much will be accomplished in the course of the next few years.

"THE COUNTESS OF DUFFERIN'S FUND."

Prospectus of the National Association for supplying Female Medical Aid to the Women of India.

1. It is proposed to form a "National Association for supplying Female Medical Aid to the Women of India." The need of an organisation of this kind is generally admitted by all who are conversant with the facts. Something has already been done by private charity and religious zeal, as

ell as by Government and Local Boards, to supply in the wards of hospitals and within the private houses of well to do natives that medical care and advice which the women of the country will generally accept only from their own sex But it is necessary, if any material improvement is to be effected in the condition of native women throughout India that a large and sustained effort of an unsectarian and national character should be made to organise and stimulate female medical education and to provide facilities for the treatment of native women by women This will be the aim and object of 'The National Association' now proposed to be founded

2 His Excellency the Viceroy will be Patron of the Association in India

3 Her Excellency the Countess of Dufferin has consented to accept the office of Lady President of the Association

4 The following persons have consented to become Vice-Patrons and Vice Patronesses of the Association —

Vice Patrons — H E the Right Honourable M E Grant-Duff, C I F, H E the Right Honourable Lord Reay C I F, H H the Honourable Sir C Aitchison K C S I H H the Honourable Sir A Lyall K C B, H H the Honourable Sir A Rivers Thompson K C S I

Vice-Patronesses — H E Mrs Grant Duff C I H E Lady Reay, Lady Aitchison Lady Lyall Lady Rivers Thompson

5 It is proposed to supplement the foregoing list by the names of other persons of position and influence both English and Indian, who may be specially invited by the Executive body to become Vice Patrons and Vice Patronesses of the Association

6 Members will be—(A) Life Councillors, (B) Life Members, (C) Ordinary Members

All donors of the amount of Rs 5,000 or upwards will be considered Life Councillors, all donors of Rs 500 or upwards will be Life Members Ordinary Members will pay entrance fee of Rs 10 The minimum annual subscription of an Ordinary Member will be Rs 5, but donations of smaller sum will be duly acknowledged

7 All subscriptions and donations contributed to National Association will be credited to a Fund to be "The Countess of Dufferin's Fund, to be managed Central and by Branch Committees, as hereafter expla

8. The Executive body of the Association will consist of a small Central Committee (to be hereafter appointed), working under the Presidentship of Her Excellency the Countess of Dufferin. The entrance fees of Ordinary Members will be paid to the Central Committee. All other subscriptions and donations may be paid to any Branch of the Association as desired by the members, but unless otherwise directed, they will be credited to the Central Fund.

9. It is hoped that Branches of the National Association will be formed in each Province to work in correspondence with the Central Committee. All members of the National Association residing in the Province will also be members of the local Branch. All subscriptions and donations which may be credited under the preceding paragraph (8) to the Fund of any Branch, together with any moneys raised locally, will be at the absolute disposal of the Committee of that Branch.

10. Each Branch will draw up its own regulations for the conduct of business, appointment of Committees, audit of accounts, meetings, and all such local matters, and will furnish such reports and statements as may, from time to time, be required by the Central Committee.

11. The Committees of the Branches will act as local agents and representatives of the Central Committee in the management and application of all operations supported by money *directly supplied* from the Central Fund.

12. Existing organisations founded for similar objects are invited to affiliate themselves to the National Association. Affiliated Societies will, unless they desire otherwise, remain entirely independent in the administration of their funds and conduct of their operations, but will be requested to furnish to the Central Committee of the National Association such reports and information as may be mutually agreed upon, and to assist by conference and correspondence in the furtherance of their common objects. The Central Committee will also be able at times, it is hoped, to assist Affiliated Societies by grants-in-aid.

13. The Central Committee will publish periodical statements of its accounts, and also reports of the work done by the National Association and its Branches and by the Affiliated Societies. It will directly control local operations

those parts of the country where Branches do not exist or
nnot be formed It will specially endeavour to assist any
uling Chiefs who may desire to organise similar operations
ithin their own territories and who may seek the advice and
d of the National Association

14 The Annual General Meeting of the Association will
be held in Calcutta during the cold weather, when it is hoped
that the Branches of the Association in the various Provinces
and the Affiliated Societies will be well represented

15 The objects which the National Association is formed
to promote may be classified as follows —

I *Medical tuition*, including the teaching and training
in India of women as doctors hospital assistants nurses and
midwives

II *Medical relief* including (*a*) the establishment under
female superintendence of dispensaries and cottage hospitals
for the treatment of women and children (*b*) the opening of
female wards under female superintendence in existing
hospitals and dispensaries, (*c*) the provision of female medical
officers and attendants for existing female wards (*d*) and the
founding of hospitals for women where special funds or
endowments are forthcoming

III *The supply of trained female nurses and midwives*
for women and children in hospitals and private houses

16 To carry out these objects it will be necessary to
provide scholarships for women under tuition or training to
give grants in aid to institutions that provide satisfactorily
for the medical training of women and to procure in the
first instance from Europe or America a sufficient number of
skilled medical women on adequate salaries In time it may
be hoped that the Indian female medical schools will furnis
what is required The Central Committee will undertake t
engage competent medical women for the charge of fem
medical schools and wards if desired to do so by the Branch
or Affiliated Societies but will make it their special care
supply the wants of those places which are outside the sph
of any such local organisations

The National Association will have to rely largely u
the goodwill and support of the Government and its med
officers to enable them to give effect to the scheme An
persons employed by the Association will be expected
condition of their appointment to work in harmony with

where necessary in subordination to, the medical officers of Government.

18. The Bank of Bengal will act as Bankers to the Countess of Dufferin's Fund; and arrangements will be made for holding public meetings at the Presidency and other large towns to explain the objects of the National Association and constitute local Branches.

19. In the meantime applications for further information may be addressed to, and all subscriptions will be acknowledged by, the Honorary Secretary of the Countess of Dufferin's Fund, Viceregal Lodge, Simla.

SIMLA, *12th August, 1885.*

INDIAN FORESTRY.

The area of the forests of India has been diminished by the growing demands for land from a rapidly increasing population, and also to meet the wants of advancing civilization. Such legitimate requirements, however, might have been counterbalanced by the sowing and planting of the husbandman, aided by Nature; but, until recent years, the people had been reckless in their cutting; the migratory forest tribes had been burning the forests in order to obtain a clearing for their Coomrie, or virgin cultivation; the pastoral tribes added to the accidental fires by burning off the old grass in order to allow young herbage to spring up for their flocks; while the goats and sheep, horned cattle and camels, eat off the tops of the sprouting seedlings. It has fallen to the British Government to put a stop to these injuries.

There is a consensus of opinion among scientists that vegetation purifies the air and the water; that trees condense the moisture of the atmosphere; shelter the soil from the scorching heat of the sun's rays and from arid winds; check evaporation; regulate the moisture in the ground; and retard the flow of the falling rain. Also, that there has been in India an increasing aridity and temperature consequent on forest clearings, and that the prices of timber and of fuel wood have been rising everywhere, in many places even have doubled.

ng the eminent men of Europe who had given early
ition to this subject may be named St Pierre, Dr Priestley,
nboldt and Boussingault and in India Dr Gibson and
Dalzell have been conspicuous St Pierre's views were
nded on what he had seen in Bourbon and the Mauritius,
l he was strongly in favour of the protection of tropical
ests Humboldt's experience was acquired in South
merica Writing at the opening of the nineteenth century
Personal Narrative, iv, 143) he told the world that by
lling the trees that cover the tops and sides of the
nountains men in every climate prepare at once two
alamities for future generations the want of fuel and a
scarcity of water That when forests are cut down (as they
are everywhere in America by the European Planters with
an imprudent precipitation) the springs are entirely dried up
or become less abundant the beds of the rivers remaining
dry during part of the year are converted into torrents whenever great rains fall on the heights the sward and moss
disappearing with the brushwood from the sides of the
mountains the waters falling in rain are no longer impeded
in their course, and instead of slowly augmenting the level
of the rivers by progressive filtration they furrow during
heavy showers the sides of the hills, bear down the loosened
soil and form these sudden inundations that devastate the
country Hence it results that the destruction of forests the
want of permanent springs and the existence of torrents are
three phenomena closely connected together Subsequent to
the promulgation of these views South America was twice
visited by M Boussingault at long intervals He witnessed
the effects of denuding a district of its foliage and of again
reclothing it, and he corroborated all that Humboldt had
written He tells us (*Jameson's Edinburgh Philosophical
Journal*, 1839) that 'in the valley of Aragua when the
process of clearing was pushed farther and farther and when
cultivation in every shape was advancing the level of th
water gradually subsided More lately, on the contrar
during a period of misfortune, when the clearin
was no longer continued and the cultivated lands had fall
back into their wild state the waters have ceased to f
and are now very speedily assuming a decided rising mo
ment

It was at this time that the condition of the forest

India began to receive State attention. The exhausting demands for fuel for the Porto Novo works had shown that iron manufacture on a large scale could not be carried on, merely trusting to Nature to restore the woods, and from the first days of the appointment of Dr. Gibson (1837) and Mr. Dalzell (1840) to the care of the forests of the Western Presidency and Sind, these officers unceasingly urged on the authorities the necessity for protecting the existing forests and for replanting denuded tracts, and they pointed to many tracts which had been injured by reckless felling. The Directors of the East India Company seem to have had their attention drawn to the subject by Dr. Gibson's writings, and in a despatch of 7th July, 1847 they requested the Governor-General to ascertain "the effect of trees on the climate and productiveness of a country, and the results of extensive clearances of timber." Information was accordingly called for from Government Officials, and many of the Madras Revenue Officers reported on it, but the only communications that were published consisted of a reprint of a paper which Assistant-Surgeon (now Surgeon-General) Balfour had written in 1840, and letters by Major-General Cullen and Surgeon C. I. Smith. Thirty years later, in 1878, the India Office printed a second pamphlet by Surgeon-General Balfour, reviewing the information acquired on the subject in the intervening period. This included Returns as to Rainfall and Famines; Writings of Mr. Innes, of Phil-Indus, of Sir Richard Temple, M. Fautrat, and Robert Wight. The last named, an eminent botanist, was for many years employed superintending the cotton-growing experiments in Coimbatore, and when writing in 1850, he took occasion to commend the resolution of the Madras Government to plant trees on a large scale in order to shelter the land from scorching winds: He then advised the planting of a variety of trees; recommended those with large heads, and growing rapidly, as likely to produce the speediest effect on the climate, but at the same time he pointed to the best timber trees and best fuel trees as economically the most valuable. Since then, as another means of watching over the atmospheric phenomena which foreshadow storms and droughts and famines, the Government of India, ten years ago, established a Meteorological Department, under Mr. Blanford, an able scientist, who has already given useful information. Ever since the middle of the

nineteenth century the several Governments of India have thus been bestowing an increasing attention on the forests within their respective jurisdictions and the latest information available tells us that in the year 1883 84 there were 49 850 square miles of State forest demarcated and reserved in India as compared with 12 071 square miles in 1874 75 Of this reserved area 19 430 square miles are in the Central Provinces 9 397 in Bombay 4 635 in Bengal 3 758 in British Burma 3 380 in the North West Provinces and Oude 2 869 in Madras 2 314 in Assam 1 635 in Berar and 1 398 in the Punjab Doubtless 49 850 square miles of forest land is a great area but the area of British India is 1 477 763 square miles and centuries of neglect and of reckless felling have so denuded great tracts that a writer in *Macmillan s Magazine* (January 1878 p 252) under the pseudonym of Phil Indus estimated that in 1874-75 an area of about 80 000 square miles required to be replanted

For the care of its forests the Indian Governments employ nearly 400 European and Native Conservators and Rangers at an annual cost of £239 484 Hitherto the forest officers sent from Europe have had to study their profession in France or Germany but a School of Forestry has been opened at Dehra on the southern slopes of the Himalaya and arrangements are now in progress to establish a similar school in connection with the Engineering College at Cooper s Hill Forestry in India is already a large department although its first commencement was in the year 1837 by the appointment of Dr Gibson to be Superintendent of Forests in the Bombay Presidency followed in the Madras Presidency about the years 1848 and 1856 by the employment successively of Lieutenant Michael and Dr Hugh Cleghorn and on the latter officer being subsequently transferred to the Punjab Colonel Beddome succeeded him in Madras About the year 1856 Dr Brandis had been nominated to the care of the Burma forests but in 1862 he was gazetted Inspector General of Forests under the Government of India and about the same time Mr Dalzell from Sind succeeded Dr Gibson in Bombay

There has been nothing like all this watchful care over the forests of Great Britain Indeed during Her Majesty s reign several of the Royal forests have been disafforested although formerly in England and Scotland there were nearly

a hundred of them. Britain, in ancient times, had its Forest Laws, many of them severe, and some even sanguinary, and the existing regulations will doubtless be scrutinized by the Committees of the House of Commons, the first of which assembled under Sir John Lubbock as chairman. It may be feared that the Committees will discover many encroachments, a general ignorance of Forestry, and much neglect. These have arisen in various ways. Owing to the abundance of coal, the British forests as a source of fuel have not been required; its insular position has admitted of timber for all constructive purposes being largely imported; even its land proprietors are only now waking up to the consciousness that in their neglect of Forestry they have been overlooking a considerable source of income, and so, just at the close of the last Session, Sir John Lubbock obtained the nomination of a Committee of the House of Commons "to consider whether, by the establishment of a forest school, or otherwise, our woodlands could be rendered more remunerative."

Indian Forestry has taken a wider view than this of its duties; its chief aims have been to protect and enlarge the natural forests of the country; to sow the more valuable plants, and to protect the clothing of the mountain heights and glens where rivers spring. Difficulty is only met with in replanting on the bared plateau of the Central Dekhan. There the cultivators rely almost solely on their winter crops of wheat, cotton, maize, and pulse, and they cut down every tree and shrub to allow the wintry sun to fall with full force on the growing plants, which find their moisture in the soil and in the fogs and dews of that season. During the past twenty years several writers have been suggesting to English landholders the desirableness of having timber plantations on their estates, but the want of reliable information has been hindering action. Already, at the first few sittings of the Committee, information had to be sought for from persons with Indian experience, and Colonel Michael, C.S.I., one of its earliest employés; Dr. Cleghorn, the first Madras Conservator; and Mr. Pedder, of the Revenue Department of the India Office, have been under examination. But Forestry has been a State necessity in all the kingdoms of Continental Europe, and India has availed itself of the knowledge of the science possessed by other than British subjects. Dr. Brandis, for

instance, a former head of the Forest Department, and Dr. Schlich, its present chief, are, both of them, of other nationalities The Indian Conservators have been remarkably free from illness The malarious atmosphere in the forested mountain passes and in some of the forests on the plains had earned for them the most evil fame Nevertheless, all but two of the Conservators have passed unscathed through the sickly atmosphere, and they have all left their mark Dr. Gibson, between 1837 and 1846, unceasingly advised the Bombay Government both to protect and replant, warning the Government that denudation had already led to the drying up of springs and to diminished moisture in the soil, on which, in tropical countries so much depends, he showed that timbers and fuel had greatly increased in price, and he *particularly commended planting the thorny babool trees on* all the bared and arid sites Several of his Reports were printed, also his *Handbook of Indian Forestry*, and he and his successor, Mr Dalzell, were joint authors of *Dalzell's Bombay Flora*

Dr Cleghorn's tours of administrative duty in Madras and the Punjab were noteworthy for his valuable suggestions as to the protection of seedlings and growing timber, for the most economic modes of felling and for removing logs from the forests He strongly denounced the Coomree, or virgin soil cultivation of the migratory forest races as also the herdsmen's practice of firing the jungle to obtain young grass, and he remonstrated with the Public Works Department on felling valuable timbers for purposes for which the wood of very ordinary trees was sufficiently serviceable His periodical Reports, his book on *The Forests and Gardens of Southern India*, and his Report on the Punjab Himalaya contain much useful information Dr Brandis, whilst in Burma printed a catalogue of the timbers which he had sent to the Exhibition of 1862, and when he became Inspector General of Forests his efforts [illegible] a legal status He [illegible] e, viz No VII [illegible] cluding Bombay, No XIX. of 1881, relating to British Burma, and No V of 1882, for Madras Under this legislation the forests are classed (1) as Reserved Forests, (2) Protected and Village Forests, (3) Forests which are private property. It was on his recommendation that a School of Forestry was opened at

Debra, and in his time Mr. Kurz's book on *The Flora of Burma*, and Mr. Gamble's *Timber Trees of India*, appeared. Mr. Dalzell's principal literary labours consisted of his Annual Reports, but jointly with Dr. Gibson he wrote, also, his *Bombay Flora*. Colonel Beddome's tour of administration in Madras was eminently literary, as his *Flora Sylvatica* and his works on Ferns and Snakes testify. Ceylon has been equally progressive, and though not politically forming part of British India, it may be mentioned, as it has a Forest Department of its own, and its Flora and Timber Trees have been well described by Dr. Thwaites and Mr. Fergusson. In climate and flora it assimilates with the Peninsula.

It will be seen from these remarks that the Indian Governments have been well served by their forest officers, who have shown themselves to possess much literary and scientific ability; and the time has come for them to do something more for their department. It is fifty years since Indian Forestry had a beginning, in the nomination of Dr. Gibson to the superintendence of the Bombay forests, and there is now needed from them one book bringing their knowledge of the forests and their trees up to the present time, and another as a handbook of Indian Forestry, arranged in parts, to admit of the regions of British India being worthily described. The information in Drs. Stewart and Cleghorn's works on the trees of the Punjab Himalaya; in Stewart and Brandis' *Forest Flora of N.W. and Central India;* in Mr. Kurz's volumes on the trees of Burma; in Mr. Gamble's *Trees of India;* in the third edition of Surgeon-General Balfour's *Timber Trees of India and of Eastern and Southern Asia;* and in Colonel Beddome's *Flora Sylvatica,* need all to be brought together in compact volumes. The financial results from establishing a Forest Department in India justify liberality in making its trees and forests better known. Its Revenue has been continuously on the increase. Twenty years ago, in 1867-68, the gross receipts were stated at £334,000, but in 1883-84 they amounted to £1,052,190, and the clear profit in that year was £403,815. A general and a detailed statement of the 1883-84 receipts and expenditure are subjoined.

Already, the evidence given before Sir John Lubbock's Committee has furnished valuable information on many points. Mr. Pedder (116) says: "The destruction of forests was un-

doubtedly - -
the countr
There a ... which it has been strongly suspected that the diminution of the water supply of the streams has been caused b ...
...
t ... years of the nineteenth c ... was so covered by dense forests that the Officers of the Trigono... cases had to cut a base line at t ... for miles through dense forest — ... now the same district has been almost entirely denuded up to the crests of the hills The hills are now almost a bare sheet of rock and people have complained, and complained bitterly of the decreasing yield of the rice land below which has been attributed and I believe truly, to the destruction of the forests which operates of course to prevent the water being stored up on the hill sides, it runs away in violent floods instead of flowing gently over the country He further mentions (121) that in the north of the Punjab it has been represented by men whose opinions are of very great weight that the denudation of some of the Himalayan forests has caused great destruction from the way in which the torrents have washed immense masses of sand and stone from the mountains into the plain

Colonel Michael in his evidence says My own idea is that wherever you introduce a forest or wherever you have a forest the rainfall is more equable, it does not come so much in fits and starts He mentioned that he had seen a well known perennial stream dried up completely upon the slopes of the Neilgherries undoubtedly from the fact that the timber all around it had been cut for coffee planting I can quote a particular spring near the church at Ootacamund from which most people got their drinking water Within my memory the wood which surrounded that spring was cut down, the result being that the spring has disappeared and there is no water there now I can mention many instances of springs being lost from a forest being cut away

On this point Mr Thiselton Dyer says (611) One cause of the unhealthiness of Cyprus is that by the cutting away of the woods and the munching off of the young shoots by the unrestricted feeding of goats upon the northern hills every drop of water passes to the plain, the consequence is that this

Messaria plain in the middle is much more swampy and malarious than it was when the island was flourishing in classical, and even in the middle ages." He adds (612): "A great deal can be done in preserving the remnants of forests; but to replant a mountain range which has lost its arboreal covering is an exceedingly costly thing to do, and a difficult thing to do; all that can be done is, to preserve the remnants from going from bad to worse."

Great Britain may take lessons from India and do much more than it has hitherto done, and ample information has been collected to serve as a guide in further action. There is an Agricultural College at Cirencester; an Agricultural Society and Horticultural Museum in London. Edinburgh, in 1884, held the first International Exhibition of Forestry which Great Britain has witnessed, and several of the exhibitors have this year been examining well-known woods and plantations, while for literature an ample foundation has been laid in the journals of those societies, in the writings of Mr. J. C. Brown and Mr. James Brown, and in the many invaluable reports and books by Miss Ormerod. The British Government will, no doubt, in time, take up this subject, and other Colleges of Agriculture may, within the next decade, be established; but, in the mean time, the county town of every part of Great Britain should have its own agricultural museum, with samples of its garden, field, and forest produce, with specimens of the insects injurious to agri-horticulture, all of them accurately labelled, and with books to refer to. The agriculturists need not wait on Government for this. Whether colleges be opened or no, every county should have its own museum, to admit of ready references. I think that I may speak on this point with some confidence. I founded the Government Central Museum at Madras, and the Mysore Museum at Bangalore, and my experience enables me to say that, if they will aid each other by interchanges, most of the county towns of this country might have their own useful agricultural and forest museum within a year.

EDWARD BA[illegible]

2 Oxford Square,
Hyde Park,

20th Aug[illegible], 18[illegible]5.

INDIAN FOREST DEPARTMENT, 1883 84

	Rece pts	Expended
India General	£10,262	£17,706
Central Provinces	99,477	43 535
British Burma	250,928	121 606
Assam	21,145	19 744
Bengal	69,433	38 770
N W Provinces Oudh	161,138	104,110
Punjab	91 018	65 008
Madras	95,370	78 569
Bombay, Sind	250,310	154,463
England	3,109	84
Other		5 780
	£1,052,190	£649,375

1883 84

RECEIPT ITEMS

Timber removed by Government Agency	£440 618	
" " Other "	145 233	585 851
Firewood and Charcoal, by Government	79 603	
" " " Others	83 163	162,766
Bamboos, removed by Government	2 735	
" " Others	40 338	43 073
andalwood, removed by Government		4 735
rass and other minor produce, ditto	14,075	
razing and Fodder Grass by Others	104 401	
ther minor produce	67,900	
iscellaneous	3,387	189 763
nfiscated drift and waif wood		27 644
ty on Foreign Timber and other Foreign Produce		10,464
venues from Shares and Private Forests		2 488
es and Forfeitures		2 169
unds		2,263
r sources		17,56
ipts in England from Students in Forestry	3,072	
of Cedar and other Woods	37	3 10
Total Receipts		£1 0 1

EXPENDITURE ITEMS.

Salary of Inspector-General of Forests...	£2,120	
Establishment and Contingencies	1,795	
		3,915
Conservancy and Works		404,027
Salaries	190,549	
Travelling Allowances	33,114	
Contingencies	11,906	
Total Establishments		235,569
Expenditure in England		5,864
Total Expenditure		£649,375

E. B.

EDUCATION IN BRITISH BURMA.

The *Rangoon Gazette* has devoted a leader to the consideration of Mr. Jardine's article in our July *Journal* on Education among the Burmese. It deplores the want of scientific education and the ignorance of English which renders works in that language inaccessible to the people. One natural result is, that "the popular system of medicine is about on a level with that of African barbarians. Any quack may start as a doctor." The Rangoon paper goes on to contrast this miserable state of things with the flourishing condition of Patcheappa's Charities at Madras, as described in our July number. The Burmese are exhorted to provide endowments: the present generation are less liberal than their forefathers under the dynasty of Alompra. "It is to the liberality of former generations in founding monasteries that Burma holds its proud position of being far ahead of all adjacent countries in elementary popular education. It is a reproach to the present generation of Burmese that nothing is done by private effort to spread further knowledge among the people. It is a disgrace that the province which has the most widely-diffused popular education in Asia should be so terribly behindhand in all higher education, and so miserably deficient in any knowledge of every real science."

The writer hardly does the present Burmese justice. Mr Jardine has shown that they were willing to subscribe large sums The Rev Dr Marks promised to collect a lac of rupees among them, but the movement was stopped by a technical objection being raised that the Educational Syndicate could not hold funds We hear that it has since been changed into a legal corporation, and that the Rangoon College is about to be transferred to its control. It is probable, therefore, that more funds will soon be forthcoming

Higher education is increasing, and at last a Burmese student has succeeded in gaining the degree of B A. from the Calcutta University The Government have honoured this successful student with the present of a gold watch and chain The *Rangoon Gazette* gives the following account of the award of prizes at the College.

'A gold medal offered by Mr Sen was awarded to Moung Lu Nee for having passed first in the Advocate's examination in 1884, and a gold watch and chain presented by Government was awarded to Moung Lu for having been the first student educated in Burma who had succeeded in [illegible] the B A Degree of the Calcutta University. The distribution of prizes [illegible]ver, Mr Bernard gave a short and appropriate speech [illegible] He [illegible]id that it was the first time he had presided at a prize-[illegible] a Government school in Burma, and [illegible] [illegible]easure to do so on the first occasion [illegible] prize-giving [illegible]ucated within the province had gained [illegible] degree [illegible] [illegible]cutta University He exhorted the boys [illegible] degree of the [illegible]ugh work to scrape through an exam[illegible] avoid doing just [illegible] to miscalculate and do too little [illegible] [illegible] a bad principle to work on at school [illegible] through [illegible]rt thanked Mr Bernard and the [illegible] Mr [illegible]acknowledged the cordial help [illegible] [illegible]ers in all the classes."

[illegible]e ought to add that Mr Sen [illegible] [illegible]aged the study of law, is the [illegible] [illegible]ional Syndicate A Bengal[illegible] [illegible]d, and was called to the Bar [illegible] [illegible] the medal belongs to the K[illegible] [illegible] of the *Life of Dr Judson* [illegible]

[illegible] Sen Medal, presented on T[illegible] [illegible]o Moung Loo Nee, advocate [illegible] [illegible]inscription, manufactured [illegible]

Messrs. P. Orr and Sons, Madras. It was offered by Mr. P. C. Sen, Barrister-at-Law, through the Educational Syndicate, to the candidate who passed in the first place at the First Grade Advocate's examination, a position assigned to Moung Loo Nee, a Karen gentleman, who has since been practising at the Bar in Rangoon with considerable success."

The revival of literature in Burma is still going on. Mr. James Gray, of the Rangoon College, has published a history of the Alompra dynasty, and is engaged on a work for Trübner's Oriental Series, entitled *The Niti Literature of Burma.*

The newspaper from which we have already quoted gives some interesting information about another movement. Gambling, betting, drink, and opium are the great curses of the country; and year after year the Magistrates deplore the horrible effects of these vices among the young men. The following extract shows that the better-principled among them are uniting together in guilds to protect themselves from the general contagion:

"Not long ago we made mention of certain Burmese Societies having been established at Kemendine, intended for the suppression of intemperance and opium smoking among the young men of the place. We now learn that these Societies go further, and the members pledge themselves to abstain not only from an indulgence in liquor and opium, but also from gambling and other sports of a demoralising tendency. In fact, the aim is to raise the moral and religious tone of the present generation; and those who enrol themselves as members agree to submit to a public exposure and rather a humiliating penalty when they prove delinquent. On Saturday last two members, well-known Government officials in this city, were brought to book for having indulged in a pony race; and as they pleaded 'guilty' they were walked in procession through the village on Sunday morning, with a gong beating at intervals, and a herald proclaiming the nature of their offence. Later on, as a further penalty prescribed, they were each made to clear a space two fathoms square in the compound of the *phoongee kyoungs* of rank vegetation. The willingness with which these young men, who may well be looked upon as among the highest in the village, underwent their punishment speaks well for their sincerity of purpose; and with such a spirit actuating them these Societies are well calculated to effect much good. Captain Schuyler would evidently not find much encouragement among such an exemplary set, when taking round the hat for race subscriptions."

REVIEWS

ESSAYS AND MISCELLANEOUS WRITINGS By VERE HENRY LORD HOBART With a BIOGRAPHICAL SKETCH Edited by MARY LADY HOBART 2 vols 8vo London Macmillan & Co

Vere Henry Hobart was the second son of the Hon and Rev Augustus Hobart brother of the fifth Earl of Buckinghamshire He was born December 8th 1818 and his father succeeded to the title on the death of his brother in 1849 On his mothers side he was descended from the patriot John Hampden At an early age he gave evidence of abilities of a high order and manifested strong poetic feeling and love of Nature At the age of eighteen he won a Scholarship at Trinity College Oxford One of his old friends thus writes of his University career

Much of the charm of Lord Hobart s character and manners lay in the careless good taste which disposed him to make light of his great powers and never to pose himself I found the general impression of those I spoke with to be that he was a man who had left a very vivid portrait of himself among his personal friends but one of which the finer touch would certainly suffer by the attempt to reproduce it for strangers

' The truth of this extract (writes his biographer) must explain the impossibility of any such reproduction A sketch of the facts and discipline of his life is given as an introduction to what remains of his writings and opinions. Hence we find but little personal detail in these volumes and are left to form our estimate of the man mainly from his writings Lady Hobart says in her preface

' The following outline can only be incomplete but it is due to a man whose ideas and opinions were in advance of his age that these should be acknowledged when time has shown that they were the result of his foresight and his judgment The promise of genius must not be surrendered to oblivion The influence of written words and the records of remembrance may still defying alike the force of events and the work of time It is well, therefore to gather up the ... ents ... remain

these may contain much that is most precious in thought and idea, but they cannot fill in more than a sketch. The circumstances which group round lives are temporary and shifting; but the life outlives them, and that which outlives is *somewhere*, and its influences and inspirations alike are undying."

Vere Hobart's London career commenced in 1840, when he was appointed to a clerkship in the Board of Trade, of which his uncle, the late Lord Ripon, was at that time President. Of his life in London, Lady Hobart writes:

"Vere Hobart's private experiences were somewhat trying. London life upon the modest sum which forms the salary of a junior clerk, and unassisted by private means of any kind, was a stern but useful discipline. At Oxford, the proceeds of his scholarship had contributed considerably towards defraying his college expenses. Small debts there, and during his first few years in London, had been contracted, but these he gradually repaid. Never did it seem possible for him to get into debt again; any privation or suffering would have been preferable to that alternative. He and his brother Frederic entirely agreed in the care and economy with which they lived together in their bachelor lodgings. . . . The vigorous determination to avoid the danger of running into debt, and a naturally reserved temperament, caused some shrinking from society; but official life kept him in a political atmosphere, and he took a very strong interest in politics. He could have thrown another side of his nature warmly into many amusements. . . .

"His sense of humour was very keen, and his fun and spirits were ever ready, even in subjects of graver importance. Often it happened that the humorous side was the first that attracted his mind to the consideration of public events, and the consequence was many a little caricature or burlesque, though afterwards a far greater and more serious consideration of the same event would not be wanting."

Private circumstances prevented Lord Hobart from going into Parliament, an impossibility made doubly trying by the keen interest he always took in politics. For more than twenty years he occupied a comparatively subordinate position, gaining, however, wide experience in official work, and taking active interest in all the great measures of the day, especially those affecting the condition of the working classes, and the laws regulating our commercial relations, home and foreign; Parliamentary Reform, and foreign policy, with especial reference to international arbitration; Finance, Free Trade,

War, Capital Punishment, Irish questions the Land La[w] the Ecclesiastical Titles Bill the Fenians, &c, upon which, and many other subjects we find in these volum[es] numerous Letters and Essays in which the soundness of [his] judgments, although often in advance of the ordinary publ[ic] opinion of the day, have, in most cases been justified by th[e] course of events

In 1861, Lord Hobart was associated with Mr Forster in a Financial Mission to Turkey, which was so satisfactorily performed that he was entrusted with a second Mission to carry out the recommendation of the Commissioners treating directly with the Ottoman Government under the immediate orders of the Foreign Office Unfortunately the Mission did not result in any real administrative reform

In 1863 Lord Hobart's office in the Board of Trade was abolished and soon afterwards he was offered and accepted the appointment of Director General of the Ottoman Bank, which he held for nearly ten years

In February 1872 the Duke of Argyle offered him the appointment of Governor of Madras which after some characteristic hesitation he accepted He would fain have influenced thoughtful men through his writings rather than work in so conspicuous a position Of his Indian career Lady Hobart writes

'Lord Hobart's three years in Madras left results which are permanent Governor of an important Presidency at the end of three years he fell by pestilence, as Lord Mayo fell by assassination Second to the Viceroy in India—still, he fell also at the post of duty in a subordinate position—still, he fell also at the post of duty His works and influence in India are following him, and the truth he once expressed to the Grand Vizier, Fuad Pasha, who asked him how it was that Prince Albert had not been more appreciated during his life, may yet apply, in its measure to himself ' 'Altesse,' he said, il faut mourir pour être grand homme Angleterre' "

Lord Hobart commenced his Indian career under the [sha]de of unpopularity A shy man of scholarly tastes, [shunn]ing all parade and formality he was voted by the English [comm]unity dull and incapable, although from the first the [nati]ves liked him By unflinching hard work and self-[sacri]fice, he had won the goodwill of the entire community, [whe]n he was suddenly snatched away by ty[phoid] ... [fev]er

a week's illness. Amongst numerous other expressions of sympathy, a Madras chaplain thus writes:

"I only know of Lord Hobart what all the Presidency knows. He was, in an enervating atmosphere, above all things a real man and a righteous man in aim and action. His countrymen, and the populations that he governed, have found this out, and as such he will live in their respect.

"As far as he is concerned, though he did not live to the limit of life, yet he doubtless did his life's work. He lived long enough to do much good, to foster great works, and to leave his mark on a celebrated country."

How important and varied his work was may be partly seen from the "Letters and Minutes on Indian Subjects," which form half of the second volume. This part of the work is prefaced by an interesting sketch of the History of the Madras Presidency, of which Lord Hobart was the seventy-first Governor, from the pen of Mr. Carmichael, late Member of Council of Madras, which concludes with the following impressive words:

"Those who knew and loved the author of the Minutes, which it is now decided to publish, as well as all who believe that the best security for British rule in India is the confidence of its people in the justice and benevolence of their rulers, will rejoice to find in the papers I have edited abundant evidence that he was strongly animated by those qualities, endearing himself to all classes of the community, who lamented his sudden and untimely death as a general calamity. His colleagues in the Government of Madras, 'in sorrowful and affectionate remembrance,' recorded their appreciation of his laborious life, his warm sympathy for the people, and his zeal for the moral and material progress of the Presidency."

Official Minutes are not, as a rule, very attractive reading, especially when the circumstances under which they were written have, to some extent, passed from our recollection; but Mr. Carmichael has prefixed to each Minute an able *resumé* of the subject under consideration, in which all the leading facts are brought clearly before us, and we are thereby enabled the better to appreciate the thoughtful earnestness and fearless independence with which each question is treated.

A few days before Lord Hobart landed at Madras—on the 2nd May, 1872—a terrific cyclone burst on the coast, and there were wrecked on the beach nine English and twenty native vessels, with a loss of nineteen lives. At that time

there was no harbour, only an open roadstead, exposed to a heavy swell from seaward, and a position of great danger in a north-east gale Lord Hobart's Minute on this question is mainly directed to the sanction of a code of regulations (hitherto wanting) for securing orderly and efficient action on the part of the Marine officials in such emergencies ' But his interest in the matter did not stop here owing entirely to his exertions, sanction was at length obtained for the construction of the Madras harbour Indian officials move slowly, and it was not till a few days after his death that the resolution of the Government of India, carrying it into effect reached Madras Just as the work was approaching completion, the cyclone of November, 1881, so seriously damaged it, that the cost of its reconstruction will not be less than £480 000 Still, even in its incomplete state, its advantages have been fully felt and acknowledged

One of the earliest matters which engaged Lord Hobart's attention was the sanitary condition of Madras

"The absence (Lady Hobart writes) of any regular system in the drainage of the city had produced an evil so vast, being the accumulation of so long a time, that former Governments had been paralysed by its magnitude, and by the enormous expense which it necessarily involved This he considered, should be met by an imperial grant. An evil which is a legacy of more than half a century of neglect ought scarcely to find its remedy, as was recently suggested, by increased taxation of those who, besides the tax lately proposed, are victims to the malaria which is due to past neglect and to which by no fault of their own they have been exposed '

Lord Hobart fell a victim to the malaria which an efficient system of drainage might have entirely prevented How many more valuable lives have been thus prematurely sacrificed we cannot recount, but we believe the drainage system of Madras is still incomplete

Very soon after Lord Hobart's arrival, the question of "Muhammadan Education, and Employment of Muhammadans in the Public Service," came before the Madras Government, and we quote from this Minute because a very similar state of things exists in Bengal, and in other parts of India except as regards the proportion of Muhammadan population, which is less in Madras than in any of the other Presidencies By the table annexed to the Minute, it appears

that of the 485 natives of India (of whom 417 are Hindoos), holding Judicial, Magisterial, or Collectoral appointments in the Presidency, only *nineteen* are (or were at that time) Muhammadans.

"I submit (Lord Hobart writes) that this is a state of things which ought not to continue. It is injurious, not only to the Muhammadans themselves, but to the most vital interests of the Empire. As regards the Muhammadans themselves—that they should have passed, from intimate association with us in the government of territories which they once ruled, into almost absolute political insignificance, and should have been superseded in that association by races whom they have subjugated, and whom they consider, not without reason, very inferior to themselves, is a result full of bitterness for Muhammadans, and which Englishmen, if on that account alone, must view with regret. On the other hand, it is a result in the last degree prejudicial to English interests in this country. In the first place, the exclusion of any class of the community, by any other fault than its own, from political power to which other classes are admitted, and for which it is not disqualified, is opposed to the general principles of political science; in the next, when the class excluded has a character and a history such as the Muhammadans of India, the temptation to disaffection, and (should occasion occur) to conspiracy against the State, is exceedingly strong; thirdly, the State, in losing the services of Muhammadans, loses the services of men possessing some peculiar qualifications for the business of Government, and which are probably more valuable than those possessed by the races who have supplanted them; fourthly, one of the principal objects of according to natives a participation in our government of India is that they may be interested in its stability, and this object is all the more important in the case of a class whose power for good or evil seems to be greater than that of any other in this country."

This state of things is attributed, first, to the fact that "Muhammadan law and the languages in which it was conveyed have long ago given place to English law and the English language throughout India;" and, secondly, to the fact that "very few Muhammadans qualify themselves for the public service, owing to the impression that even if qualified, men of their religion are scarcely ever selected to fill a vacant office."

"The explanation of the fact seems to be this: that qualified Hindoos, being more eager and ambitious aspirants for public

employment than qualified Muhammadans, the former u present themselves in the van of the crowd of candidates, the latter are relegated to the background The Hind vigilant, unreserved, and self-asserting, the Muhammada indifferent, proud, and self-contained The natural consequ is, that the former is very commonly preferred to his equ well or even better qualified Musalman competitor"

The attention of Judges, Collectors, and Heads of Dep ments is called to this subject, with the view that spec consideration should be given to the claims of Muhammada who have satisfied the prescribed tests when vacancies occu

The second difficulty in the way of Muhammadans qual fying themselves for official positions is that the educatio given in the schools established or aided by Government is o a kind to which they, on religious or other grounds, are opposed This is shown by the fact that (at the time the Minute was penned) out of 115,212 pupils in Government or aided schools or colleges in the Madras Presidency, only 4,285 were Muhammadans Lord Hobart believed that "if the Musalman repugnance to our educational system were carefully analysed, misunderstanding and unfounded suspicion would be found to be in a great measure accountable for it, and these, by the use of such weapons as candour and mutual confidence it seems far from impossible to overcome"

The Director of Public Instruction was ordered to make full inquiry into the matter, and these inquiries resulted in the establishment of elementary schools "at the principal centres of the Muhammadan population in which instruction will be given in the Hindustani language, and Muhammadan boys may thus acquire such a knowledge of the English language, and of the elementary branches of instruction as will qualify them for admission into the higher classes of the Zillah and provincial schools, and other similar institutions" Arrangements were also made for the training of Muhammadan teachers. Ten years afterwards, the number of Government, Municipal, and Aided Schools, with special provision for Musalman pupils, was 254 and the number of pupils 22,075; while the percentage passed was nearly as high as that for any other class of the community in the Middle School and Lower University Examinations

In December, 1874, a proposal for the establishment of a Muhammadan Girls' School at Gudur, Nellore district—a

town having a considerable Muhammadan population—was opposed by Lord Hobart's Council, on the ground, apparently, that the education at such a school must necessarily be of a "sectarian" character. Lord Hobart points out that the establishment of such schools was in accordance with the declared policy of the Secretary of State and the Government of India, supported by public opinion—that "there was no hope of any effectual improvement in the mental condition, so long disregarded, of that population, unless some special regard were had to their language, religious feelings, national customs, and modes of thought, which were such as, in a great measure, to prevent their availing themselves of the ordinary educational institutions of the country." The Governor's appeal for a reconsideration of the question no doubt received the attention it deserved.

In August, 1873, Lord Hobart supported the establishment of a Government Female Normal School; and to this, and to the hearty countenance given by Government, may be attributed the fact, stated by Mr. Carmichael, that female education in the Presidency of Madras ranks highest in the provinces of India, no less than 60,000 girls at present receiving instruction in schools.

The question of "English Teaching in Elementary Schools" is discussed in Minutes 20 and 21. Lord Hobart writes:

"If we are to teach the children of the poorer classes in this country, not only their own language and arithmetic, but a foreign language besides, we shall be teaching them more than it has ever been thought desirable to teach them in any other country; and this at a great additional expense in a case where considerations of expense are of peculiar importance. It is generally admitted that 'elementary education' should imply no more than that the pupil should be taught to read and write his own language, with the rudiments of arithmetical knowledge, and that if more than this is attempted, 'elementary education' will, in all probability, be a failure."

The exclusion of English he did not advocate as absolute and invariable, but as a general rule, subject to proper exception. Five years later, for the *upper* primary Examination, English was made one of the optional subjects; and to this is said to be due the large attendance in primary schools, reaching, in 1880-81, 360,643 pupils, of whom 10 per cent. were learning English.

There are other Minutes of a more or less controversial character which we have not space to notice further than to say that they are remarkable for their directness consistency and the absence of verbosity and clap trap The *Madras Times* no partial critic writing after Lord Hobart s untimely death says

' He was not a man to bid for popularity He proposed no ambitious legislation by which all desirable things were to be provided for the people at the cost of nobody On the contrary, he recognised the truth that ' the land needs rest,' and gave the Legislative Council an almost uninterrupted holiday In this he did no injustice to the country Rest is indeed what the land wants—rest from innovating and over improving legisla tion—and Lord Hobart s attitude of masterly inactivity in this respect has been more beneficial to the country than the most ambitious efforts of fussy reformers could have been "

The English Political Essays occupy half of the second volume but their subjects do not come within the scope of this *Journal*

We regret the absence of an index The subjects espe cially in the first volume are so varied both in substance and in form that a table of reference is almost necessary to the reader s full appreciation of Lord Hobart s life character and opinions

J B KNIGHT

HAMLET PRINCE OF DENMARK With NOTES and EMENDA TIONS By MATHIAS MULL. London Kegan Paul Trench and Co 1885

The full title runs thus Hamlet, Prince of Denmark Lines pronounced corrupt restored and Mutilations before unsuspected emended also some New Renderings With Preface and Notes Hamlet s Antic Disposition and an Account of some Shakespeare Classes This title gives some idea of the scope of Mr Mull s inquiries in a field trodden by many eminent students of Shakespeare and on which we shall not be far wrong in saying many a contest has raged We do not propose to enter the lists in the present number but rather to call the attention of our student readers to an attempt on which they may fairly exercise their critical faculties

J B K.

BÁLABODH-SHÁSTRA-PÁTHMÁLÁ; OR, EASY LESSONS IN SCIENCE. Part I., Water. Part II., Air. By BALVANT BHÁU NALARKAR. Indian Printing Press, Bombay.

The appearance of these little books must be hailed with satisfaction by all Maráthá readers. The serving, in a palatable form, of useful knowledge for the masses—although not uncommon in the ancient literature of India, as evidenced by the pithy and simple dialogues and apothegms in which moral and religious instructions are conveyed in the sacred books of the country—is yet much neglected in these days. The author has wisely deviated from the beaten path, and has succeeded tolerably well in producing, in a simple and impressive style, his series of Science Primers. When the necessity for such works is so widely felt, even in countries now moving in the vanguard of Science, their utility in India cannot be denied. These "Easy Lessons in Science" must go a great way in familiarising the people with the fundamental truths and hidden wonders concerning subjects of such vital importance as "Water" and "Air."

Bombay. A. RÁMKRISHNA.

A BOOK OF THE EIGHTEENTH CENTURY.

We have received the following note from Mr. Frederic Pincott, in regard to the *Economy of Human Life*, which was noticed in the September *Journal*:—

"I possess a copy of the book spoken of in your last issue. My copy is dated 1801, and states that the MS. was translated for the benefit of the Earl of *Chesterfield*. The name of his Lordship does not seem to have been given in the copy you describe. My copy is also divided into two Parts, purporting to be translated from different MSS., and appears to contain a good deal more than is indicated in your description. The second MS. is said to have been discovered 'not a month after I had enclosed to your Lordship the translation I had attempted of the Oriental System of Morality, so famous in these parts.' This Preface is dated 'Peking, Jan. 10th, 1749-50.'"

LECTURE ON MEDICAL WOMEN FOR INDIA

The following Paper was read on July 25th, 1885, by Mr U. Banerji, M.R.C.S., at a Meeting of the Indian Society, London, a Society consisting almost exclusively of Indian gentlemen, which has existed for some years Mr D N Das (Cantab), Vice-President of the Society, presided on this occasion

Mr Chairman and Gentlemen,—The subject may at first glance appear not a very important one, but a moment's thought will show that it is full of interest and importance, not only for the Indians, but for the world at large It is important, because great and very good results are expected from it, and interesting, because experience has not as yet confirmed our anticipations to such a degree that the certainty of the results can be confidently expected This subject is only the part of a very important whole, namely, "Education of Women" The present system of education of women in public institutions, as is well known, is of comparatively recent growth and still more or less in a state of experimentation Its growth and development are keenly watched and, happily it holds forth signs of such a future as has never been even dreamed of by its most sanguine and ardent advocates But the subject of Female

may be permitted, in passing to remark that it is admitted by a vast majority, if not by all, that women if they cannot quite equal men in intellectual pursuits, can certainly keep very close to them, and can acquire enough knowledge even in the most difficult branches of study, to render the difference so small and insignificant as to possess no importance except for the theorist It is beside the purpose of this paper to enter into the subject of Female Education so I will at once proceed to call your attention to the subject of to night's discussion, viz, Medical Women for India I mean by the name of the subject the supply of lady doctors according to Indian needs The subject may, as all such subjects must be, settled by referring it to the economic law of demand and supply It is needless to state that such a national move, affecting millions of people of all shades of knowledge and intelligence, cannot be lasting if it has to live upon the luxuries of patriotism and disinterested

philanthropy. There must be felt a real need for it before it can be of any use to think of it.

Now, let us see if there is any demand for female doctors in India; and if there is, let us consider how best it should be met—whether by keeping a steady and continuous supply from abroad, or by training and improving the indigenous material. As regards the first part of the question, I believe it is a common experience that the want of lady doctors is felt in varying degrees in different parts of the country. It may not be felt very acutely in the large presidency towns—Calcutta, Bombay, and Madras; but I doubt not that even in those places, in especial circumstances, female medical attendants will be considered more desirable than male doctors, whose presence in delicate situations cannot fail to cause in the patients feelings of embarrassment, shame, and even of pain. Though the help of men-doctors is freely taken advantage of in the zananas in those large towns I have already mentioned, even in those places, I make no doubt, that had there been men and women doctors in any proportions, the choice of selection under given circumstances would have been nearly solely guided by their respective sexes. It is, I venture to say, not a just representation of the case to say that, as the employment of men doctors in the more enlightened parts is quite unrestricted, and medical help reaches everyone irrespective of sex, there need be no alteration in the present system. But such is not the case; and I will presently show that the sole employment of men doctors does not follow from motives of biassed preference, or scientific indifference to sexual distinction. It does not appear to be a question of prejudice or ignorance only. Men and women may make their intercourse as free as they will, there must exist circumstances in their lives which they would rather communicate to one of their own sex. At the present day the employment of a doctor is considered not only safe and useful, but a moral duty; but there is no choice. One must go to a man doctor, or leave the patient to her fate. The imperative necessity of obtaining medical aid presses heavily on the conscience of the friends; and the long subjection to the hopelessness of any choice makes them, though unconsciously, ignore the necessity of such a choice, and consequently the feelings of the patients are totally disregarded.

Now, a few words about the real existence of ignorance and prejudice in the employment of medical attendants. I wish my experience of our country were large enough to justify my describing in adequately strong and decisive terms the colossal ignorance which, even while I am speaking, lays its murderous hands upon thousands of innocent human beings. I know some instances—and I believe many more have come to the know-

ledge of those who know the country—of the narrow minded bigotry and the misconceived ideas of patriotism which consist only in the tenacious clinging to shaken faiths, which not only act as passive blocks to improvement and progress, but bring death upon thousands, and protract the miseries and sufferings of many more of our women To save space I will state only one case, but not the least painful one to describe When I was staying at Raipur, in the Central Provinces I made the acquaintance of a gentleman who was a clerk in one of the courts there One day, in course of conversation, he told me that his wife was very ill Upon my enquiring about her medical attendant, my friend replied he was getting medicine for her from various people But when I asked him under whose care he had placed his wife's case, he looked puzzled, and asked me what did I mean by his placing his wife under anybody's care? Would not that compromise his honour—nay, destroy it? He would rather see her die than let an outsider enter his zanana. And yet the unfortunate woman was suffering from one of the most painful of diseases that afflict the lot of women To conclude the sad story the husband saved the honour of his zanana at the expense of the life of his wife This is one of the numerous instances of woman slaughter Well, ignorance the result of which is so dangerous so cruel, cannot be too soon dissipated

It is foreign to our purpose to discuss all the means that are necessary to rectify the evils of the present system of supplying medical aid to women, but the readiest and quickest remedy would be the supply of medical aid in some more acceptable shape If women doctors could be had, there would be no such cruel deaths and endless sufferings as the women of India are victims to

But how can we supply India with lady doctors? We know some highly educated ladies have gone to India to practise Medicine Their work will be of inestimable value to the country but can we think that in spite of the various philanthropic attempts, such ladies would go out to India in such large numbers as to meet the necessity of the whole country? The number of such ladies must ever remain too small and they will practise only in those places where the want of lady doctors is least felt, that is they will always confine their practice to populous and wealthy cities where a good return for their expensive labours can be obtained They are without meaning any disparagement to their work I think mere superfluities Had there been institutions for teaching they would have been the fittest persons to educate our women But at present there are no such institutions, and it is certain that the

conditions of the people would not bear the expenses of creating suddenly numerous independent colleges and schools for the training of medical women. From the above considerations it appears to me, that although the work of the lady-doctors now settled in practice in India is valuable, yet, from the impossibility of rendering their services adequate to meet the necessity of the country, we should not spend the small resources at our command in fostering the growth of that class of medical practitioners. We ought to leave them to carry on their own speculation without attempting to interfere with private enterprise.

How are we, then, to have lady-doctors? I think by educating our Indian ladies. But should we direct our energies towards educating ladies to become surgeon accoucheurs and by them to supply our need, or towards creating a class of practitioners less scientifically trained, but who can be trained at less expense? If we consider the present state of female education in India and the slow rate of its progress, we see that it would take very long to get a decent number of scientifically trained practitioners. Good medical education pre-supposes an excellent general education. General education has progressed very little amongst Indian ladies, and if we want to train ladies to become full surgeons we must, first, give them a good education and train them professionally. It is at present quite impossible to get, within the next fifty or more years, a sufficiently large number of lady-doctors to meet the demand of the country. Some Indian ladies have already taken to medical studies; but their number is extremely small, and in all probability they will settle down in practice only in those places where medical help is within the reach of everyone.

The Medical Colleges have been thrown open equally to students of both the sexes, but the benefit of the privilege must take a long time to become appreciable. And it seems at present impossible to predict the time when their number will grow sufficiently large to reach every part of the country. It can be safely said that that time is not quite within view of the youngest of the present generation. From the above considerations, it appears to me that the training of high-class lady-doctors ought to be encouraged as part of female education; but we must look to some other source for supplying the country with a class of female medical attendants, which can be grown quickly at a moderate expense, and whose help will at once reach those who are in most want of it. I quite agree with Dr. Francis, who wrote in the *Journal of the National Indian Association*, in his plan for creating a class of certified midwives. Half education, especially in medical attendants,

has been justly condemned. But in a case like the present one, where the choice lies between medical aid and no medical aid, I think even a half educated midwife is better than one who is not only absolutely devoid of all intelligent training, but inflicts upon her patients an immense amount of injury by her inherited prejudices and gossip derived knowledge If a temporary submission to the existing evils could have entirely relieved our wants by a class of highly-educated lady doctors, I should have before any other person preached patience But the prospect of such relief is so uncertain and distant, that it would be nothing short of folly to wait and suffer in expectation of what cannot be had, and refuse to help ourselves to what is within our reach I am not unaware of the fact that even the training of a sufficiently large number of midwives will take more time than the limit of their studies would lead one at first to expect There are at present very few women, in the class from which midwives are to be trained, who possess even the most elementary knowledge of books In fact, it is not an exaggeration to say, that not even one in a hundred can write her name But the education of any class of women will take a long time in a country where female education has made so little progress, the training of midwives will take comparatively very much less time, and is beset with fewer difficulties than the education of lady doctors It is true that in order to be an intelligent practitioner a midwife must be thoroughly able to read and write, but this difficulty can easily be got over in a reasonably short time The great difficulty is the absence of an adequate number of institutions where women could be taught both practically and theoretically I think Dr Francis's suggestion is very practical, and under present circumstances the most feasible In every district town there is a dispensary [illegible] in doctor, to these, small lying in [illegible] and made schools of instruction [illegible] children The duties of teaching can be undertaken by the Civil and the Assistant Surgeons, and where there is no Civil Surgeon, two Assistant Surgeons could easily manage the work Books in the vernacular are essential They must be written with especial reference to Indian diseases, and also the treatment must have especial bearings on the diet and habits of the people Such books, I have no doubt, will be forthcoming as soon as circumstances make their sale probable What can we expect from the Government on the score of expenses? I think not more than what is absolutely necessary We can expect the Government to give such aids as are given to the Middle Class Schools The communities which would be benefited by the labours of the

midwives ought to provide the students with money for maintaining them, and for buying books and other necessaries. This can be very easily done if two or three contiguous villages raise subscriptions for the maintenance of one student. Each family will have to contribute only a trifle, and I think one midwife can fairly attend to all lying-in cases that may occur in two or three small villages.

To conclude, we must not be appalled by the magnitude of the task before us. We must begin from the beginning, and have patience. There will come a day—we may not have the good fortune to live to see it, but it will come—when distinctions between the sexes, based upon narrow and selfish principles, will no longer exist to our shame and confusion. The hope of such a day ought to cheer us in our task, and it should not cast us down that, forsooth, we shall not live to taste the fruit of the tree of our own planting.

The Paper was followed by a lively discussion, in which the following gentlemen took part: Mr. Lalmohan Ghose, Mr. K. G. Gupta, B.C.S., Dr. Grant (of Madras), Dr. B. K. Bose, M.D., Mr. L. Palit, I.C.S., Mr. A. Chaudhuri, B.A., LL.B. (Cantab.), Mr. S. R. Dâs, B.A. (Cantab.), Mr. N. P. Sinha, M.R.C.S., M.R C.P. (Lond.), Mr. Kōthari (of Bombay), and Mr. S. P. Sinha.

Mr. Lalmohan Ghose said: I entirely agree with the lecturer as to the existence of a frightful amount of female suffering, through the want of competent and adequate medical aid. I have been told that even in Calcutta and other large towns, where medical help is readily available for diseases of women, the majority of practitioners often prove highly inefficient, through defects of previous training and want of much practical experience. Any movement for the medical education of our own women has my cordial sympathy, and I look forward with pleasure to the day when the movement will be taken up as earnestly in India as it seems to have been here in England. I confess I have no sympathy with those who think that a scientific and, above all, a medical education is likely to make women less modest. I don't think it would have any such effect. But I am in favour of having separate schools, or, if that would prove too expensive, separate classes at least, for the lady students; and perhaps this would be a sufficient concession to the less advanced among our countrymen.

Mr. K. G. Gupta, B.C.S.: From my personal knowledge of various parts of Bengal—and some of them very backward indeed—I can bear witness to the blind prejudice and

incredible superstition which have been so often referred to evening, and which bring death and misery into so many Ind households Of course, our efforts must be largely direc towards the removal of these prejudices and the dissipation this ignorance But our women will have to wait long inde before they can avail themselves of medical help, if they ha to wait until that great result has been achieved The tw questions must for the present be kept entirely apart Th experiment of sending out qualified lady doctors from Englan has not yet attained a sufficiently advanced stage to enable u to form any opinion about it But I have grave doubts as to whether the mass of the people can afford to call them in, and, besides, their operations are confined within very narrow limits, perhaps where they are least needed The best plan, it seems to me, would be to afford to our own women strong encouragement and special facilities for acquiring a tolerably sufficient amount of medical knowledge

Mr N P Sinha, M R C S, M R C P (Lond), said I entirely agree with the previous speakers on most of the points alluded to The students of the Medical Colleges in India have very little opportunity of studying practically the diseases peculiar to women and have still less chance to make up for this defect in their early training by studying such cases for themselves in their subsequent private or dispensary practice True, our social customs and prejudices will prevent for a long time to come a sufficient number of such cases for clinical instruction coming into the college hospitals But the Professors could with advantage follow the practice of the great German and French schools, viz ; instruct the students in the delicate manipulations and difficult operations on dead bodies and dummies As regards Mr Banerji's plan for supplying a class of well trained midwives, I think it has been tried in the Calcutta Medical College and with success too But there is such a demand for this class, even in Calcutta, that all the certified midwives have settled down in practice in the metropolis, and to afford similar facilities in the Mofussil, I would strongly recommend Mr Banerji's suggestion for getting up similar classes in every istrict town and sub-division under the Civil and Assistant urgeons A liberal allowance ought to be offered as an ducement to such students, and as regards the necessary nds, I think it is legitimate for us to ask the Government to me forward as liberally as it has done for the cause of general dical education.

THE MAHARANI'S GIRLS' SCHOOL, MYSORE.

We have received, through the kindness of Mr. A. Narasim Aiengar, the following account of the recent opening of the new building for the use of H.H. the Maharani's Girls' School, at Mysore, which had been in course of construction for six months:

Invitations were issued to European and native officers of the higher grade, and several independent gentlemen; and a notice of the event was sent round to others. At 8 a.m. the *élite* of Mysore assembled in the spacious Hall of the new building. Precisely at 8.15 His Highness arrived, accompanied by Princes Subramanyaraj Urs and Basappaji Urs, the Dewan (Mr. K. Sheshadri Iyer), His Highness's Private Secretary (Major Martin), accompanied by Miss Martin; the Councillors, Messrs. P. Krishna Row, A. R. Sabapathy Mudaliar, Thumbu Chettiar; the General Secretary (Mr. Vijayendra Row), Mr. Abdul Kader, Mr. Justice Ramachendra Iyer, Mr. Mahomed Ali, and Mr. Standish Lee. His Highness, the Dewan, and Major Martin then took their seats on the daïs.

The proceedings of the day, a programme of which is given below, then commenced:

1, English Song; 2, The Speech; 3, Sanskrit Dialogue; 4, Kanarese Reading and Recitation; 5, English Reading; 6, Sanskrit Welcome Songs; 7, Mahratti and Hindustani Songs; 8, Performance on the Vina; 9, Telugu Songs; 10, Mangulam.

The Dewan read out His Highness the Maharajah's address to the assembly, which was as follows:

"Ladies and Gentlemen,—I have great pleasure in announcing to you that I have caused this building to be erected with the intention of making it over to the managers of the Maharani's Girls' School, for the purpose of being used for that school.

"You are all aware that this school, which started only a few years ago, is now one of the most popular institutions in Mysore. I have watched its progress with great attention, and have hitherto accommodated it in a part of the Jagan Mohan Palace premises. I believe that it has now acquired those dimensions which make it desirable that it should have a proper separate school-house.

"The importance of female education to the well be and progress of Hindu society has been long recognised. the difficulty has hitherto been, how to interest the conser tive classes in the movement, and secure their active sympath The revival of female education in this country, after a lo period of neglect, had come to be looked upon with th suspicion which innovation always rouses in the Hindu mind. Taking, therefore a just estimate of the forces they had to deal with, the leaders of the movement in Mysore established this school upon principles which, while aiming at imparting useful knowledge, avoided all unnecessary shock to long-standing prejudices and by that means enlisted the active co operation of even the most conservative classes. The result they have achieved has been pronounced by native gentlemen from all parts of India as a grand solution of one of our great social problems. It is this concurrence of opinion from persons of different nationalities and religions that has encouraged me and my officers to persevere with the institution and to endeavour to place it on a stable footing.

"I have great pleasure in now formally making over this building to the Maharani's Girls' School and I sincerely hope that it has a long career of usefulness before it."

Mr P Krishna Row, Councillor, then rose and on behalf of the Managers of the Institution and the public of Mysore, conveyed their thanks to His Highness in the following terms:

"On the part of the Managers of the Institution and on the part of the general public I beg to accept with humble thanks he noble gift that your Highness has just made. Had it been n ordinary favour, words used in common parlance to express ne's thankfulness would have been sufficient for the occasion nd my task would have been easy, but the boon conferred is yond the reach of such language. To provide food for the nd, as for the body, is the duty of a parent, and your Highs has this day fulfilled the better part of it. The 'Father of people' is the proudest title that a sovereign could covet and has been earned by your Highness by this day's act. Your hness may well feel a pleasure at this day's work, as noble res always take a delight in conferring a boon. Ordinary ks being out of place here, I shall only say that the numerous ies into which the children instructed here will convey the of education, will join in a chorus of prayers to the hty to shower down his choicest blessings on the heads of

the august donor and his illustrious consort, whose name graces the Institution, and their beloved progeny."

The remaining events of the programme were highly pleasing, and the proceedings terminated in a way quite in keeping with the orthodox habit of the Hindus. The Mangulam, which was sung in chorus by a number of girls, produced an effect which could not be easily effaced from the minds of those who graced the meeting.

We have received a pamphlet containing numerous Visitors' Remarks on this School. The opinions expressed by those who have inspected the institution are most favourable, and they have great weight on account of the position and experience of the Visitors.

A NATIVE HIGH SCHOOL IN SOUTHERN INDIA.

At Vellore, Madras Presidency, a High School for boys was established a few years ago, by Native gentlemen, which appears to be getting on satisfactorily. The late prize distribution was presided over by M. R. Ry. Vijiaranga Mudaliar, of Madras, and we are glad to give some extracts from his address, as well as from that of Mr. Ranganada Mudaliar, M.A., Patron of the Institution.

The Chairman, after expressing his pleasure at being present on the occasion said:

"This place is not new to me. Many of you may remember that there was a time when I used to visit Vellore once every year with the Inspector of Schools of the Presidency Division, to inspect the Government Normal School at this place. I do not think that it would be proper on my part to say that this occasion has given me an opportunity to show the interest I take in the education of the natives. That would be considered egotism in an educational officer, however true the statement may be.

"In the days above alluded to—that is, when I used to visit Vellore once a year—this Institution was not in existence. There were then the Government Normal School and the Church of Scotland Mission Institution. I suppose the abolition or

rather the removal of the Government Normal School from this place necessitated the opening of this Institution by Native gentlemen I congratulate the Native population of this place in having a school of their own I consider that the opening of this school is beneficial in the interests of education The town of Vellore is large enough to support two Institutions like this, and the existence of two such schools is sure to create a healthy competition between them, and such competition will be beneficial to both

"The Reports which we have just heard read are satisfactory, generally I am very glad indeed to learn that the number of pupils in the school has *risen*, though very slightly, since last year, in spite of the introduction of the increased rates of school fees ordered by Government and adopted by the Committee As a member of the Educational Department, and as one who is obliged to carry out the orders of Government, my opinion on the rates of school fees introduced by Government will not be considered to carry much weight, but, I assure you, gentlemen, that my own private views on the subject of the much talked of new rates have always been favourable to it I never thought that the new rates would materially affect the attendance in schools or reduce the receipts of institutions from that source The opponents of the new rates of fees will be surprised to learn that the introduction of the rates during the last year has not generally affected the attendance in well established, aided, or Government Institutions I think the managers of institutions like this will have reason ere long to thank Government and congratulate themselves on the introduction of these rates"

Mr P Vijiarunga Mudaliar then referred to the success of the pupils in the Examinations for which they had been presented and he remarked on a change lately recommended by a Committee appointed by the Madras Government for revising the Grant in aid Code, in consequence of which this School and others containing classes above the Upper Standard or Middle School Standard will shortly be ineligible for Results Grants He stated however, that Salary Grants will still be available for such institutions if they employ trained teachers, and he urged the importance, on all grounds, of employing such teachers The Chairman expressed his satisfaction at the fact that the School had now a building of its own, although needing alterations and improvements. He reminded the Committee that they were entitled to ask for Government aid in regard to such improvements After suggesting that a good Gymnasium would be an excellent addition to the

School, the Chairman concluded with the following useful observations as to home life :

"I have only now one piece of advice to give to the pupils and their parents and guardians. They must remember that children spend a small portion only of each day at school. A very great portion of it is spent by them at home. I know from my own personal experience that the progress which a pupil makes in education, and the sort of life which he is likely to lead after leaving school, depends, not simply upon the instruction which he receives from his masters at school, but also upon the way in which he is allowed by his parents or guardians to spend his time at home. If a boy is spoilt, I know that in ninety-nine cases out of one hundred the fault is that of the parents or guardians. It is, therefore, not enough, gentlemen, if you see that your children attend school. It is equally your duty to see that they attend school regularly and punctually, and that they spend their time at home in proper preparation for their work at school."

Mr. P. Ranganada Mudaliar, M.A., on behalf of the President and Committee of the Vellore Hindu Union High School, thanked Mr. Vijiaranga for presiding. As Patron of the School, he was glad to have the co-operation of such a distinguished and veteran educationist, and he hoped that the suggestions which had been made would be remembered and acted upon. He urged that the Building Fund, on which there was, unfortunately, still a debt, should be liberally contributed to, so that, no longer hampered by the debt, a more efficient staff of teachers might be maintained, and the School in every way improved. To the townsmen of Vellore, Mr. Ranganada Mudaliar addressed the following words :

"It is a source of great satisfaction to me to note the very cordial relations existing between the Mahomedan and Hindu sections of the population of your town. It is a thing of happy augury that there are in the Hindu Union School such large numbers of Mussulman pupils. It is good for Hindu and Mussulman boys to rub their shoulders against each other, and to learn to feel that affection and sympathy which only school-mates can feel for each other. Gratifying as this fact is, there is another yet more gratifying. I find from the Report that Mahomedan gentlemen have offered prizes, with praiseworthy liberality, not to Mussulman boys alone, but to Hindu boys as well; and that Hindu gentlemen have, in a spirit of generous

emulation, given prizes to Mussulman as well as Hindu boys trust, gentlemen, that this generous rivalry in doing good and useful work will long continue The Hindus and Mahomedans of India, differ as they may in race, in national characteristics, and in religion, agree in this—that they have a common country to serve and common interests to promote, and the more strongly they feel this community of interest, and the more distinctly and firmly they grasp the fact that both sections of the population must advance *pari passu* the sooner will the political and social regeneration of India be accomplished"

[We are glad to learn that Mr P Vijiaranga Mudaliar has been lately appointed Inspector of Schools in the place of Mr Fortey, who has retired]

THE MADRAS MEDICAL COLLEGE

The fiftieth anniversary of the Madras Medical College was held on July 1st The meeting was large, and Surgeon-General Furnell, M D presided on the occasion The Report, which was read by the Principal of the College, Brigade-Surgeon Keess, contained the following references to the lady students

Lady Students —There are 11 lady students under training Four of these are in the first or Senior University, department, others are qualifying for the Medical Practitioners' Certificate of the College Mrs Van Ingen of the L M S Class, in her fourth year of study, has acquitted herself well She gets a prize in Medical Jurisprudence, the Bharati Lukshmi Gold Medal for Midwifery (this medal is competed for only by female students of the M B Class and a Certificate for Surgery Miss D'Abreu, of the M B Class in her third year of study, gets a Certificate in Surgery and prize for Practical Anatomy and two Certificates Misses Stowe and Smith obtain each a Certificate for Midwifery, Medical Jurisprudence and Surgery, Miss Jacobs receives a Certificate in Practical Pharmacy, Miss Gurdial Sing a Certificate for same subject; so that, on the whole, this class merits commendation

Midwifery —The lectures on this subject to the female were delivered by Mrs Scharlieb, a graduate of the London University. This lady takes the class also on the subject Diseases of Women and Children She entered on her duties as a Lecturer on the 6th October, 1884

Remarks by Mrs Scharlieb, Lecturer on Midwifery, to the Class —"This is the first year that I have had the honour

...ents), for second position in Female Class of Midwifery and ...iseases of Women and Children

Surgeon-Major Ratton then delivered an address, in the ...ourse of which he remarked It is an interesting fact to ...note that several ladies are leaving the College this year with legal qualifications enabling them to practise Medicine I believe that this College is one of the pioneers of Female Medical Education in India, if not in Great Britain And, if I am not mistaken, the credit of this is in a great measure due to our Chairman this evening, Surgeon General Furnell, who was Principal of the College when its doors were first thrown open to ladies, and who did all that lay in his power to facilitate their study of the healing art This movement has since made continuous progress in Madras, and the courage and determination of the ladies in following a difficult path has been rewarded in every instance with success, and in one case at least with conspicuous success

The Chairman s address followed He began by referring to his warm interest in the College, and his long connection with it first as Professor and then as Principal During his Principalship he succeeded in effecting the re opening of the University Department of the College which had been closed for a time He had also persuaded Brahmins to choose Medicine as a career ' I am very glad indeed he said 'to find that the Address I delivered in Convocation in 1880 induced so many members of that most intelligent caste to choose our profession for the exercise of their remarkable abilities' Dr Furnell proceeded to give much excellent advice to the students First, he urged, Love your profession work it with a will, go at it heart and soul, and the profession will in time love you and become dear to you He allowed th... Medicine had many disagreeable things connected with ... practice, and that it was not much favoured by tho... high places' "As a recompense, however of all this y... will find that the profession of Medicine presents more th... any other profession, problems of the deepest and ... abiding interest to its followers, and to mankind Some... you, for instance, will be placed in independent charg... dispensaries up country. You have no idea how much ... sure and interest such a charge may yield you if you ... vate it properly But you must cultivate it What I ... is, don't be content just to go down and get through ... ... there as quickly as you can, to get away from

a short account of the Society may prove of suggestive value in India. The objects to promote which the Guild has been founded are the following:—1. To provide the Public and Teachers generally with the means of forming sound judgments on educational matters, by promoting and facilitating the interchange of thought and co-operation amongst those who are actively engaged or interested in education.—2. To circulate information regarding educational methods and movements in England and elsewhere.—3. To encourage the training of Teachers of all grades.—4. To promote and assist the establishment of Educational Libraries and of Central Meeting-places where school-books and apparatus may be exhibited, and information on educational matters obtained and exchanged. 5. To encourage provision for sickness and old age among Teachers.—6. To promote the establishment of Teachers' Homes and Homes of Rest for invalid and aged Teachers.—7. To compile and publish a list of desirable places in England and elsewhere in which holidays can be passed at a reasonable expense.—8. To establish a Registry for Teachers.—9. To take such measures as shall lead to the Registration of duly-qualified Teachers of all grades.—10. To promote generally the welfare of Teachers, and to do all such lawful things as are incidental or conducive to the attainment of any of the above objects.

The Guild consists of a Metropolitan Body called the Central Guild, and Local Bodies affiliated to it, called Local Guilds. The Members of the Association consist of all qualified persons placed at their own request and by the authority of the Council upon the Register of the Association; and the persons qualified to be Members are—1. Teachers who agree to promote the objects of the Guild, and who contribute to its funds an Annual Subscription of not less (as the rule stands at present) than five shillings.—2. Teachers who subscribe to any Local Guild and for whom an annual payment of not less (as the rule stands at present) than half-a-crown is made to the Central Guild by the Local Guild with whom they are connected; and, 3. Persons who are not teachers, but who are anxious to promote one or more of the objects of the Guild, and who contribute at least such annual sum to the funds of the Guild as the Council shall from time to time have determined to be the minimum Annual Subscription to the Guild.

A Member may compound for all subscriptions for life by a single payment of £10.

A subscription of ten shillings and upwards per annum, besides constituting membership, entitles a Member to receive free of cost the *Journal of Education*, in which reports of the work of the Guild and of its branches, and all information of a

business character, will be regularly published No Member whose subscription to the Guild is in arrear is entitled to vote at any meeting, or to hold any office in connection with the Guild

The Regulations respecting Local Guilds are as follows

1 Any ten or more persons resident beyond the Metropolitan district, agreeing together to promote the objects of the Guild, may form a Local Guild, and on application be affiliated to the Central Guild, upon such terms and conditions as shall be from time to time determined by the Council, provided that such Local Guild pay to the Central Guild a capitation fee (as the rule at present stands in regard to the Local Guilds already established) of not less than 2s 6d per annum on its membership as a contribution to the expenses of general management. But the connection of any Local Guild with the Central Guild may be severed by the Council on evidence that it is not faithfully carrying out the objects of the Central Guild —2 Local Guilds affiliated to the Central Guild shall appoint their own committees and officers, generally manage their own affairs, and frame their own rules and by laws Local Guilds shall submit to the Council of the Central Guild their Rules and By laws, and all modifications or alterations from time to time made therein —3 Local Guilds shall furnish to the Council of the Central Guild Annual Reports of their work These Reports shall be sent to the Secretary of the Central Guild at least a month before the Annual General Meeting —4 The Council shall from time to time confer with the Local Guilds as to the means by which the objects of the Guild may be carried out —5 The Members of Local Guilds will receive through the Local Secretary all the regular publications of the Central Guild, and will in general enjoy all privileges and advantages enjoyed by Members of the Central Guild

We give the following extracts from the first Annual Report of the Guild—

"The project of a Teachers' Guild was first started at a private meeting of a few Head Mistresses and other Teachers, who had long felt the need both for themselves and for the public of some central authority, or corporate union, such as every other profession possesses The general scheme of the Guild is to promote the welfare and independence of Teachers, and, by means of organisation, to create a closer bond of union among them, based upon the broad lines of agreement which underlie all grades of the profession —The first public meeting of the Guild was held at the rooms of the Society of Arts, on

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"The project of a Teachers' Guild was first started at a private meeting of a few Head Mistresses and other Teachers, who had long felt the need both for themselves and for the public, of some central authority, or corporate union such as every other profession possesses. The general scheme of the Guild is to promote the welfare and independence of Teachers, and, by means of organisation, to create a closer bond of union among them, based upon the broad lines of agreement which underlie all grades of the profession.—The first public meeting of the Guild was held at the rooms of the Society of Arts, on

Saturday, 23rd February, 1884. The Right Hon. A. J. Mundella, M.P., presided, and speeches were made by him and by other educational leaders, approving of the objects proposed by the Guild. At this meeting a Council was appointed, which has met every month under the presidency of Canon Percival. Sub-committees, appointed by the Council, have met more frequently for the purpose of preparing business and carrying out details.—A list of Holiday Resorts has been published, indicating houses and lodgings in the United Kingdom and abroad, many of which offer exceptionally advantageous terms to members, and all of which can be safely recommended.—A primary object of the Guild being to encourage Thrif and to assist teachers in making provision for themselves, and those dependent on them, against failing health and old age, a paper has been drawn up offering suggestions for making such provision by means of life assurance; and beneficial arrangements, on behalf of Members, have been made with several well-established offices.—A Registry for Teachers has been started in connection with the Guild, and was opened on 1st October last. As the Guild has no intention of making a profit by its Registry, and acts on the equitable principle of charging employers as well as employed, it is enabled to reduce by more than one half the customary fees paid by teachers to private Registry Offices.—The transactions of the Guild are published regularly in the *Journal of Education*, and a special arrangement has been made, under which Members, whose subscription to the Guild amounts to 10*s*. and upwards, are entitled to have a copy of the *Journal* sent to them monthly, free of charge.—Over 500 educational books have been contributed or purchased to form the nucleus of a Library, to be used in the first instance for reference, and ultimately for circulation. Messrs. Macmillan and other publishers have made liberal donations of books. The Council hope that members will assist in this useful work, by contributing standard books to the Library.—During the month of March last two Social Meetings of the Guild were held in London. Invitations were issued to Members living within the Metropolitan postal district (numbering about 400), as well as to Vice-presidents, Members of the Governing body, and local correspondents. The first meeting was held at the offices of the Guild, on the 18th March, when a paper was read by Professor Henry Morley, on the subject of 'A Teaching University for London.' The second meeting was held at the rooms of the Society of Arts on the 21st March, at which Miss Beale, of Cheltenham, read a paper on 'The Effects of the London Matriculation on School Teaching.' Both meetings

were well attended, and interesting discussions follow papers —The kind services of a number of ladies and gen (whose names appear in an annexed list) have been gi Local Correspondents, the duties undertaken being to rep the Guild in their respective neighbourhoods distribute p answer enquiries, and otherwise make the Guild known forward its interests —The first Local Branch of the Guild formed at Cheltenham towards the end of last year And branch was formed last February at Brighton at the inaug meeting at which Mr H Courthope Bowen attended to rep sent the Central Guild Several other towns are also propos to form branches. Considerable enthusiasm has been shown connection with the branches already formed and the repo of their growth are very satisfactory The Council desire promote the formation of other branches —The Council ar confident that the Guild only requires to be more widely know and understood in order to ensure a large accession to it strength "

There are many other societies in England of an earlier date than the Teachers' Guild, which promote similar objects but we mention the Guild on account of its comprehensive character It suggests more fully than others the numerous advantages that may be secured to teachers through union In former times and even not long ago those engaged in the profession were apt to look on each other mainly as rivals Now on the other hand they have discovered that great mutual benefit can be derived by discussing problems which are common to all, and by putting into a common fund the information which to each one is equally valuable If those who are interested in the training of children in every town or district were annually to combine for practical purposes, such as those which the Teachers' Guild is found to carry out an important impulse would be given to sound education, and many a lonely worker would be cheered and encouraged

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INDIAN INTELLIGENCE

A large and enthusiastic meeting has been held at Bombay in support of an Indian memorial to the late Mr Fawcett His deep interest in Indian finance and his other distinguished services to that Empire were referred to with deep gratitude speakers at the meeting A representative and influential committee was formed to collect funds and determine the form

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL, TRENCH & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 179 NOVEMBER 1885.

FEMALE MEDICAL AID TO THE WOMEN OF INDIA.

A meeting was held at the Mansion House, on Oct 20th, for the purpose of promoting the objects of the National Association for Supplying Female Medical Aid to the Women of India, now being organised by the Countess of Dufferin. The Lord Mayor occupied the chair, and among those present were the Duchess of Marlborough, the Countess of Lytton, Lord Napier of Magdala, Lady Randolph Churchill, Lord and Lady Hobhouse, Lord and Lady Charles Beresford, Lady Edmund Talbot, General Sir Frederick Roberts and Lady Roberts, General Sir Frederick Haines, the Lady Mayoress, Sir Richard Temple, the Dowager Lady Stanley of Alderley, Roper and Lady Lethbridge, Mrs D P Cama, Mr Thos. Thornton, Mrs Henry Fawcett, Mrs Garrett Anderson, s Manning (Hon Secretary of the National Indian Association), Sir Charles Turner, Mary Lady Hobart, Mr. omohun Ghose, General Maclagan, Sir Guyer and Lad ter, Mr. William Digby, Sir Richard and Lady Meade ssor Monier Williams, Archdeacon Baly, Mr. A. W , Mr. Wilfrid Blunt and Lady Anne Blunt, Mr Pedder, nry Maine, the Rev. C. Voysey, Mr. E. Thornton, C.B., n-General and Mrs. Balfour, Miss F. Davenport-Hill, d Mrs. Herbert Cowell, Major-General Sir F. Goldsmid, R Chichgur, Colonel Y C.B., Sir Lewis Pelly

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opulent cities than Madras, and in both of them public-spirited ladies and gentlemen have come forward and provided specific funds for the purpose of aiding the movement. The objects aimed at may be classed as follows: First, to attract to India women doctors who have received a first-rate medical education. Secondly, for the purpose of attracting them, to form guarantee funds, which shall secure to them a moderate subsistence for a term of years. Thirdly, to erect hospitals for the reception of women, worked by a staff of female doctors and nurses. Fourthly, to erect dispensaries for the relief of women and children, also worked by female doctors and nurses. Fifthly, to establish scholarships for the encouragement of female medical students, of smaller pecuniary value if the students study in India, and of larger pecuniary value if they study in England. Before quitting the subject of India, I should like to mention that other towns besides the Presidency towns have efficient Medical Colleges, at which nurses and midwives are well educated; but that, as I have before shown, is not sufficient. Some ladies have also been sent out by the zealous Missionary bodies in England and America, who have practised medicine with a considerable amount of skill, though far from possessing a full professional equipment.

Now, as regards England, I do not pretend that what is done here is nearly so important as what is done in India. But it is important too, because it is clear that the pioneers in this work must be English ladies. When I say English, I do not mean to exclude other Europeans or Americans, or any who have received a Western medical education. But we are concerned with England, and therefore I speak of English ladies. The qualifications of those ladies must be, good abilities, good health, a thorough education, and an unusual amount of zeal and enterprise, courage and self-denial, to enable them to live poorly-paid lives of great labour; and it is not altogether easy to find such ladies. The only agency that has been at work in England, so far as I know, for the purpose of providing for this want in India is the National Indian Association, of which I have the honour to be President, though the work of it is done by quite other and far better hands. That is the only reason why I am speaking to you now. A word or two of that Society. It was founded by a well-known philanthropist, Miss Carpenter, and its objects are,

to promote a better knowledge by the Indian and English races of one another, to promote more kindly intercourse between them and, while studiously keeping apart from all subjects of religious faith to promote education and social reform in India Through its officials the Association has collected a great amount of information upon Indian topics and has had remarkable success in attracting the confidence of the natives of India Here then we found a social reform of great importance in which accumulated knowledge and established confidence could be of material assistance Accordingly, the Association flung itself into the work and has for several years spared no effort to promote it not by money I am sorry to say—for of us it may almost literally be said that silver and gold have we none—but by convening meetings on
i meetings by speeches
was a paper written by
Association which sug-
is working with such
vigour That movement has already led to the establishment in Bombay of two competent doctors Miss Pechey and Miss Ellaby, with sufficient guarantees of support And the meeting will be glad to hear that our Association has succeeded in placing another competent doctor Miss Bielby with a satisfactory maintenance in Lahore

If you will allow me I should like to tell you a little more about Miss Bielby She was one of the missionary doctors of whom I spoke just now and in that character she entered the household of the Maharani of Punnah She it was who conveyed the pathetic message of the Maharani to the Royal Lady whose heart is never in the wrong place and whose ears are never closed to the tale of human suffering I believe she became convinced that the union of the two characters of missionary and doctor impaired her utility as doctor Accordingly, she separated herself from the Missionary body joined our neutral Association obtained a complete medical education, and is now a doctor pure and simple in Lahore

You will not understand me to be saying a word to disparage the noble work of the Missionaries Two distinct fields are open in India each large enough to employ all that come to work in it We have chosen that large region of physical social and intellectual interest which are common to all mankind, and seek to work under such conditions that no

Subscriptions received by the Central Committee of the Countess of Dufferin's Fund up to the 31st August, 1885.

LIFE COUNCILLORS.	Rs.	A.	P.
H. H. the Maharana of Udaipur, G.C.S.I.	5,000	0	0
H. H. the Maharajah of Kashmir, G.C.S.I.	5,000	0	0
LIFE MEMBERS.			
H. E. the Earl of Dufferin, K.P., G.C.S.I., Viceroy of India	500	0	0
H. E. the Countess of Dufferin, C.I.	500	0	0
H. H. the Rajah of Rutlam (annual subscription for 3 years)	1,000	0	0
H. H. the Maharajah of Ulwar (in addition to giving scholarships in Ulwar)	4,000	0	0
Lady Aitchison	500	0	0
The Kunwari Hurnam Singh	500	0	0
Colonel Minto Elliot, R.A.	500	0	0
H. H. the Maharajah of Dhar, K.C.S.I., C.I.E.	1,500	0	0
The Hon'ble T. C. Hope, C.S.I.	1,000	0	0
ORDINARY MEMBERS.			
Lady Helen Blackwood	10	0	0
Miss Thynne	10	0	0
Mrs. E. Constable, Meerut...	15	0	0
Mrs. Colquhoun Grant, Calcutta	15	0	0
Sorabjee S. Bengalee, Esq., C.I.E., Bombay	15	0	0
Mrs. Gordon, Simla	100	0	0
The Nawab Abdool Lateef Khan Bahadur, C.I.E., Calcutta	20	0	0
The Rev. S. B. Taylor, Calcutta	50	8	0
PUNJAB BRANCH.			
Entrance Fees of 29 Members	290	0	0
DONATIONS.			
Major Barrington Foote, R.A., half proceeds of Concert at Barnes Court...	400	0	0
H. H. Sir Charles Aitchison, K.C.S.I.	20	0	0
Lord Herbrand Russell, A.D.C.	50	0	0
Mrs. Baynath, Gurgaon, Punjab	30	0	0
Rs. ...	20,998	8	0
Credited to Punjab Branch, half Lady Aitchison's subscription	250	0	0
Rs. ...	20,748	8	0

Further subscriptions will be published at end of each month.

H. COOPER, A.D.C., *Honorary Secretary.*

VICEREGAL LODGE, SIMLA,
The 2nd September, 1885.

[illegible] English lady doctors will [illegible] I [illegible] hopes that posts will [illegible] than we can find sanguine of [illegible] and in fact the most medical schools [illegible] many years before the larger appointments [illegible] supply candidates for [illegible] a letter I have received from [illegible] priest of a Hindoo temple as it may interest friends [illegible] movement to know that its *bona fide* character is [illegible] here, and that the guardians of the national custom[illegible] the country recognize the fact, that alleviating the sufferings of the native woman, improving her education giving her a possible career and at the same time respecting all her prejudices is the sole object of our present endeavours

I enclose the names of the Central Committee of which I am the President. Your Lordship will see that a Hindoo and a Mahomedan gentleman are members. I shall be grateful if your Lordship will pay in subscriptions received at the [illegible] Coutts and Co as the Bank of [illegible] with them to open an account.

I have [illegible] to remain
Your [illegible] obedient servant

"To [illegible] the Lord [illegible]

HARRIOT [illegible]

M.P.

The enclosures were (1) a latter from the High Priest of the Temple of Baidya Nath, Bengal, stating that the endeavour to provide medical aid to the women of India was an undertaking which deserved the earnest support of every Hindoo who has an attachment for his national customs and manners, and enclosing 100 rupees for the fund; and (2) a list of the committee, which consists, among others, of Sir Jotendro Mohun Tagore and Syud Ahmed Khan Bahadur, of Allyghur.



TRAINING OF NURSES AT SIMLA.

A Nursing Institution is being organised in connection with the Ripon Hospital at Simla, through the exertions of Mrs. Ilbert and other ladies, and with the advice of the medical officers of the Hospital. The intention is to appoint a Lady Superintendent of the nursing arrangements, probably at first for the European patients only, who will train European and Eurasian nurses. A second lady, who must be a skilful and certificated midwife, will have charge of the Lying-in Ward of the Hospital, and her work, in addition to attendance on the patients, will include the training of native midwives. The Ripon Hospital contains 12 Beds for European patients, 48 Beds for native patients, and 8 Beds in the Lying-in Ward for native women. It will thus afford facilities, on a manageable scale, for the practical training of qualified women, for whose services in private families the demand must be great, and also for the instruction of the too often inefficient *dhaces*. A Home is to be built for the accommodation of the Superintendents, for which object, as well as for their salaries, &c., contributions are urgently required. The Institution, though in accordance with one of the objects which the Countess of Dufferin's Association has in view, and having received her personal countenance, is an independent local effort, not supported by Lady Dufferin's Fund. Considerable help has been already obtained at Simla towards the founding of this new Institution; but it has been resolved to make an appeal on its behalf to friends in England. It is hoped that on account of former association with India, or from other grounds of sympathy, many may

be willing to aid in this endeavour, to relieve suffering by the careful and effectual training of nurses, who, as it is well known, are as important as doctors in cases of serious illness. We are requested to state that donations in support of the proposed Nursing Home at Simla will be received, acknowledged, and transmitted to Mrs Ilbert by

LADY HOBHOUSE,
15 Bruton Street,
London, W.

SUPERINTENDENCE OF STUDENTS

We are glad to be able to report that the following gentlemen have consented to act as Hon Agents of the Committee of the National Indian Association, in regard to the organisation for superintending Indian Students in England, to which we referred at length in our *September* number *Calcutta*, The Hon Amir Ali and Manomohun Ghose, Esq , *Bombay*, K M Shroff, Esq ; *Madras*, John Adam, Esq , M A , *Allahabad*, Kumar Shivanath Sinha Other appointments will be announced shortly. The circular containing information as to the details of the scheme has been distributed to correspondents in various parts of India and it is satisfactory to find that the Indian newspapers have in general taken up the plans with approval, and have expressed themselves strongly as to its desirability and probable success. The only article of an unfavourable character which has come to our notice appeared a few weeks ago in the *Englishman* We will not reply at length to the objections made in that article, some of which would disappear under a careful re-perusal of the circular we may remark. (1) That the Committee have not in their previous efforts met with difficulties (as the writer implies they must), on the ground of want of acquaintance with the languages and customs of the Indian students who come to England. Many of the members of the Committee have been long resident in India; some are natives of it (2) That Indian gentlemen now in England for purposes of study or education do not find it necessary to live in the ... of a ... or to ... other ... to enable them to live according to ... any students ... I ... do ...

beneficial in two ways: first, that the body grows warm, and there is a free circulation of blood; and, secondly, that the parts which undergo work get slowly stronger. The first object can be secured by means of any exercise; but the second object requires that exercise should be so arranged that on the same day all the parts of the body should be brought into play. Generally speaking, the English exercises, such as the horizontal bar and the parallel bars, exercise more the chest and the muscles of the arms than the legs; so that, if to them were added the native *Mulkum* and wrestling, the full benefit of exercise may be obtained. Opinions differ about the advisability or otherwise of encouraging wrestling in a gymnasium. This exercise has a different character from all the rest; for, while almost all the exercises could be performed singly, wrestling necessarily requires two men together; this produces a sort of competition, and the players sometimes do harm to each other, or one of the players gets a fainting-fit after the wrestling is over, owing to exhaustion. But as there are disadvantages of wrestling, so it is also a very useful exercise. It exercises at the same time all the parts of the body, and also brings the mind into play, by reason of the skill required. A good wrestler is also able to defend himself if he chances to encounter a vagabond on a dark night. Wrestling enhances a man's courage; it should, therefore, be encouraged in all gymnasiums with the necessary precaution that the teacher must be presen at the time of wrestling, so as to put a stop to it when deeme necessary.

To realise properly the advantages of a gymnastic cours one must continue it for at least three years. The change in t constitution which a short course produces, disappears w the cessation of exercise; it is, therefore, necessary that eve body should continue exercise for a long time. People general get tired after a short course, and so the advantage gymnastics are not marked; but we know of men who continued exercise for a long time, and who have the acquired a splendid constitution, and enjoy remarkably health.

There is also a difference of opinion as to the place suited to exercise. The opinion of the *Talimwallahs* of tl generation (men who conducted small private gymnasium that exercise should be performed in a close room, wh air is admitted from outside; they thought that a warn induced plenty of perspiration, which helped to rem diseases. The present civilised age discards this idea: f air is more necessary when we exercise than when we rest; for, when the body grows warm, we breathe in n

No doubt it is wrong to expose ourselves to a cold draught after exercising in a hot room, but this should be no reason why open-air exercise should not be resorted to from the commencement. It is, therefore, of importance that those who wish to join a gymnasium, or put their children there, should carefully examine the place, for, according to my opinion it is better not to exercise at all, than to exercise in a place which does not admit pure air, for injury to health is certain if the poisonous carbonic acid gas which comes out of the mouth, his to be inhaled back. It has been calculated that when at rest we inhale 553 cubic inches of air in a minute and at the time of exercise 989 inches, or nearly twice the quantity, it is, therefore, plain that exercise in impure air for one hour does the same amount of harm as staying in such a place for two hours would do, in the same way, the advantages of exercising in pure air are also double.

Cricket.—This game being played in the open air, is very beneficial to health, the body receives a moderate amount of exercise, and there is a good deal of excitement. Cricket is so well known among our people that it is scarcely necessary to dwell on it, excepting that, considering the number of players, the grounds are quite insufficient, but I think this difficulty would be overcome if the attention of Government were drawn frequently to the subject. Good as the game is, it is often abused, and this necessitates a word of remonstrance to the players. Nothing is so foolish as to play in the hot noon of the month of May, sickness is inevitable and yet we very often see cricket matches in those days, for owing to the heat of the season, vacation is granted at schools and boys get more time for play than they do at other times. The other fault is that, after the play is over, the players drink water to allay thirst, and eat whatever stale stuff is offered to them in the shape of *Bhujias* (Indian delicacies), &c. In place of this, if they drink milk on the spot, or go home and take their meals, the benefits of the game would be considerably enhanced.

Swimming.—This art is extremely useful in case of accidents, to save one's own life or that of others. A few months back, while returning from Goa, a steamer came in collision at night-time with a small boat, and upset it, it contained three poor souls, who were thrown into the sea, fortunately, they knew the art of swimming, and were saved. Nobody can boldly affirm that in all his life he will not meet with an accident at sea, it comes when least expected, but what would be the condition, at such a time, of such as ignore the art of swimming? When we think of this, we are surprised at the indifference shown by people for the art, which, in other words would be

to say, How little value people put on their lives! But leaving aside the question of saving life, the art is very useful for improving health; and if we examine this, we shall find that although swimming does not develope the body as gymnastic exercises do, yet there are many other advantages from the exercise of this art. In the first place, all diseases of the skin are removed by swimming in clear water, and particularly in sea water. This art will also prove very beneficial to those who suffer from nervousness and hysterics, and also loss of sleep; and it will serve to remove from the bodies of corpulent persons all fat which they have accumulated through indolence, but which ultimately leads to serious consequences. As swimming calls forth frequently courage and judgment, it developes these qualities in him who practises it. It also affords plenty of amusement. Looking to all these advantages, it becomes a matter of surprise that in the midst of 48,000 Parsee inhabitants in Bombay there should not be a swimming bath for them; while there are four baths for the Europeans of Bombay, whose number is only 10,000. This state of things is deplorable. There is, of course, a bath on the Gurjan road, and it is well conducted also; but it does not supply all our requirements. To build a good swimming-bath and to keep it up does not need millions of rupees, but only a few thousands, which the Parsees of Bombay can well afford to give. The question then arises, why a good bath has not been built as yet. My impression is, that although the Parsees have advanced considerably in Western civilisation, they do not appreciate the value of such things. The taste among our people for European dishes is developing; brandy has superseded *mowrah* (country liquor); the art of using knives and forks is improving; but the means to remove the *ennui* which the body acquires by reason of sedentary work during day, which our Western brothers employ, are ignored by our people. What gives them advantage over us in working capacity is the existence of institutions like the *gymkhana*, yacht club, &c. Take them away, and the Europeans in ten years will be on a level with us as regards energy for work. We read in English papers that Mr. Gladstone exercises his body by cleaving wood; many of our people laugh at the idea; but the great age and the great activity of mind in such advanced years which this eminent person enjoys are largely the result of physical training. That Gladstone would not have lived so long, or possessed unimpaired faculties, without cleaving wood or undergoing any similar bodily exercise, is a fact that should make a thinking man appreciate the importance of exercise. It speaks volumes in its favour.

Rowing.—This exercise has one advantage over all the rest, which is, that it is practised at sea in the purest of pure air. To outsiders, it appears that rowing has a tendency to overstrain the chest, but those who have tried the art know well how easy it is to pull a small boat, and that exercise is obtained only by continuing the practice for a long time. Among our people there is no taste for a sail on the waters, in fact, many shy at the idea, just as an unbroken horse would do when he comes across a pool of water. Many people, the moment they step into a boat consider themselves half way to the other world, and if such have on any occasion to go to sea, they become pale, and lose all nerve through fear. To this perhaps may be attributed the absence of captains and seamen among our people. There is at present a rowing club, established by respectable gentlemen five years ago, and it contains about fifteen members, but we ought to have many such clubs, each having fifty instead of fifteen members. To those who refuse themselves the benefit of this exercise, under an impression that it is very expensive, it will be useful to know that the exercise is not so costly as people think, in fact, the club above mentioned admits respectable gentlemen as members, and the entrance fee is Rs. 10 only, and the expenses of the season about Rs. 25, which expense, considering the advantages of the exercise is very moderate. Some time ago an attempt was made to establish a yacht club, but the attempt failed for want of support. As we want a yacht club, so also do we want a *gymkhana*. It is better to relieve the body by a little exercise after the sedentary work of the day than to spend the evening in gossiping at clubs. It was once given out that some respectable gentlemen proposed to open a gymnasium, but nothing seems to have come of it, it would be better, however, to bring about the thing by some scheme rather than throw the burden on one individual which retards the progress of a good object.

Riding.—Although an useful accomplishment, otherwise there is not much in it. As an exercise however as it is practised in open air, it helps to keep up good health. Instead of lifeless implements, a living creature is employed in the performance of this exercise which adds much to the pleasure derivable from it. Except in the trot there is no work to the rider, in the canter and gallop the horse is exercised, but the rider derives no benefit (?) This exercise calls forth courage and presence of mind, so that those who practise it develop these qualities. As it is an expensive luxury, which everybody cannot afford there is no use saying a good deal about it. From riding if we go to the velocipede, the latter exercises the

legs fairly, and is a good vehicle in which to visit the different parts of the town, for those who cannot afford to keep a horse. On horseback or the velocipede, a companion adds a good deal to the amusement.

Polo is a good play to bring to perfection the art of riding; but in the absence of personal experience about it, as well as in regard to football, I will refrain from dilating on the advantages or otherwise; suffice it to say, that both these amusements appear very rough, and should be practised only during the time of youth.

Billiards.—An author has very justly said, that billiards is as beneficial to health as cricket, though the game is not so violent; and as scientific as chess, though not so sedentary. This is true, and the exercise is good for both sexes, and for all times of life; but the way it is practised in Bombay deserves to be deprecated. Public tables afford the amusement, but they frequently induce a habit of betting, drinking, and similar vices, and very often the game is carried on till the small hours of the morning without regard to its baneful effects on health. If, therefore, instead of public tables, such an amusement were enjoyed in clubs and in the houses of private gentlemen, the advantages would remain intact, and the drawbacks would be done away with.

I have mentioned above all the well-known exercises; besides which there are many other ways of developing the body, but it is scarcely necessary here to go into the details of them all. They all serve, not only to develop the limbs, but also to fortify the inner machinery, or correct its faults; that is, remove chronic complaints. There is a course of exercise which, I understand, is practised in Germany, and which is known as medico-gymnastics. This course does not require the help of any implements, and the exercises are so very easy that an old man of eighty may go through them with ease. Those who may be anxious to know more about these exercises may read *Home Gymnastics*, by Professor T. J. Hartelius, in which all the motions are described in detail.

The following two examples will amply illustrate to any ordinary observer how the body when worked developes:

The fact of males being stronger than females is accounted for in many ways; and, however true other reasons may be, the fact remains patent that the sexes are brought up in different ways, and that from early age the body of a boy is more exercised than that of a girl; and even at an advanced age a boy undergoes more physical work than a girl in the course of a day. A very small difference is marked in the strength of infants of both sexes; also in the case of males and females of

and illiterate people, for the difference in the amount of which either sex undergoes is also very small The reverse e case among civilised and rich people, for the ladies of such lition seldom get any opportunity for work, and although y might consider themselves happy thereby, they neglect it, d thus sow the seeds of short life

The next example is the difference in the power of the right d left hand Many things go to prove that at the time of rth both the hands possessed the same strength but that by ason of greater use the right becomes stronger than the left, e latter however, under special circumstances, is sometimes ut to more work, and gets the better of its neighbour

ENGLISH STUDENTS AND PHYSICAL EDUCATION

The subject of physical education is now occupying the serious attention of educational authorities in India It was considered enough up till late to cram in the heads of Hindu youths a number of subjects make them pass a few examinations, and finally dub them with a B A and send them out into the world as educated men In fact, a false notion of education has been prevalent in India The result of the system of education adopted in our Indian Universities is something entirely different from that of the English Universities The sole end of education as adopted in our schools and Colleges in India is the giving of information it is not the preparing of the student's mind for further impressions which it will be able to take in, even after the three or four years' University training is over A true liberal education ought to affect the whole man, it is the drawing forth or cultivation of all the human faculties bodily and mental

In English Universities we find that sports form one of the chief features of undergraduate life To take for example, Cambridge—one of the typical English Universities—there the various physical and social amusements are as much valued as the advantages offered for a thorough intellectual training Nothing more surprises a stranger on his first entrance to Cambridge than the tall, stalwart muscular figures of English students Regular exercise is the great secret A Cantab n more thinks of missing his two hours' exercise per diem than h thinks of going without his dinner

The afternoons are entirely given to sports in a place li Cambridge, the most popular of amusements being boating I

College has its own Boating Club, and the new-comers who take to it are taught by the older members of the College. A list is put up on the College screens every day, containing the names of the young men who must be present at the boat-house and receive their "tubbing," as it is called. If any member fails to present himself at the proper time he is fined, and in this way they make even their pleasure a duty. Nothing is more interesting to a visitor than the scene on the Cam which he sees of an afternoon. The tiny river is crowded with boats of all descriptions, rowed by vigorous young Englishmen. Whichever part of the meandering river one looks at, one finds tubs, canoes, funnels and every variety of boats; and the picturesqueness of the scene is heightened by the motley variety of dress worn by the young men, for each College has its coloured uniform, and the boating men are obliged to wear their own costumes when rowing on the river.

Next to boating comes cricketing, which is very popular in summer, while football is the game played in winter. Besides these the undergraduates play tennis, golf, or racquets, and various other games. Those young men who are not inclined for more vigorous exercise sally out in the afternoons for long walks or '*grinds*,' as they are called in Cantab parlance.

A Cantab never fails to take his exercise each day one way or another. *Mens sana in corpore sano*—a sound mind is the result of a sound body. These young Englishmen, who pay as much attention to their physical as to their mental development, are they in any way worse off as students? Not the least. Those men who walk twelve miles a day, or row six a day, without being tired in the least, are just as hard working as the German students; and it is these strong, healthy, muscular young men who turn out wranglers and first-class classics.

What a picture does the very mention of the word student bring before our minds, here in India! A study-worn, consumptive-looking individual, fit more to be the inmate of the hospital than the frequenter of the lecture room. The sight is sickening. How many of our students in the Colleges in India give so much as one hour a day to out-door exercise? The University course is one perpetual grinding from the time the student commences his A B C till he becomes dubbed a B.A. No wonder that some of our best students, notwithstanding their brilliant University career, become useless in the end, and utterly unfit for any original work. If there is one lesson which our students in India should learn from English students, it is this—the paying as much attention to their bodily as to their mental development. And the only way to make them feel the necessity of out-door exercise is to compel them to devote at

least an hour each day for sports in the College or school premises Once made compulsory, the students in time would realise for themselves the great pleasure they derive from outdoor exercise not to speak of the solid advantages they obtain in the long run and would therefore, take to them of their own accord What becomes of the hundreds of young intelligent men who are sent out year after year by our Universities? The quick perception the indefatigable inquiry, the intelligent appreciation which are so characteristic of Hindu students and which are so much admired in them—what has been the result of these? It is high time that the Hindu student shows others that he has something more in him than the capacity to get through examinations

S SATTHIANADHAN B A (Cantab)

From the "Hindu'

REVIEWS

THE STORY OF NUNCOMAR AND THE IMPEACHMENT OF SIR ELIJAH IMPEY By SIR JAMES FITZJAMES STEPHEN K C S I one of the Judges of the High Court of Justice Queen's Bench Division Two vols (MACMILLAN & Co)

To nine persons out of ten Impey is probably only known by the portrait of him painted by Macaulay in his essay on Warren Hastings No other such judge says he has dishonoured the English ermine since Jefferies drank himself to death in the Tower Even those who have had the patience to wade through many bulky volumes of Indian history still believe for the most part in the truth of this legend, for Macaulay's narrative is little more than an embellished version of the story already told many years before in the dry pages of James Mill and repeated since by other writers And yet some distrust ought to have been felt in this matter, for soon after the appearance of Macaulay's article in the *Edinburgh Review* of October 1841 Charles Macfarlane who was then writing his *Pictorial History of England* and *Our Indian Empire* exposed with the aid of materials furnished to him by Sir Elijah Impey's son some of the misrepresentations of James Mill and his followers and Mr Impey himself then an old man wh[illegible] found that Macaulay had republished his article in [illegible]

taining his Critical and Historical Essays, set to work, and brought out in 1846 his *Memoirs of Sir Elijah Impey.* The facts which Mr. Elijah Impey sets forth seem a complete refutation of most of the statements made by Mill and Macaulay: but his narrative is confused, tedious, and inaccurate, and the book has probably found few readers.

Sir James Stephen possesses special qualifications for the task which he has undertaken. Himself an eminent judge, he is in a position to speak authoritatively on the numerous legal questions involved in the controversy. The experience gained by him in India, where he filled for some years the seat in the Governor-General's Council once occupied by Macaulay, has familiarized him with matters on which English writers are not always at home. A personal friend of Macaulay, and an admirer of his genius, he cannot be suspected of any bias against him. His statements are not taken at second-hand from other writers. For perhaps the first time, the whole story has been carefully examined by a laborious reference to the original authorities in the British Museum and the India Office, the State Trials and the Reports of Parliamentary Committees. The result is that Sir Elijah Impey stands honourably acquitted of the atrocious charges brought against him by Macaulay and Mill.

The greater part of the book is taken up with the case of Nuncomar. Only a few salient points in it can be noticed here. Macaulay, after describing the commotion produced in Calcutta by the arrival of the new Councillors appointed under the Regulating Act of 1873, and the position in which Hastings found himself when the government was wrested out of his hands by Clavering, Monson, and Francis, and charges of corruption were brought against him by his old enemy Nuncomar, represents him as determining on putting into action the formidable machinery of the new Supreme Court, the Chief Justice of which, Sir Elijah Impey, had been his schoolfellow. "On a sudden," says Macaulay, "Calcutta was astounded by the news that Nuncomar had been taken up on a charge of felony, committed and thrown into the common gaol. The crime imputed to him was, that six years before he had forged a bond. The ostensible prosecutor was a native. But it was then, and still is, the opinion of everybody, idiots and biographers excepted, that Hastings was the real mover in the business." The author

shows that there is not the slightest evidence in support of this hypothesis and explains how the prosecution took place when it did. There had been litigation of long standing in which an imputation of forgery had been cast upon Nuncomar. His antagonist Mohun Persaud, attorney for Gungabissen the plaintiff in the suit, decided to prosecute him criminally and tried to do so many months before the Supreme Court was established, but was unable at that time to get the forged instrument from the Mayor's Court. On the 25th and 30th January 1775 Mr Farrer moved on Mohun Persaud's behalf for the delivery of the papers which had then been transferred to the Supreme Court, and, in consequence of some delay, he moved again on the 24th March 1775, when a peremptory order was made that the Registrar should examine and give up the papers within one month. The month would expire on the 24th April, and almost immediately afterwards—viz. on the 6th May 1775—we find that Nuncomar was brought before Le Maistre and Hyde and committed by them on the same day for feloniously uttering a forged writing obligatory with intent to defraud the executors of Bollakey Doss. But as the charges brought by Nuncomar against Hastings were laid by Francis before the Council on the 11th March 1775, it is obvious from a comparison of dates that the prosecution of Nuncomar for forgery by Mohun Persaud had been contemplated long before those charges were brought, and that it took place in the ordinary way as soon as he was furnished with the documents which were required to enable him to proceed in the matter. It seems strange to find two Puisne Judges of the Supreme Court acting as justices of the peace on this occasion, but this was a duty imposed on them by the Regulating Act. This very case led to a remonstrance on the subject addressed to the Court of Directors on the 2nd August 1775 by Le Maistre and Hyde in a letter in which the following passage occurs: "When the charge of the forgery was exhibited against the Maha Rajah Nuncomar Mr Justice Le Maistre happened to be the sitting magistrate. He requested the assistance of Mr Justice Hyde, who attended with him the whole day upon the examination, which lasted from nine in the morning till near ten at night, when [illegible] upon the evidence on the part of the Crown a commitment in the usual form was made [illegible]."

Macaulay, speaking of the Chief Justice, says that "it is probable that the Governor-General, if he had searched through all the Inns of Court, could not have found an equally serviceable tool." In his account of the trial he describes Nuncomar as "brought before Sir Elijah Impey and a jury composed of Englishmen," in a way which is very misleading, as it leaves out of sight the fact that the other judges—Chambers, Le Maistre, and Hyde—all sat on the trial. The same false impression is produced by his remarks on the refusal to respite Nuncomar. "Impey," he says, "would not hear of mercy or delay. . . . Of Impey's conduct it is impossible to speak too severely. . . No rational man can doubt that he took this course in order to gratify the Governor-General. . . It is, therefore, our deliberate opinion that Impey, sitting as a judge, put a man unjustly to death in order to serve a political purpose." If Nuncomar was unjustly put to death, Chambers, Le Maistre, and Hyde were as guilty as Impey; for, in a letter addressed to the Court of Directors on the 2nd August, 1875, which they all signed, they say, "Our judgments have in every instance been unanimous, whatever representations may be made to the contrary."

Sir James Stephen gives an analysis of the evidence adduced at the trial, and prints at full length the summing-up of Impey. "There is," he says, "not a word in this summing-up of which I should have been ashamed had I said it myself, and all my study of the case has not suggested to me a single observation in Nuncomar's favour, which is not noticed by Impey." This is perhaps the most impressive part of the book. Sir James Stephen comes to the conclusion that Nuncomar's trial was perfectly fair, and that Impey's conduct in it was not merely just, but even favourable and indulgent to Nuncomar.

A significant circumstance connected with the trial was the inefficient manner in which the case for the prosecution was conducted. The only competent advocate in Calcutta appears to have been Farrer, who had been originally employed by Mohun Persaud in getting the forged instrument from the Court, but who was afterwards retained to defend Nuncomar. If Hastings and Impey had been at the bottom of the prosecution, they would assuredly have seen the importance of securing Farrer's services. *So badly was the case got up that*

the judges had to cross examine the prisoner's witnesses themselves, and to recall the witnesses for the prosecution and further examine them, but even in this matter Impey took no prominent part, most of the questions having been put by Le Maistre and Hyde

Nuncomar's trial commenced on the 8th June and ended at 4 a m on the 16th [illegible] sat continuously, the [illegible] 8 a m until late at ni[illegible] moved in arrest of judgment unsuccessfully, and Nuncomar was sentenced to death by the Chief Justice The execution did not take place until the [illegible]th August During the greater part of this interval nothing appears to have been done on Nuncomar's behalf, but four addresses were presented to the judges approving of their conduct Two of these were *addressed to Impey personally by the Grand Jury and by the* merchants, mariners and other European residents of Calcutta. The other two were addressed to the judges by the Armenian community and the leading natives of Calcutta and its neighbourhood At the end of July, I arrer applied to the jury to endeavour to get them to recommend Nuncomar for a respite but he could only get one of the jurors to sign the paper, and this was the only petition ever presented to the Court Another petition, dated the 1st August was indeed prepared by I arrer, addressed by Nuncomar to the Governor General and Council asking them to intercede with the judges but it was never forwarded On that day Farrer was at a party at Lady Anne Monson's where he met Clavering Monson and Francis Francis, on the matter being explained to him, approved of the petition being sent in, but Clavering peremptorily refused to make any application in favour of a man who had been found guilty of forgery and as Monson concurred, the matter dropped These three men, who had so eagerly taken up the charges brought by Nuncomar against *Hastings, and had professed to be his friends* would not move a finger to save him when he lay under sentence of death The unhappy Nuncomar had already, on the day before Lady Anne Monson's party, written to Francis entreating him to intercede for him but he made one more supreme effort to save himself He addressed a petition to the Governor-General and Council and sent it to Clavering On the 14th August nine days after Nuncomar's execution, Clavering

felt some compassion for him "Francis and Francis's English adherents described the Governor General and Chief Justice as the worst of murderers Clavering, it was swore that even at the foot of the gallows Nuncomar sho be rescued' How little all this accords with the actual f is sufficiently evident

The petition already referred to as having been prepare by Farrer for the signature of the jury was presented b Nuncomar's son in law, and rejected by the judges Impey in a private letter addressed by him three or four years afterwards to Governor Johnstone calls God to witness that it was his firm intention to have procured the extension of mercy to Nuncomar "in case he should have been convicted, had not the conduct of that unhappy man and of the gentlemen who possessed the powers of government in my opinion rendered it absolutely necessary both in support of the administration of justice and of my own honour, to pursue different measures The fabrication of new forgeries, the most gross perjuries during the time of his confinement, and even during the course of the trial, was an atrocious aggravation of the original offence The eyes of the whole country were drawn to it it was attended by men of all ranks in the service and the principal natives in and around Calcutta to a considerable distance flocked to it The grossness of the perjuries and forgeries were much more striking to those who saw the witnesses and heard the *viva voce* examination than they can be to those who read the trial, gross as even there they appear No explanation could have made the natives (if the uropeans had inclined to think better of us understand that he escape from justice, if the sentence had not been carried nto execution, had not been occasioned by the artifice of the isoner, unless, indeed, it had been attributed to corruption timidity in the judges, or a controlling power in the vernor-General or Council . Had this criminal aped, no force of argument, no future experience would prevailed on a single native to believe that the judges not weighed gold against justice, and that it would ever onderate In India it was universally believed that large were offered to the judges, and perhaps a rumour of the may have reached England When charges were first ted against the Rajah, those who ought to have authority to strengthen employed it"

and

weaken the administration of justice, to overawe and even threaten the judges. Not only affected public compliments such as never were received by natives of a rank much above his from Europeans were paid to him, but the prison was converted into a durbar. Ladies of the first rank condescended to send public condolences. Those who meant to pay court knew they did it more effectually by an attendance at the gaol than at the breakfasts and levées of their patrons. Aides-de-camp and secretaries paid daily visits, and publicly repeated assurances of safety and protection. These assurances made too great impression on the unhappy man. They gave him and his dependents a security and insolence ill suited to his circumstances. They gave out the judges dare not execute the sentence. . . . I had the dignity, integrity, independence, and utility of that Court to maintain, which I enthusiastically laboured to make a blessing to the country. To produce that effect I knew it to be absolutely necessary to convince the natives that it was superior to importunity, corruption, influence, fear, or control. I thought I did my duty, and therefore determined to sacrifice my feelings and abide every consequence. . . . I am the more convinced of the rectitude of it as it did not rest on my opinion. Every individual judge thought it necessary."

It is obvious that the judges were placed in a difficult position, and there seems no reason to doubt that they were actuated by conscientious motives in refusing to respite the the prisoner.

Many years afterwards, when Impey was brought before the bar of the House of Commons, it was alleged that Nuncomar was not subject to the law of England in 1770, when his offence was said to have been committed, and that if he was subject to it, the particular statute under which he was tried (25 Geo. II., c. 2) was not in force at Calcutta at the time when the offence was committed, or at the time when the trial took place. Impey's reply was that the criminal law of England, though not in force in Bengal generally, was introduced into Calcutta first in 1726 by a charter granted by George I. to the Mayor's Court, and afterwards (in 1753) by a second charter granted on the surrender of the first. Under these charters, the Governor and certain members of the Council were required to hold Courts of Quarter Sessions, and to try all crimes except high treason. As the statute was

passed in 1729, it was in force in 1770, when Nunco[mar's] offence was committed The Regulating Act of 1773 [gave] the Supreme Court a Court of Oyer and Terminer and [gaol] delivery for the town of Calcutta, the factory of Fort Will[iam] and the factories subordinate thereto, while the ch[arter] directed that criminal justice was to be administered 'in s[uch] and the like manner and form, or as nearly as the condit[ion] and circumstances of the place and the persons will adm[it] of,' as Courts of Oyer and Terminer in England Chambe[rs] was the only one of the judges who doubted, when the que[s]tion was first raised at the trial, whether the indictment ough[t] to be laid under the statute of George II which he though[t] particularly adapted to the local policy of England, where it had been found necessary to make forgery a capital offence, to guard against the falsification of paper currency and credit He considered that it would be sufficient to regard Bengal in its then state as England had been between the fifth Elizabeth and the second George II and that the indictment should be quashed and the prosecutor left to prefer a new one on the fifth Elizabeth This shows that Chambers had no more doubt than the other judges that the English criminal law was in force in Calcutta although he differed from them as to the applicability of a particular statute He did not however press this view and there was a case in point the other way On the 27th February, 1767 Radha Churn Mitre had been found guilty of perjury at the Calcutta Quarter Sessions and sentenced to death It is true that the sentence in this case had not been carried out, for, on the petition of the principal black inhabitants the Governor and Council had respited him, in hopes that this man's condemnation would be 'a sufficient example to deter others from the committing of the like offence, which is not held so heinous in their eyes.' A free pardon was eventually secured for this man by the Court of Directors If Macaulay knew as he apparently did, of the existence of this precedent, he has referred to it in a very disingenuous way 'The law,' he says 'which made forgery capital in England was passed without the smallest reference to the state of society in India. It was unknown to the natives of India. It had never been put in execution among them, certainly not for want of delinquents'

Sir James Stephen gives an account of the strange way in which the House of Commons proceeded to inquire into the

charges against Impey. There were six articles, but only the case of Nuncomar was gone into. The articles were first laid on the table. Impey defended himself at the bar of the House on the 4th February, 1788. The evidence was then taken before a Committee on various days, and last of all came the accusation. The question whether Impey should be impeached was debated on the 18th April and the 7th and 9th May, when the motion was rejected by 73 to 55.

R. M. MACDONALD.

(To be continued.)

THE BULWARK OF INDIA.

A FAREWELL TO LONDON; AND THE STORY OF THE SLAVE AND THE NOSERING. Second Edition.

By HAMID ALI KHAN, Barrister-at-Law, M.R.A.S., F.R.Hist.S.

In the pamphlet, entitled *The Bulwark of India*, the aim of the writer is to urge the importance—in regard to which we entirely agree with him—of a cordial personal understanding between Englishmen in India and the Indians among whom they live. He says that "no Government, however powerful and strong, can safely endure for any considerable time unless it be based on the affections of its subjects;" and he shows that the friendly relations which are so much to be desired must spring out of the feelings that influence the individuals composing each race. The subject, as is acknowledged in the Preface, is complicated, and needs delicate handling; but Mr. Hamid Ali Khan has tried to deal with it fairly, and his pamphlet is a useful contribution on the subject; partly as showing the impression made on the mind of a Mahomedan, who can appreciate the merits of Englishmen, of the present state of social intercourse in India. He allows that the restrictions of Hindu caste, and a certain holding back on the part of his countrymen, and also the *Purdah* system, present obstacles which it is difficult to get over. But, on the other hand, he pleads that difference of customs need not be so great a bar as it is. People can hold intercourse of a very pleasant kind, as the writer asserts, without taking meals together. Besides, there are many Indians who feel no difficulty in partaking of food with those of another nationality, and who would willingly respond to cordiality on the part of Englishmen. The initiative must

naturally come from the latter; and anyone who repels by a supercilious demeanour loses an opportunity of cementing kindly and loyal bonds, to the great detriment of the reciprocal relations of the two countries. English ladies in India can largely help to promote sympathy and mutual comprehension; and though the matter is one that cannot be easily placed on a satisfactory footing, every Englishman and Englishwoman in India can do something towards this end.

We have received the following account of a successful attempt to bring together neighbours on a plan that succeeds in England. No doubt somewhat similar meetings take place elsewhere than at Aligarh. We have had occasion to mention several that have been held at Madras and at other places. But many combined endeavours are needed in order to lessen the distance which at present separates those of different races in India, and many such efforts will be made when once all our countrymen who go to the East realise that it is a point of pleasurable duty to make acquaintanceships and to form friendships, as many have already done, with the inhabitants of the land in which they temporarily live.

"A pleasant experiment in social intercourse between Natives of India and Anglo-Indians was made at Aligarh on September 11th, in the institution of the English entertainment of Penny Readings. The idea originated with Mr. Syed Mahmood, late officiating High Court Judge, who read two selections. Three English gentlemen, Mr. Mahmood, and three students of the Mahomedan College, filled up the programme. The audience consisted of the ladies and gentlemen of the station and the students of the College. During the evening there was an interval for refreshment and conversation. It was admitted on all hands to be a great success. One of the greatest wants of India is a social platform on which Englishmen and Native gentlemen can meet and enjoy each other's society. At present they meet, as a rule, only in an official way, and there is very little opportunity for Englishmen of really getting to know the best class of Native gentlemen. They on their side are reserved, and dislike pushing themselves forward unless they feel sure they are wanted; so that the Englishman is apt to form his opinions of the people from an acquaintance only with the lowest classes. There can be little doubt that, if

Indian life offered more opportunities of social intercourse between Englishmen and Indians, a great improvement in their mutual relations would ensue."

Mr. Hamid Ali's *Farewell to London* records his regret at leaving England after a rather lengthened stay. It is well printed, and the book is dedicated to his father, Hakeem Amjad Ali Khan, to whom he expresses his filial gratitude for his encouragement and liberal aid. In the appendix he explains one form of a Persian stanza—a subject that he entered on more fully in our *Journal* two years ago. He has a considerable power of expression in English verse.

We may add, that on October 3rd a farewell dinner was given to Mr. Hamid Ali Khan, on his departure from England, by his Hindu friends in London from the N.W.P., Mr. Piyare Lal in the chair. This meeting gives proof of the popularity and freedom from prejudice of Mr. Hamid Ali, who has made friends not only among his own community, but among Englishmen and Hindus during his stay in England.

THE BOMBAY NATIVE PORTUGUESE COMMUNITY. By PHILIP R. VALLADARES. Bombay, 1885.

This pamphlet is written by a Student of St. Xavier's College, Bombay, with the object of urging on his community the importance of making a strenuous effort to raise themselves by education and by reforms of social customs into a better position than they at present hold. The Native Portuguese who live at Bombay are the descendants of the Portuguese who became British subjects when that city was ceded to England as a part of the dowry of Catherine of Portugal in 1661. They are described as "a respectable, peaceful, and loyal class," and are not to be confused with the Goanese Christians, who are still Portuguese subjects, and seem to be generally of a lower grade than those we are referring to.

The Native Portuguese appear, however, to receive usually a mere superficial education, and to be inclined to extravagance in dress and family ceremonies. The young people are made conceited by such education as they do obtain, and show disrepect to their elders. Early marriages are said to be one serious cause of misery. The writer does not spare

his community, and, among other faults dwells on the envy, suspicion and jealousy which characterise many of its members and which hinder them from unity for the common good In regard to this, he recommends to them the following consideration from Epictetus

"Does a man reproach thee for being proud or ill natured, envious or conceited, ignorant or detracting? Consider with thyself whether his reproaches are true If they are not, consider that thou art not the person whom he reproaches but that he reviles an imaginary being, and perhaps loves what thou really art, though he hates what thou appearest to be If his reproaches are true, if thou art the envious ill natured man he takes thee for, give thyself another turn, become mild, *affable, and obliging, and his reproaches may indeed continue, but thou art no longer the person whom he reproaches*"

It is suggested in the pamphlet that friendly meetings should be organised for discussion of matters concerning the welfare of the community, which meetings would help to raise the tone of the younger men, who too often pass their time in drinking and frivolity

The writer would have done well to get his essay revised before publication as the English is often defective He seems to be animated by a real desire that his people should regain the more honoured position which they formerly held, and he sees truly that the source of improvement lies in their own endeavours We believe, however that there are many distinguished exceptions at Bombay among the Native Portuguese in regard to learning and professional success, and it may be that Mr Valladares has generalised too much from limited opportunities

NOTES OF A TRIP TO A MALAY STATE.

On the Malay Peninsula, immediately to the North of the British possession known as Province Wellesley, is the country of the Raja of Kedah (spelt Quedah in the maps) To this state the Island of Penang and the Province Wellesley originally belonged and the British Government pay the Raja 10 000 dollars a year in consideration of their cession Some sixty or seventy years ago we allowed Kedah

to be attacked and conquered by Siam, although we were under treaty engagements with it; and it is now tributary to Siam, but ruled by its own princes. It is a fine country and its princes are, perhaps, the noblest of the Malay families.

During a recent stay at Penang, I and three others obtained a passage on a large Government steam-launch going on official business to visit this interesting state. We started late one night, and early the next morning entered a broad river, and about an hour's steaming brought us to a small town, at the wharves of which several small craft were lying. On landing, we were received by the Raja's brother, a charming youth, and a middle-aged man, who seemed to be a sort of factotum, and were driven in comfortable carriages for four miles along an excellent road, bordered with many fine houses and gardens, to a beautiful large house, on a slight elevation, surrounded by gardens and tanks, and handsomely furnished. Here we were supplied with every comfort, and well fed, with the assistance of a capital cook. The view from the house was an extensive one over rich rice-plains, with hills and mountains in the distance. It being the *Ramdhan*, or fast month, but little business could be done; so, finding that the famous limestone caves, of which we had heard so much, were within practicable distance, we determined, if the means were available, to visit them; and after a good breakfast, we mounted elephants, and set forth. Elephant travelling is not so fatiguing as I expected, and would be tolerable, with a little contrivance for comfort in the howdahs. It was rather tedious work wading through the paddy-fields (not yet planted), streams, and marshes; but about an hour and a half brought us to the foot of an isolated ridge of limestone, probably four or five hundred feet high, rising abruptly from the plain. The *Mahout* of the elephant on which I rode, when we approached the hill, exclaimed, in Malay, "Beautiful! beautiful!" two or three times. He said he had never been at the place before. The sides of the hill appeared to be, for the most part, perpendicular, but broken into ledges, on which grow splendid trees, which, at a distance, appeared a rich forest.

Having collected a party of villagers to accompany us, with materials for lighting our way through the caverns, we commenced the ascent, clambering over broken rocks and tree-roots and trying our powers pretty severely ere we

reached a resting place This was a ledge, enclosed with an amphitheatre of gigantic walls of rock Near the mouth of a low cave a large slab projected edgeways from the rock, which, when struck, emitted the rich, deep tones of a large gong The Malays telling us, for our encouragement, that we were not half-way yet, we made a fresh start Our path, at first down hill, soon commenced to ascend Arriving at the caves, we found them of immense extent and very lofty, often swelling out into most imposing halls, adorned with the most fantastic forms in stalactite and stalagmite In one splendid chamber there was the semblance of a battered Egyptian frieze After a long and toilsome walk, rendered more difficult by the slipperiness of the rock, on turning a corner, a glimpse of daylight appeared, and a few steps farther a most exquisite effect met our enraptured gaze Facing us, and at some elevation, was a large opening elegantly fringed with stalactites The opening showed a small ledge, and though the sky was hidden by trees and rocks a faint yellow glow of sunlight found its way through At one side of the ledge was a large grey rock bearing the distinct semblance of a colossal figure which to our imagination represented a venerable ancient monarch standing in profile towards us, with majestic features flowing hair and beard and voluminous robes This figure and other fragments of rock were fringed here and there with green herbage, which combined with the yellowish light, gave a charming effect It seems a shame to say so, but the whole thing inevitably suggested a transformation scene in a pantomime The delicacy of the effect, however, could hardly be artificially produced Between the spot on which we stood and this opening was a pit leading to another cave, which we were told was finer than any we had seen To this the youngest of the party descended with the help of a rope, and declared that he was richly repaid by the wonders he saw among others, a group resembling a native marriage feast, the bride in a chair, and her friends grouped around We returned as we came, and were pretty well "dead beat" ere we reached "home"

The next day, after breakfast, our two native friends brought us two carriages and took us to an extensive fruit plantation about five miles distant, beautifully situated, a range of hills forming the background On our return we drove towards the town, had an interview with the young

Raja, traversed the little town, which is well laid out, and inhabited chiefly by Chinese, of which enterprising people there are said to be 10,000 in the state; then visited the Raja's uncle, and after dinner, in which we were joined by our native friends (the fast being kept only from sunrise to sunset), embarked on the launch, with cordial farewells from our friends, who accompanied us on board. The young Prince, who is said to be only fifteen years of age, though he looks older, is a most attractive youth, with the modesty and dignity of a true gentleman. This, in fact, may be said of all the princes of the family. He speaks English a little, and is very anxious to learn more. One of our party was asked to look out for a tutor for him. I should mention that, adjoining the Raja's palace, there is a good Court-house and Guard-house, with a small guard of Punjabis. Behind the Court-house is a room used for festivities, in which is a piano, which we were told is played on by the bandmaster; for there is a band in the Raja's service.

On our return voyage we stuck for four hours on a sandbank at the mouth of the river. Fortunately, the weather was pretty calm, and we returned to Penang in safety, greatly pleased with our trip.

A. KNIGHT.

Singapore.

THE PROGRESSIVE ELEMENT OF INDIAN SOCIETY.

Every force has its centre from which it works all around. Social progress is a force, and has its centre somewhere in society. Some think that in India, the chiefs and the wealthy form its centre; hence, there are now and then attempts made to enlarge their power in the administration of the country. In purely social matters, they are always allowed to play a very prominent part. Now, I think that this trust in the chiefs and the wealthy is often misplaced. It has given power to those who cannot use it, and shut out those from any active share in the management of their affairs who might have used it better. The chiefs and the wealthy and the Nawabs, brought up in habits and ideas which jar with the spirit of the age, are by no means safe persons to be trusted with any very great power in the management of political and social affairs: they are not the progressive element of Indian society. The young generation, brought up in the modern ideas of progress—or

rather that portion of the young generation which has b[illegible] educated in European countries, and after three or four ye[illegible] stay in the West has imbibed the ideas of modern civili[illegible]tion—is the progressive element of Indian society, it alo[illegible] represents the centre of a mighty force, ever increasing, ev[illegible] expanding, modifying and transforming—slowly no doubt, b[illegible] always steadily—the ideas and the institutions of the pas[illegible] Perhaps some may consider all this as merely a plebeian spit[illegible] against the patricians and their power, but I feel it a duty to state my conviction that the chiefs and the wealthy, as a rule, are the most backward people in India. On the other hand, it is my firm belief, a belief which is a constant solace to me in moments of despair, that if India is ever to be raised—as raised it certainly will be—in the scale of civilisation, it must be through the efforts and exertions, ever failing but ever renewed, of the English-educated young men—young men whose minds will be enlarged by the study of western learning and science, and whose patriotic emotions will be ignited by contact with the deep rooted national spirit which marks the present nations of Europe. My strongest hopes lie in that portion of the young generation—small and insignificant, no doubt—which receives its training in European countries; and in the following pages I shall say a few words about this class of Indian youths.

What good can England visiting youths do to India? They are a mere handful, and how can they influence 250 000 000 people? Most of these young men, by crossing the ocean, are looked upon as heretics, and they thus lose a considerable amount of influence over their society. It is objected that by staying in England for three or four years they begin to like English dress, English manners and customs and to dislike [t]heir own ways of living. They are accused too of becoming [i]ndifferent to their religion. These are the charges brought [a]gainst England-visiting youths. But there is a more rational [q]uestion asked with regard to the usefulness of coming over to [E]ngland for the purposes of study. It is urged that we have [in] India colleges and schools where we can receive English [ed]ucation; that education is twenty times cheaper in India than [i]s in England; that those who have never been to England, [wh]o have not even so much as learnt the English alphabet, yet [occu]py very high governmental posts, and are in every way [bette]r off than most of those who have returned to India a[fter spend]ing thousands in a foreign land. [What then] is the good of coming to England, and suffering all the [privations] and discomforts of a long voyage, and a long stay in a [dis]tant land? I shall try to reply briefly to these [illegible]

True that they are only a handful, these Indian youths who come over to England for the purposes of study; true also that, their number being very small, they do not often prevail against the sentiments of their society. They are looked upon as heretics; everywhere the finger of scorn is pointed at them; and they are thus a source of misery and trouble to others as well as to themselves. But this state of things will not last long. The time is fast approaching, and we are already beginning to "scent the morning air," when the number of England-visiting youths will have considerably increased. We may be sure that their present unhappy position is the precursor of a happier state of things. It is true that Indian youths do adopt English dress and manners in this Country, and certainly I should think it a mere waste of time and money on the part of these youths if they did not do so. Of course, every good thing can be carried to extremes; but to say, that because there is a danger of its being carried to extremes, therefore it ought to be avoided altogether, is absurd. In fact, I think that even the luxurious habits which are formed in some of our young men, during their sojourn in England, serve a very important purpose the economy of Nature. Such young men having lived for certain number of years in England in the midst of luxury, nd returning to their country, with their tastes refined and heir habits softened and improved by the humanizing influence of modern life, can never live in India in the same primitiv way as they used to do before; and thus they have to wor hard to make their way in life, to acquire some wealth, in orde to be able to live the more in a European way. Thus the acquired habits become to them a stimulus for work. They, contact with a superior civilisation, are made conscious of n wants—wants, to which those who have never felt them always unjust—wants which have become the necessaries of l Under such circumstances, our young men are obliged to w and to struggle They have not been simply gratifying t selfish aim; they have done something more: they have he to raise—unconsciously, no doubt—the tone of their society setting before it examples of cleanliness, of refinement, ar good taste. No doubt, there may be cited many instance ruinous luxury and vice; but, making allowance for aberrations, we shall find that the march of events is ter towards the general good. By these remarks I do not m encourage what is wrong; but I think that if some youn during their stay in England acquire extravagant habits, are by no means good habits, we must rest assured th cases are the exceptions and not the rule, and that in t of things the good outweighs the evil.

Again, when it is said that the effect of coming over to England is to become irreligious, we ought to beware of those from whom such outcries come. They are the interested parties, those who do not want to be disturbed in the repose of prejudice, who do not want to be dragged out of their cloud-castles, in order to welcome new light. It is true that England sweeps away many superstitions from the minds of young students, and what were the good of their coming to England if it were not so?

Now, I shall say one word to those who think that England and India have equal facilities with regard to education for all practical purposes, that the advantage, if any, is on the side of India, and that, therefore, it is useless to send young men for the purpose of study, to England. I admit that, for ordinary purposes, the education available in India is as good as that obtained in England, perhaps better. But there is another point of view from which we may examine this question.

To most of my countrymen, with the exception of a few narrow minded persons who can never look beyond the sordid veil of self, there must have come moments when they must have thought about the condition of their people, when they must have felt, if even for a short time, that besides self regarding duties, they had some other and better things to do in this world, that they had to improve their society, to reform its abuses, and to elevate it in the scale of humanity. And here we may at once ask ourselves, "How can we best discharge this duty? How can we improve the state of our society? How can we raise our people to the level of the civilised nations of the world?" I would answer this question in the following way. In my opinion, the three essential elements in the advancement of India are (1) A perfect and genuine sympathy and good-will between the English and the Indians. (2) The adaptation of the many ideas and institutions of the West to the requirements of our country. (3) The combined and well directed energy of the Indians.—One element is the promotion of friendly feelings between the English and the Indians. The existence of sympathy and good-will between the Government and the subjects is always one of the chief sources of national strength, and more so, especially, when the ruling class belongs to a superior type of civilisation. It is both a duty and a policy for us to promote friendly relations between the English and the Indians. It is a duty because we owe much to our rulers for which we ought always to be grateful, and it is a policy if some cannot be moved ... to please those, and to be friendly ... of our infirm and unstable state, I

enormous power for good or ill. It is the opinion of all thoughtful Indians and Englishmen that, both for the stability of the British Empire and the welfare of India, the existence of sympathetic and friendly ties between the two races is the one thing needful.—The second element necessary for the advancement of India is the introduction, in modified form, of European ideas and institutions into the Indian society. Without siding with those who believe in the infallible wisdom of the Past, or with those who are enraptured with the faultless splendour of the Present, I think I may safely say, at least in the case of India, *that a third hypothesis is possible*. It is that the conditions of life in India are quite altered now; and for the maintenance of social as well as individual life, past ideas and institutions are efficient no longer. There is a great deal, no doubt, in our heritage of the past which cannot be *safely given up; but there is also a great deal which the sooner* it is given up the better. And the place left vacant by habits and ideas which we cast away day by day, as we cast away the worn-out atoms of our physical frame, must be filled by the habits and ideas of the West. Only the new ideas and institutions should be introduced under some modified forms, to suit the altered conditions of life. Whatever the disparagers of modern civilisation may say, certain it is that the well-being of India lies in renouncing the habit of dwelling sentimentally over the unreturning past, and in humbly and quietly and steadfastly entering in at the narrow gate of the West, which leads us to a much higher and better life than our own.—Thirdly, we all know that without an organic unity in the different and various activities of the people, national life is impossible; and without national life, without an harmonious thrill and throb of sympathy among the people in questions of national interest, no society can act with coherence for a long time. In India, which is split up into so many sects and classes, there is a great lack of such unity. There is force enough, and energy enough, and zeal enough, in India; but the people have no fixed direction in which to move—no definite channel through which to discharge themselves. Our zeal and energy and patriotism are spent in most foolish ways. At present they, perhaps, do more harm than good. Combined and turned to proper directions, such impulses or efforts would at once change the whole complexion of Indian society.

Now, I am prepared to say that England helps us, in a large measure, in acquiring the three elements essential to our social progress. We shall again take these three elements one by one:

(1) The promotion of friendly feelings between the two races. The Indian youths who come over to England for the

purposes of study have ample opportunity to acquire the kno-
ledge of English life, of English manners and customs, of t
temperament, and the good and bad tendencies of the Engli
people. Here, they have the opportunity of moving in vario
grades of English society, which, with the exception of
favoured few, is denied to Indians at home. Now, this is not
small advantage. If this alone were the good of coming t
England, it would be well worth trying, for Carlyle has said
somewhere, that every quarrel is at bottom a *misunderstanding*,
and it is an undeniable fact that the coldness, if not always the
bitterness, which exists between the English and the Indians is
the consequence of that ignorance under which each labours
with regard to the other. There is want of sympathy because
we do not understand each other, or, what is worse, we *mis-
understand* each other, hence the occasional outbursts of scorn
and indignation from both sides. It is necessary that something
should be done to bring about more satisfactory relations
between the Indians and the English, and the best thing that
the Indians can do to bridge the gulf which separates the two
races is to send young men to England for purposes of study,
and for acquiring a knowledge of English life. Now and then
we find the even tenor of British rule in India disturbed by
external and internal complications. In both cases a large
number of young men brought up in the ideas of Western
people, in the midst of one of the most civilised societies,
can alone form a safe and powerful backbone of the Indian
society from a political point of view. They will lend
safety and strength to the British nation by discharging the
double office, first, as the advocates and interpreters of the real
wants of their people to the Government and, secondly, as the
loyal servants of the State fostering in the minds of their
countrymen sentiments of affection, loyalty and gratitude
towards a nation which—with all its faults and failings, with all
the shadows resting upon the otherwise bright picture of its
career in the East—has proved itself most fitted to rule a foreign
nation. This I consider a most important office, and all honour
to those who can discharge it faithfully.

(2) Young men, coming over to this country, not only get the
opportunity of acquiring a knowledge of English life, but also
studying European ideas and institutions—a study of
paramount importance to those who want to reform Indian
society. Take any institution—political, social, or religious—
we shall find that it can not be studied anywhere better
than in England. Take, for instance, Politics. English politics
of the very highest type, and for a long time to come they
serve only as an ideal to our Indian politicians. But still

life by a certain portion of the human race. To know a truth is one thing, and to see it realised in practice is another; and on this score the study of European or English society is of immense advantage. To live for three or four years in a society in which men and women meet, not as *masters* and *slaves*, but as friends and companions—in which feminine culture adds grace and beauty to the lives of men; to live in a society, in which the prosaic hours of hard work are relieved by the companionship of a sweet and educated wife, or sister, or mother, is the most necessary discipline required by our Indian youths, in order to be able to shake off their old notions, and to look upon an accomplished womanhood as the salt of human society which preserves it from moral decay: to think that woman is not simply

> "A lovely apparition sent
> To be a moment's ornament,"

but that she is our equal and companion, the sharer of our joys, and our consoler in moments of grief—the nourisher of our purest affections, and a brightening influence, when all is dark and dreary around us, "with something of an angel light." There is a very pernicious notion prevalent in India, that a free intercourse between the sexes leads to immorality. I confess that, before I came to England, I believed there was a grain of truth in this notion. But now I believe no such thing. My own impression is, that the chief safety-valve of public and private morality is the free intercourse between the sexes. The India of a far-off long ago enjoyed this blessing, and the India of a distant future will enjoy it again!

(3) The third element of our social progress is the combined and well-directed energy and zeal of our people. Men are beginning to feel that, besides self-interests, there are national interests also, and this is a happy omen for the country. The advancement of India depends to a considerable extent upon the right use of our zeal and energy; and who can make a better use of these than the young men, whose experience of public movements, by their stay in this country, will have been considerably enlarged, and who, after distinguishing themselves in their different branches of study, may well be expected to be very successful members of their society? Of course, there will always be exceptional cases of failure; but even here we ought to be very careful as to what the people generally mean by a failure. To be unsuccessful in one's profession, or in getting a good post, is not always a failure. But the one great thing to be done is, to urge on our people to remove the barriers of caste, to mitigate the bitterness of sects, and thus to pave the way for their countrymen to visit England. Our habits are, as

a rule stronger than our reason, and even when we have got the assent of Reason for renouncing certain ideas or practices, we may often find that our habits rebel against the new departure Most of our young men in India do not believe in the absurdities of caste, but it is natural disinclination, arising from old habits, which prevents them from renouncing its absurdities at once Three or four years' stay in England brings about changes in ideas and habits of our young men, and thus, when they return to their country, they follow their new habits and ideas as a matter of course A little leaven leavens the whole lump, and, however small the number of these young men may be, it does infect others who come under its influence

These are sc [illegible] land —advantages [illegible] most impossible I [illegible] not reap these advantages, and it is not the fault of England, but of the way in which they are sent over here Many are the obstacles which prevent our young men coming over to England, or from making the best use of their stay here, and I shall speak about these another time A KASHMIRI PANDIT.

London

MY PILGRIMAGE TO BRISTOL

My readers will perhaps be surprised at this heading, and will remark that Bristol has never been a resort of pilgrims, believing that no prophet was born or buried there I allow that Bristol has no special claim to be called a sacred city It is one of the old commercial cities of England, with large docks which can receive a good many ships, and with many charitable institutions The city itself is dirty and smoky, but there is much beautiful scenery in the surrounding country However, for the last fifty two years Bristol may boast to be a sacred place, for the reason which you will learn very soon

Raja Rammohan Roy visited England in 1831 He was the first Hindoo Brahmin by caste who crossed the red and blue deep seas infringing the strict rule of society, and opposing the strong prejudices of our countrymen In so doing he opened a door for others to come here Although two Brahmins came to England before the close of the eighteenth century as agents of Ragonaut Rao their landing here was not a matter of importance to India.

Raja Rammohan Roy was a well-to-do man. The King of Delhi recognized him as his representative in this country. He was accomplished in Sanskrit, Bengali, Persian, English, Hebrew, and other languages. His ideas against idol worship, his conceptions of the great principle of the Fatherhood of God and the Brotherhood of man, made him offensive to the larger proportion of his people, though dear to others. This great Reformer was the founder of the Brahmo Somaj. Hundreds and thousands of people belong to it, and it is an important agent in cultivating the minds of those who are seeking after a pure religion. In fact, its true doctrines are derived from the *Sacred Vedas*. The lines quoted from the Raja's life testify to my statement: "After the publication of the *Vedant*, Rammohan Roy printed, in Bengali and in English, some of the principal chapters of the *Veds*. The first of the series was published in 1816, and is entitled, 'A Translation of the *Cena Upanishad*,' one of the chapters of the *Sama Veda*, according to the gloss of the celebrated Shancaracharya, establishing the unity and sole omnipotence of the Supreme Being, and that He alone is the object of worship."

The Raja landed in England on April 8th, 1831, at Liverpool; and two years five months afterwards he died. During this short time he charmed the people of this country with his stately manners and strong perseverance. He was always surrounded by men of ability and learning. No matter in what state he was, whether pain or pleasure, he never missed an opportunity of showing the greatest politeness and gentleness, and hospitality towards his visitors. He always supported the claims of women, and had a great regard and sympathy for that sex. He advocated the abolition of the inhuman and atrocious rite of Suttee, and worked on the feelings of the people in England and in his country regarding it.

About four years ago I was in India, and one summer afternoon I was reading *Keshub Chunder Sen's Visit to England*. If I am right, this was the book containing a very short description of Rammohan Roy. The reading of the account kindled me with fire. Although I had heard of him several times before, I had never before had so much excitement about him. Anyhow, I came to England soon after, and my enthusiasm and love for the Raja brought me to Bristol. Two years ago I went as far as Bath, but was not fortunate enough to be able to go a little further and visit Bristol. On the 2nd of June of this year, however, I made up my mind to go and see the shrine of this extraordinary person, as people used to call him. The day was bright and warm when I arrived at the Arno's Vale Cemetery at Bristol. On entering you see the monument of the Raja to

our right, just close to the entrance The twelve-pillared temple was built after our Eastern fashion The tablet contains the following inscription in golden letters

"Beneath this stone rest the remains of Raja Rammohan Roy Bahadoor. A conscientious and steadfast believer in the Unity of the Godhead, he consecrated his life with entire devotion to the worship of the Divine Spirit alone

"To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day

"His unwearied labours to promote the social, moral, and physical condition of the people of India his earnest endeavours to suppress idolatry and the rite of Suttee, and his constantly zealous advocacy of whatever tended to advance the glory of God and the welfare of man live in the grateful remembrance of his countrymen This tablet records the sorrow and pride with which his memory is cherished by his descendants

"He was born at Radhanagar, in Bengal in 1774, and died at Bristol, September 27th 1833"

It will touch the hearts of my readers to know that the Raja revered his country deeply, and carefully avoided giving gratuitous offence—so much so, that the sacred Brahminical thread was seen across his shoulder at his death

The cemetery where this temple stands is a picturesque place Its garden delights the eyes The arrangement of the terraces along which the white headstones are fixed might make one think the people of the past had been transformed into stones Their silence is a sign that they are listening to the divin[e] service from the mouth of the great Reformer who is lyin[g] among them The weeping willows, the sombre yews, th[e] flowers with tearful dewdrops, still indicate the sorrow an[d] sympathy that they have with the great Reformer Th[e] entreat the visitors with their imploring eyes to remember h[im] The earth surrounding the Raja's tomb is thick with flowe[rs] which seem to beseech the Indians, "*Forget me not*" Any[one] visiting this sacred shrine wonders at the beauty of Nat[ure] Within the precincts of the cemetery the gentle and odo[rous] breezes, the perfumed and rose-scented air, give you fresh[ness] and comfort. The concert of the songsters in the trees natural band of music for the happiness of his soul.

After visiting the temple and offering hearty praye[rs] Raja Rammohan Roy, and expressing the anxiety to se[e] some day in the unseen world, I sat down near a tombs[tone] one of the upper terraces under the shade of a tree. A little while people began to come in one by one Some c[...] seemed to me as if they were there only for pleasure;

evidently frequented the place to see the tombs of their dearest departed friends; and others again indeed visited it as if they were seeking a home to rest in.

It is not unworthy of remark that the picture of the Raja expresses his good character—acuteness of understanding, forbearance, firmness, pleasantness, and sympathy. From his look we see that he had the qualities of kindness, humility, and gratitude. He never changed his dress; and I consider that his own native costume was entirely becoming to him. He was always simple, having nothing sumptuous about him.

Each heart in which there is a small spark of human feeling ought to remember the Raja with gratitude and admiration; and every Indian who happens to visit the shores of England is in duty bound to pay his homage to the sacred remains of the Raja.

VERITAS.

London, Sept., 1885.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

XI.—THE FAMILISTÈRE OF GUISE—A FRENCH CO-OPERATIVE INSTITUTION.

An ironmaster in the North of France, who had raised his own position by hard and unwearied toil, resolved, several years ago, to form an Associated Home for the workpeople connected with his manufactory, and also to establish a system of co-operation, by means of which all those engaged in his works should have a financial interest in the business. The following account of the institution, by Miss Hart, who endeavours practically to promote co-operative principles, has appeared in a daily paper:

"This social 'palace' is situated in a bend of the river Oise, which here takes the form of a horseshoe; it consists of three quadrangles of four stories and a substantial basement. These quadrangles have a glazed roof, so that the interior of each is weather-proof, and can be used as a hall; and a balcony runs round each story, which serves the purpose of a street. The centre and east wing, together with the large infant nursery and baby-room, domestic offices, &c., were finished and occupied in 1865, the accommodation calculated for 800 people. In 1869, schools and a theatre were added, and in the following year baths and washhouses. In 1877, M. Godin began the west wing of his palace, which was finished in 1880, and the total cost of the whole block of buildings, including the land, was £60,000; and now a new era dawned upon the little colony.

In 1877 he had begun a system of profit sharing among the workers which during the three following years resulted in a dividend of 8 per cent bonus upon their wages In 1880, M Godin, being then 63 years of age, crowned his life's work by incorporating his extensive workshops the social palace stores, schools, theatre, and his own private garden into one great co operative association, with provisions for the whole, becoming in course of time the property of the workers and their families, who now number 1,100 But more room is needed and M. Godin is now building another quadrangle with further improvements, to accommodate 600 more, at a cost of £22 000

Briefly to summarise the social and material advantages secured to the residents of this Associated Home the rent of two large, lofty rooms varies from 6s 7d to 7s 8d per month, besides which comfortable rooms on the top floor are let to bachelors at 1s 6d per week Gas and water are on every floor, and the place is lighted all night No porter is needed for each of the twelve entrance doors turns on a pivot and can be entered at any hour A large store provides for all the material needs of the people at a moderate cost The expense of carrying this on amounts to about £1 000 a year, and the net profits are ove £1 000 Half these profits are divided among the purchasin members the other half goes to the education funds But th most important feature is the infant nursery and baby room large, well ventilated room behind the centre quadrangle su rounded by a garden where the mothers can leave their bab while they are about their work, in the charge of pro attendants Here they remain till the year 3½ years old a receive not only proper personal supervision but also train f their earliest years their duties as citizens M Godin is far deep a philosopher to be blind to the teaching of Froebel the Kindergarten system as some of us are eager to s the Kindergarten system as some of us are eager to s England, is in good working order in the Familistère devel a bright and happy childhood At 3½ the children are ren to the schools (still the Kindergarten up to 6 years) and they are taught till the age of 14, when as a rule they the school, the boys for the factory, the girls for the v domestic duties of the community A well fitted gymn provides for the physical needs of the children The co nursery is under £1 000 a year that of the schools £ and the expense is a charge on the administration of the

There is a good library with 7 000 volumes Th and reading rooms are open from 6 a m till 8 p m, and th provides varied amusement, both musical and dramatic is supplied by the people themselves A fund, raised b apart 2 per cent of divisible profits secures medical a

and nursing in case of sickness, both doctor and nurses being close at hand, for three doctors and two nurses live in the Familistère. All the workers, men and women, are entitled to pensions out of this fund, which are regulated according to the periods of service, and vary from 5s. 7d. to 14s. per week in the case of men, and from 4s. 3d. to 8s. 5d. in that of women. This pension, be it remembered, is in addition to the sum each member has accumulated as share capital out of profits due to him, on which he receives interest at the rate of 6 per cent. Old age has no terrors for these workers. The unspent amount of this insurance fund was last year over £20,000. Peaceful security was the property of all. Those who desire it can also have a piece of land at a low rent, and cultivate for themselves. But more, these co-operators have learned to clothe ugliness with verdure and with beauty; the large cinder-heap outside the works is gradually, as it increases, covered with mould and planted with flowers. The extensive workshops are situated on the opposite side of the river, but space will not permit me to touch the economic side of the question; suffice it to say that M. Godin would deny stoutly that he had impoverished himself in thus considering the needs and the rights of the labourer. Among the workers there are 1,000 shareholders, who have since 1877 acquired £78,760 in share capital, the accumulated result of the amount credited to their account individually as bonuses on wages. . . . Bolts and bars are not needed in M. Godin's palace, and there has not been a single police case during the 20 years of its existence. He has established among all the workers, himself included, irrespective of class, talent, or fortune, natural human relations; not isolating himself in a miniature palace of his own, with all its accessories of wealth and ostentation, but sharing with the people a home in their very midst, under healthy conditions that are secured to all; at the same time, neither obtruding himself upon his poorer neighbours nor forfeiting his own privacy, he lives among them a life of simplicity and refinement."

THE LATE MAHARAJAH OF TRAVANCORE.

The following sad account of the last days of the late Maharajah of Travancore, from an Indian newspaper, will interest our readers:

A short time before his death the Maharajah sent for all the members of the royal family, and took leave of them. To his son, the pride of his life, he said that he sincerely hoped

he would prove worthy of his father He asked his only nephew, the Crown Prince, to himself perform the funeral ceremonies He was conscious till four o'clock in the evening, when he died At the time of his death his Consort and his daughters were not near him, but only his son Ten days before death he sent for his Consort and children, and they came before him in the evening very late He beckoned his daughters to approach close to his cot, and the light not being very bright, he bade his Consort trim the flickering lamp, in order to enable him to see his daughters well, and he gazed on them for a while and wept His Consort and children also wept, but he told them that God would protect and help them, and asked them to take leave His Consort, his son, and daughters, prostrated themselves at his feet, according to oriental custom, and took their last farewell On the same night his Consort and his eldest daughter took ill, being overcome with grief, and they are still sick to the date of our latest advices, the 10th instant Five years ago when the Maharajah wrote to Dewan Ramiengar to come down to Travancore as his Minister, it is said that he actually wrote him that he had a certain presentiment that his reign would only extend to but five years On the last prize distribution day in the College, after his return to the palace and alighting from his carriage, he told his attendants that that was his last drive, and he never had another drive When he was gradually getting worse he ordered a bed to be prepared for him, and his chief chamberlain asked him whether he was to prepare a bed for him downstairs or upstairs The Maharajah replied that if the bed were laid upstairs, it would involve only one difficulty, that he and others would have to carry him downstairs through the staircase As soon as he grew worse, he came downstairs one morning and sent for his own carpenter, and ordered him to make a new cot, to be placed in his bedroom after his death, with the customary bed and pillows, to mark the room in which he died Afterwards he went upstairs took his seat on his own cot, and told his attendants that the next time he went downstairs he would be carried to the sound of music As His Highness foretold, he was only carried downstairs with music after his death During his illness he attended patiently to State affairs and when one day the papers were taken to him he was so ill that he could not attend to the matter then in hand, and on that day he made in his diary the following entry '*Business was more a pleasure to me than a matter of duty, and this day I give up the enjoyment*' During the last Padradivem ceremony, the last day being the Tirumudikalasom ceremony for the preservation of the crown, the Maharajah was very ill, and could not attend the

Pagoda for the ceremony—that is, twenty-one days before his death. On that day His Highness' diary contains the following entry: '*Adieu to all ceremonies! I am sinking faster and faster. I wind up all my worldly concerns, and devote myself to God.*' The last diary he wrote was on the day he died. It runs thus: '*I will not see the sunrise of the 22nd Karcadagam*, 1060;' and he died on the evening of the 21st Karcadagam. He also marked the wall of the palace with his own hand where it should be broken to admit of his remains being carried out, for when a Sovereign in Travancore dies, he is not borne through the palace gate, but only through the broken wall.



INDIAN INTELLIGENCE.

We are glad to learn that Mr. Dadabhai Naoroji has been offered and has accepted a seat in the Legislative Council of Bombay. His intimate knowledge of the industrial condition of India, gained by long and patient investigation, his interest in many important questions, and his indefatigable labours for the welfare of his country, make this recognition of his public services particularly suitable, and give promise of great advantage to Bombay in his appointment.

The first Annual Meeting of the National Mahommedan Association, at Hugli, Calcutta, took place on September 12th, the Hon. Mr. Amir Ali in the chair. The Report recorded the establishment (last year) and the progress of the Association, and referred to the similar Associations in all parts of India. The object of this movement is to effect an improvement in the development and position of the Mahommedans, while at the same time it seeks the welfare of other races. The Chairman delivered a long and able speech regarding the functions of the Mahommedan Associations, and the intelligent and promising desire for progress of which they were the expression. The Mahommedans had shown their readiness to help themselves; and they might, therefore, look for that help from without which was the proverbial counterpart of voluntary effort. He congratulated the Association on the practical character of its labours, and expressed a hope that it would be encouraged to continued effort in the future by the success it had already attained. Several Hindus have become members of the Association.

We record with sincere sorrow the death, at the a Mr Nowrozjee Furdoonjee, C I E, of Bombay, the no has just been received He had been for some time health, and he was unable to attend the meeting in r Mr Fawcett His latest public act was to write a lette occasion, expressing his sympathy with the object of the and his regret at not being present We shall give a notice later

The *Hindu* reports two meetings lately held at kuntam, Madras Presidency at which the reasons fo against female education wer earnestly discussed Mr S vasaragava Charriar presided, and a paper was read by Deputy-Inspector of Schools The lecturer considered nacular teaching for girls a matter of necessity and he ur that a liberal education "which would nowadays include knowledge of English" was also desirable Women wou thereby become fitter companions for their husbands an when they became mothers they would be better mothers Instead of being servile in certain matters and causing vexa tion in other matters they would be more reasonably obedient, and would appreciate and respect their husbands' views and sentiments." The audience were recommended to visit Madras, in order to convince themselves of the progress of education and the lecturer ended with some remarks on the statistics of female education in the Presidency, and on the increased facili ties created by the new code and by the system of private tuition to married women —In the discussion some objections were put forward to female education on the ground that it tended to depar ture from time honoured customs that it was a departure from Hindu religious manners and customs, and that it was impracticable Finally, however, the following resolution was passed "That an Association be formed in Srivaikuntam (1) to promote female elementary education and (2) to introduce the system of private tuition in such native families as express a desire to educate elderly women"

We are glad to observe from the *East* that a Reading Club and Public Library have been established at Tangail Bengal, under the presidency of Mr K J Badsha the Subdivisional Magistrate who exerts himself much in public and social move ments Mr Badsha, though a Parsee, seems to have made many friends in Bengal

The following letter refers to an Examination conducted months ago at Bangalore for the award of ... prizes in ... the pupils of Blenheim House ...

We are informed by Mr. V. Krishnaswami Moodeliar that the prizes proved very useful in stimulating the teachers as well as the pupils. He received the following letter from one of the Examiners, Miss Millard: "Bangalore, 2nd February, 1885.—To V. Krishnaswami Moodeliar, Hon. Sec. National Indian Association, Bangalore.—Dear Sir,—I thank you for your letter of the 29th January, containing the names of the girls of the Hindu Bahia Patasala who passed the examination in Arithmetic, which Miss Jennings and myself had the pleasure of conducting on the 15th December, 1884. We were much pleased with the brightness and intelligence of most of the girls: the readiness with which they set to their work gave evidence of careful and painstaking teaching. We found it very difficult to decide who should have the first prize, so gave the girls a third trial, but with a similar result, for Jagadamba stands first on the list by one mark only above the others. Janaki did so well, and being very close to the rest, we hope she may have a reward by way of encouragement. The list stands as follows: Jagadamba, first prize; Maragadam, Batchoo, and Gajamba, second prize; Janaki, reward. I cannot close without mentioning that we were greatly pleased with all we saw and heard. The reading in the several classes was good, clear and audible. The needlework was of various kinds, and much patience and neatness had been bestowed upon it. The order and conduct throughout the School was admirable. Wishing much success to the Hindu Bahia Patasala, and trusting the time is not far off when the girls will be allowed to remain a few more years at school, I am, Sir, yours faithfully, S. MILLARD."

Mr. S. Satthianadhan, M.A., LL.B. (Cantab), has published, at Madras, a *Handbook of Psychology*, which has been recommended by competent authorities as likely to be very useful to students for the B.A. degree.

On August 27th, the Prize Distribution was held of the Female Training College and Primary Girls' School of the city of Poona. The Hon. J. B. Peile presided, and Mrs. Peile gave away the prizes. We have received from Miss Collett, the Lady Superintendent, the programme for the occasion, which included a Marathi welcome to Mr. and Mrs. Peile, and other Marathi songs, by the College students, and Kindergarten songs and drill by the children of the Practising School. One of the Kindergarten songs, called "Happy School Girls," composed by Miss Collett, was of very lively effect. Mr. Peile made an encouraging speech in relation to the Report. H.H. the Gaikwar of Baroda has lately visited the College.

A second letter by "A Hindu Lady" has appeared in the

Times of India, in which she dwells on the miseries of Hindu widows. We shall insert it next month.

We are glad to find that the *Stri-Bodh*, a Gujerathi Magazine, edited by Mr K. N. Kabraji, of Bombay, for family reading, which contains many contributions from native ladies, has been brought to the notice of Lord and Lady Dufferin. The following acknowledgment has been conveyed to the Editor: "Their Excellencies were much pleased," the Private Secretary writes, "to discover that such a high class periodical can be maintained by the contributions of Parsi and Hindu ladies, and they sincerely wish all possible success to that educational movement among the native ladies of Bombay which has already produced such satisfactory results."

The donations received for the new Hospital at Madras for Caste Women amount to about one lakh of rupees. The temporary hospital is probably now opened.

The University of Göttingen has conferred the degrees of Master of Arts and Doctor of Philosophy upon Prof. Ramkrishna Gopal Bhandarkar, of the Deccan College, in recognition of his great knowledge of, and proficiency in, the ancient languages of India.

About seventy guests were present at the complimentary ...ner, which we mentioned last month, given ... ...h, at the Criterion, London, to Mr Mohsin B. Tyabjee, by ... Hon. M. Ali Rogay, Hamid Ali Khan, M. Rafique, A. ...hid, and K. Hussein, to mark the fact that he is the first ...ommedan who has passed the Indian Civil Service competitive examination. Mr Rogay presided. He remarked on the ...hat near relatives of Mr Tyabjee were the first Mahom...ns who ever occupied the positions of barrister, solicitor, ...vil engineer in India.

PERSONAL INTELLIGENCE.

...P. Lad..., L.M. and S., of Bombay, has obtained the ... of ... Hospital, Dublin, and a Certificate ... Gyn... Department of the Dublin ... The Master of the Hospital has testified to Mr ...

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 180.—DECEMBER, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL, TRENCH & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No 180 DECEMBER 1885

COUNTESS OF DUFFERIN'S FUND

THE Central Committee of the Countess of Dufferin's Fund in support of the National Association for Supplying Female Medical Aid to the Women of India has been formed as follows —*Lady President* H E the Countess of Dufferin, C I. *Members* The Hon C P Ilbert C I E Member of the Viceroy's Council the Hon Sir Stuart Bayley, K C S I, Member of the Viceroy's Council A Mackenzie, Esq., Secretary to Government of India Home Department, Surgeon General B Simpson M D, Sanitary Commissioner with Government of India, Maharajah Sir Jotendro Mohun Tagore K C S I, Syud Ahmed Khan Bahadur, of Allyghur, C S I, C H Moore, Esq (Messrs Gillanders, Arbuthnot & Co), Vice-President, Bank of Bengal *Honorary Secretary (pro temp)* Major Harry Cooper, A D C *Banker* Bank of Bengal, Calcutta, Messrs Coutts & Co, 59 Strand, London

The Committee, which is highly representative, has been purposely kept small, so as to ensure promptitude and decision, while it is intended that local work shall be done, so far as possible by the local agencies It is now settled that the Punjab the North-Western Province and Madras Branches will work on similar lines The Bengal Branch will be probably similarly constituted and that already organised in Bombay will work in union with the [illegible]

provincial Branches and District Committees. In Burma it is proposed to form a District Branch, and in the Central Provinces Mrs. Crosthwaite has already got a local Branch into shape. The letter addressed by Sailayanunda Ojha, high priest of the temple of Baidyanath, to the Honorary Secretary of the Fund, is a remarkable proof that the movement may have the countenance of orthodox Hindus. He expresses his deepest thanks to Lady Dufferin for "her disinterested and philanthropic endeavours to provide medical aid for the women of India;" and adds, "It is an undertaking which deserves the support of every Hindu who has an attachment for his national customs and manners." Sailayanunda has sent a donation to the Fund, as showing his sympathy towards the work on behalf of the Hindu community; and exercising the privilege which that community has accorded him, he has bestowed a benediction upon the work and upon Lady Dufferin.

MEDICAL WOMEN FOR INDIA.

By Dr. C. R. Francis,

formerly Principal of the Medical College, Calcutta.

The establishment in 1835 by Lord William Bentinck, the then Governor-General of India, of the Medical College in Calcutta has always been regarded as one of the greatest and most unalloyed boons ever conferred by England upon that country. It led to a great social revolution. One of its earliest pupils, Baboo Madoosoodun Gupta, by dissecting a human body, broke through the trammels of caste and became the pioneer of the introduction of Western medical science, the blessings of which the natives now, throughout the length and breadth of the land, freely enjoy. The privilege has hitherto however, for the most part, been confined to the *men*. But now, fifty years later, owing to the support given (by the lady of another representative of the Queen of England) to the movement for providing female medical practitioners for India, there is every prospect of the same blessings being extended as freely to the women.

That the male population stood greatly in need of an improved system of treatment was abundantly evident from the sad sights presented to public view on all sides; but that there existed the same necessity for the women, who to a large extent

are secluded within their homes, was not so clear. Otherwise may be sure that a dozen Viceroys would not have reigned India, since the days of Lord William Bentinck, without initiating some such measure for their benefit. And even now it is not the Governor-General who is moving in the matter but his wife—not altogether *as* such, but chiefly as a sympathizing woman. And it is well that it should be so. A few years ago, a well known native administrator wrote to Professor Acland, of Oxford, that there was room in India for at least a thousand European lady doctors. There are on the other hand, European (even medical) officers, and others of presumably wide experience in that country who declare that there is no demand at all. Between these two antipodal statements the public at home may well be puzzled. But from the evidence of those best qualified to judge the necessity for superior medical skill for the women secluded in zenanas is undoubted. It would however in the face of a divided public opinion, be premature for the Government at once to commence the undertaking which now, for the next few years will be upon its trial. We may reasonably hope that if the want of skilled female practitioners is proved to be a necessity Government will ultimately supply it. The women of India must be made to realize that the expensive reality which it is proposed to give them, in place of the cheap sham with which they now perforce have to be content, is worth the extra money. This is the practical view which will be taken by the men of their households, and it behoves us, therefore, to be wise in the selection of our agents.

In emigrating to another country the skilled workman naturally does so in the hope of bettering himself. The right minded man will endeavour to act a neighbour's part to those amongst whom his lot is thus cast—indeed, it would be suicidal not to do so—but his primary object is his own advancement. Missionaries, whether medical or otherwise have no such object in view. They, actuated by religious zeal, go to promote the spiritual and temporal welfare of the natives without any thought of personal advantage. The medical ladies, who go to India on the lines laid down by the National Indian Association, steer a middle course. Whilst they do not hope to make a fortune—they will be disappointed if they do—they must yet have an income assured to them, better than what they might have expected at home, enough, in short to enable them to live comfortably in a tropical country, and to provide for the future. They must have more than the allowance of the missionary, who, on retirement, is provided for. Thus, in the first place, a definite income must be guaranteed to the ladies

who go as the pioneers of this movement. The monthly income should not be less than Rs. 500, which, at the present rate of exchange, that is not likely to improve for many a day yet, would equal about £480 a year.* The pioneer medical women must not, as Miss Bielby has well said, be placed in a position inferior to that of not better educated medical men. Whilst the lady doctor would be thus financially provided for, she should possess a large share of the philanthropic sympathy that recognizes the truth of the saying, "One touch of nature makes the whole world kin."

It is decided that the lady shall have had a first-rate *medical* education. For those who can reside in London the school of medicine for women, in Henrietta Street, Brunswick Square (the only one of the kind in the United Kingdom), with the Free Hospital attached, offers admirable advantages. Of equal importance are the physical, mental, and moral qualifications. Professional ability and zeal, without these, are worthless. The success of the undertaking will depend upon individual fitness, and the fitness must be complete. The lady's general character will of course be known at the school where she is educated; but it would be well if her qualification for this special Indian work could be testified to, on behalf of the Association, by a committee or council of its own appointing. If she could be examined before commencing her studies, so much the better. But this will not always be possible, as she may not make up her mind till sometime *after* having commenced. Under any circumstances a final examination is necessary. Army medical officers, as I have observed in a former article, are required, before admission into the service, to go through a course of instruction at Netley, in view to being familiarised—as far as is possible out of the countries where it exists—with tropical disease. I hope the day may come when similar advantages will be offered to medical women.

The lady should possess a capacity for acquiring languages; for, without a correct grammatical knowledge of the vernacular, satisfactory intercourse with the natives is impossible. In the case of the medical officers of the Indian service, they are compelled, before being entrusted with an independent charge, to pass in the *lingua franca* of the country. Similar qualifications might be required of women. It might also be enjoined that no lady should be placed in any independent medical charge till she has gone through a period of probation. An old order of the East India Company required that, on arrival in the country,

* We cannot agree with the writer that such a large sum as he states need be *guaranteed*. A more moderate guarantee, if accompanied with permission for private practice, might give a sufficient income.—[ED.]

young medical officers should be attached to the Presidency General Hospital for at least six months, in order that they [illegible] acute tropical disease, and at the [illegible] For the latter they were (and are [illegible] ying a moonshee (teacher of native languages) This wise regulation has fallen very much into disuse, owing, in the first instance, to the exigencies of the service The urgent demand for medical officers in time of war led to its non observance, and it is now neglected altogether It is evident that much advantage would accrue to all concerned if time and opportunity could be given to lady doctors, before settling down, for acquiring some preliminary knowledge of the diseases and languages of India

An idea is very prevalent at home that the cultivation of science and art is incompatible with the practice of medicine The medical practitioner, it is urged, should devote *all* his time to his business The incorrectness of this view is abundantly proved by the fact that some of our ablest professional men are accomplished in science, music and art So far from this cultivation being objectionable in India it is there highly desirable, not only as providing agreeable resources for the cultivator—every possible form of recreation is needed in that country to prevent the low spirits and state of ennui into which Europeans are apt to fall—but as making the visits of the lady doctor to the zenanas—I now speak of music judiciously introduced—entertaining and cheerful as well as useful An accordion would answer every purpose at such visits, and it is portable

It is of great importance that the lady doctor should *be* a lady—not *necessarily* of (what is called high birth and good family (though the more of these that would take their wealth and their influence to India the better for the country), but one who, to the nameless graces and attractions of those cast in the best of nature's moulds (I do not allude to beauty), adds the lovingly refined tenderness and kindly sympathy of a warm hearted, gentle, woman None should go who are not ready to look upon the zenana women of India as friends, fellow subjects, and even as sisters Many of these women are neither ladies nor educated, but many, after their own fashion, are both, being exceedingly refined and gentle, and such would certainly not expect to meet with opposite characteristics in the lady doctors of Europe

It is, of course, needless to urge that they should have had a good preliminary education, that they should have a good knowledge of history, especially that of India, that they should be, in fact, as well educated generally as it [illegible]

ought to be, professionally. I should like to see the cleverest students from Girton college, or other high-class educational institutions, and the most promising from the Henrietta Street school of medicine for women, embark, provided they possess the other requisite qualifications, in this enterprise. England should send the best of her representative women. So far from its being a waste of good material to give such to India, these are the agents best calculated to fulfil the object in view. Let it not be supposed that there is no field for superior talents. There is no reason whatever why, in course of years, we should not have distinguished Indian medical women as we have had distinguished medical men. We know literally nothing of the diseases of native women, and from these ladies we hope to be made acquainted with them. Sir Richard Temple recently said, in his interesting and able speech at the Mansion House, that he believed the inmates of the zenanas had, on the whole, very good health; though, doubtless, owing to their seclusion and confinement, they were liable to many little ailments resulting from the absence of fresh air. The truth, however, is, that they are as liable to the ordinary diseases of life as any section of womankind—less, perhaps, than in communities where intoxicating liquors are drunk, but still, in many cases, severe enough—and in their hour of peculiar trial they frequently suffer, contrary to general opinion at home, very acutely, and, as the result of mismanagement, too often hopelessly.

It is understood that there will be no attempt to interfere with the religion of the people. At the same time, I venture to express an earnest hope that no lady will go under the auspices of the Association who is not a Christian. It may be thought unnecessary to refer to this; but so important is it that nothing should occur to neutralize the work now being so nobly carried on by the missionary societies, to whose valuable labours the Government of India has so approvingly accorded its willing testimony, that, in these days of free thought, I hope I may be pardoned for suggesting caution. The ladies would find it to their advantage if they knew something of the creed of the natives, who are an essentially religious people,—every act of their lives, from birth to burial, being performed religiously. The mutiny of 1857 had a religious foundation. I do not advocate this only in view to ladies being able, if questioned (as they probably will be) as to the nature of their own religion, to argue in its favour; but that they may the better understand the people, amongst whom they practise, and respect what we are accustomed to call their prejudices.

Having obtained the services of an intelligent and well-

qualified lady doctor, it may be well to point out the means which she may best preserve her health in India.

HEAT—COLD—MALARIA

Some years ago a discussion arose as to the practise of some life assurance companies in exacting a heavy extra premium from Europeans on account of, and during their residence in India. Two well-known physicians took opposite sides, one arguing that the practise was not justifiable in the present day, health in India being maintainable, if not at the same standard as in England, at any rate at one very little below it, the other considering that the higher rates were absolutely necessary to cover the extra risk. The truth lies between these two extremes,—so much depending upon the place of residence of the assured, the amount of exposure to climatic influences, the results of war in the case of military men, habits of life, and other causes. There would obviously be more risk in the life of the soldier, liable to serve in the most malarious districts, and exposed to all the vicissitudes connected with a soldier's career, than in that of the civilian pursuing a peaceful calling in one of the healthiest stations in Northern India where during the cold season, the climate resembles that of the best parts of New Zealand.

The principal adverse climatic influences in India are *heat*, *malaria*, and *chills*, against which it behoves the European to be careful in protecting himself, for it too frequently happens that, owing to their own imprudence men and women fall victims to one or other of these influences. If in the matter of *clothing food* and *drink*, *exercise*, *bathing*, *occupation*, *sleep*, *selection of a house*, *hygiene*, and *mode of life* generally, Europeans would adopt habits in harmony with the climate there is no reason why they should not enjoy a state of health quite sufficient to enable them to go through their daily work satisfactorily and even pleasurably, and eventually return to Europe with unimpaired constitutions. It should however, always be remembered that Europeans in India are but exotics, and that, although some have better health there than at home—these are the exceptions, being for the most part persons with a scrofulous tendency,—notwithstanding the power possessed by the European constitution for adapting itself to all climates, the heat of India is always a source of danger. During the first year or two, if all goes well, there is but little diminution of energy—little beyond discomfort arising from the heat and the mosquitoes. Then begins to feel, in the hot weather and rains, that less active and more easily fatigued. The heat has now begun. To obviate the effects of this the Government very

considerately grants two months' privilege leave annually to its military, and one month to its civil, officers, to enable them to take a trip to the hills, and so to escape for a time from the intense heat of the plains. All who possibly can should avail themselves of this boon. None but those who have experienced it can appreciate the exhilarating feelings with which one ascends the hills after two or three months of a succession of dry and moist heat in a station like Cawnpoor. The elasticity of limb returns, and one bounds along like a boy or girl leaving school for a holiday. This shows that the constitution has not been seriously affected by the heat. There being at least six months of hot weather, and only one or two of leave, it is often a question, which is the best time in which to take the latter. This will depend upon which part of the hot season tries the individual most; though it may be well, as a general rule, to adopt the plan recommended to new comers—viz., to time the departure so as to have the cold weather before one on returning. By going towards the close of the rainy season, not only is the most unhealthy period in the year—the malarial season—avoided, but some fine weather is enjoyed in the hills, and there is a prospect of several temperate, if not absolutely cold, months on coming back; which, supplementing the sojourn in the hills, enables the Anglo-Indian to endure another hot season in the following year. Many, unfortunately, cannot get away to the hills, or can only do so occasionally—once in two or three years —and they *seem* to suffer no impairment of health; but I strongly recommend all to go who can. The hill stations vary much in character, some being remarkable for heavy falls of rain (at one station, formerly a military sanatorium but since abandoned as such on account of the wet, the annual rainfall was about 600 inches, or some six times more than at any other station); others are cold and bracing; and others have a temperature that, in the hot months, approaches that of the plains. Some, as being during these (the hot) months the seat of the local Government—Simla enjoys the presence of the Supreme Government—are resorted to by the fashionable and those in search of appointments; some are frequented on accouut of their comparative cheapness; some as being near to the point of departure from the plains. All are, for the most part, visited to escape from the heat below; and, except by the few permanent residents, who, of course, remain all the year round, they are deserted in the cold weather. But this is the very season in which to regain vigorous health. Unlike a variable English winter, characterised by frost and thaw and chilling damp rapidly alternating with each other, the same season in the hills is remarkable for its pure bracing cold, continuing uninter-

ruptedly for three consecutive months Whilst the hills are n[ot], as a rule, suited for persons suffering from serious intern[al] disease, they are admirably calculated to restore the strength [in] cases of mere debility after an illness or where the nervo[us] system has become exhausted from prolonged residence in th[e] plains, and the winter is the best time for promoting this resto[-]ration The hills that have been selected for occupation a[s] sanatoria range in height from 3,000 to 8 000 feet above the level of the sea

Heat —There are two kinds of heat in India, viz, *dry heat* and *moist heat* The former associated usually with a dry, hot wind—so hot and so dry that it cracks all furniture in the house made of unseasoned wood and covers it with dust causes, by promoting free evaporation of moisture from the earth, huge dyke like fissures in the soil burns up nearly all vegetation and seems like a blast blown with violence from a strongly heated furnace (thus resembling in every respect the Harmattan of Senegambia)—the hot wind of India, like its African counterpart is yet a healthy wind In the Upper Provinces it sometimes blows though with diminished force through a part of the night, and renders this part of the year necessarily enervating to the majority of Europeans who then try to live as much under the influence of the tatty* and thermantidote as they possibly can It is now that every form of protection against the sun is put in requisition and they (who are compulsorily exposed to its rays) should adopt the measures subsequently recommended under the head of Clothing in this article

Cold —It is not to be supposed that there is no cold in India In the hills, where altitude overcomes latitude, it is often very [k]een, and warm clothing is as much required as in the coldest [w]eather in Europe But the cold of the plains in Northern [I]ndia during the winter is also sometimes intense Some [pe]rsons find the atmosphere of the hills too rarefied, but all [who] really like the cold, derive benefit at this season through[ou]t the length and breadth of the country, in the plains [th]e actual temperature varies from that which as in Cal[cutta] [i]s but little less than the summer heat of England—[thou]gh called cold weather it is, as compared with stations [furt]her north, hardly worthy of the name—to the bitterly cold [statio]ns beyond the Indus When this season has fairly set in [it is] generally healthy throughout This (not however at the [com]mencement when the air is in localities where it exists,

* A grass screen [illegible] into the doorway, from which the [illegible] has been [illegible] the air with a very enjoyable [illegible] The [illegible] a kind of winnowing machine [illegible] with which wind is driven into the [illegible] worked by a [illegible]

poisoned with malaria) is not the season of sickness, except amongst the natives, who are apt to suffer from bronchitis and affections of the lungs. The cold is more or less continuous throughout from October to March—in some parts the so-called winter is limited to November, December, January, and February—but about Christmas there is usually some rainy weather for a few days; and then chills must be guarded against. It is the damp cold which, as in all countries, is productive of mischief; and there is no lack of it in India. Rapid and violent changes are common during the rains, and even during the cold weather. There is frequently a difference of 50° Fahr. between the temperature of the day and that of the night—a range that shows the necessity for protecting the body with suitable clothing. The thermometer will sometimes rise to 90° Fahr. at noon, and descend to 40° Fahr. (when ice can be made) at night. Changes of climate are often very sudden in the rainy season, which, commencing during the first fortnight in June—this is called the *chota bursat* or little rain,—begins in good earnest after a break (when the air is muggy and unhealthy) about ten days or a fortnight later, and extends into September; towards the close of which month it finally ceases. It is not raining all this time of course, though there will frequently be a continuous downpour for 36 hours, and even longer. Inundations occasionally (but rarely) occur, owing to the heavy rain, and to rivers overflowing or bursting their banks. But, though they are sufficiently alarming, and communications in the station are interrupted—messengers, wayfarers, and others, who have no means of conveyance except their own feet, are compelled to wade through the waters, which are sometimes breast-high,—there is but little danger; and the flood usually subsides after a few days. The intervals of moist heat, which sometimes last for a few days between the actual falls of rain, are not only very trying, but they are often very unhealthy. The air, in the hot muggy intervals, is laden with moisture, and evaporation from the skin is arrested. The surface of the body is indeed covered with moisture, but it remains there: perspiration is not free, as in the dry hot weather. Now is the time for sun, or heat, stroke (for there may be insolation in the shade), cholera, dysentery, &c. Prickly-heat asserts itself with increased vigour. And now, all the blood-vessels in the body being relaxed and full, a sudden lowering of the temperature may act as a chill, and induce any form of illness to which the individual may be predisposed. The cool blast from the tatty and thermantidote sometimes acts in this way. Here again the importance of wearing flannel, or a mixture of wool and cotton, next the skin, is made manifest.

Malaria.—The subject of malaria cannot be dealt with, in detail, in a short popular article It will suffice to say that it is a subtle poison—some attribute its ill effects to a germ called the bacillus malariæ—which, entering the system through a variety of channels (it may be swallowed with the water, inspired by the lungs or absorbed by the skin) poisons the blood and produces various forms of illness Almost all the ailments to which the human body is liable may in India be caused, or modified by malaria Its usual mode of action is to induce an attack of periodic fever,—from the comparatively harmless ague (intermittent fever) to the most virulent and dangerous types of *remittent* fever or the fever which it causes may be masked, and latent In course of time the constitution becomes undermined, the spleen enlarges, and the sufferer falls into a state of peculiar debility which is recognised in his general appearance as malarial cachexia—blood poisoning from malaria Under certain circumstances this noxious agent may destroy its victim at once Drunken soldiers lying down to sleep in an intensely malarious spot have never woke again!

Malaria, though prevalent in India [illegible] districts are noted for it—is not ubiquitous Sanitary measures have done much to expel it from military cantonments and stations where Europeans reside, but it retains its hold in ill drained and low lying quarters in over irrigated localities—private gardens may thus promote its development and it is met with "in the sandy semi deserts of Western India, and on some rock formations" Decaying vegetation is not essential to its production though it is apt to be rife where such vegetation exists It is most prevalent at the close of the rains when the sodden soil is beginning to dry up Thus the period intervening from about the end of September to the middle of October, and in some places even later, is the malarial season At the base of a part of the Eastern Himalayahs—notably Kumaon and Nepaul—there is a forest consisting of two portions the dry and the wet forests At the foot of the Kumaon district the former is five miles in width, and free from malaria The latter [illegible] *(terai)* into which the dry portion insensibly merges, is also about five miles wide [illegible] is saturated with it The reason—a geological one—for this is very interesting The rivers which have their origin in the hills—the Ganges and the Jumna rise at points several thousand feet above the level of the sea where [illegible] known as Gangotri and Jumnotri have been erected [illegible] which [illegible] from all parts of India annually [illegible] immediately submerged [illegible] the dry forest [illegible] the wet portion [illegible] give to the [illegible]

climate. It is more than probable that the unprotected traveller, who is compelled to go through this wet forest during the malarial season *at night*, will have an attack of malarious fever. The native inhabitants of the turaee are, in many parts of it, noted for their inferior *physique* and unhealthy appearance. The best way of protecting one's-self against malaria is to avoid the localities where it occurs. This, however, is not always possible, and the risk arising from it must then be incurred. But, by the observance of a few simple rules, this risk may be reduced to a minimum.

1. As malaria acts most powerfully at night, it is wise to pass through the localities, where it is known to be present, during the day. If this be impossible, a good meal, with a cup of hot coffee—an infusion of the unroasted is supposed to be more efficacious than one of the roasted berry,—should be taken beforehand.

2. Similarly, if resident in a malarious district, it is well not to leave the house in the morning till after the sun has risen and dispersed the poison, as also to have a slight meal, with coffee, before doing so. Children in Calcutta are sometimes imprudently sent out for their morning's exercise before the sun has risen, and for which they inevitably suffer.

3. Also, in such localities, all doors and windows should be closed at night. If in camp, the purdas (door curtains) of the tent should be let down, and made to fit close. In some parts of India it is customary to sleep with the doors and windows open, or even on the roof of the house. This may be allowable in the non-malarious season, but not then, even though the district be not noted for this poison: for, as it is transportable by the wind it may be blown into the house from an unsuspected source.

4. Whatever may be the practice at other times—man prefer a punkah to mosquito curtains—the latter should be use during the malarial season. So, in travelling at night throug a malarious tract, the conveyance should be fitted with the curtains. A charcoal respirator likewise affords a valual protection. A silk handkerchief, with layers of charcoal fold within it and tied over the mouth and nose, is equally effecti

5. The diet, in malarious districts, should be nourishing a liberal.

6. Especial care should be taken not to have the drinki water brought from wells or tanks (pools) containing fallen le or other vegetable matter. The risk from drinking water *may* be so impregnated shows the necessity for *always* bo and filtering it.

7. Quinine (or arsenic for those with whom quinine agrees) is an invaluable preventive against malaria. D

the malarial season a couple of grains may be taken every day before breakfast and a similar quantity before dinner If about to enter a known malarious spot a full dose—from five to ten grains—should first be swallowed Sometimes, quinine causes headache, besides singing in the ears and deafness, which, if persistent and intense—if slight and temporary these symptoms, not uncommon after taking quinine, are of no consequence,—contra indicate the continuance of the drug In these cases five drops of Fowler's solution of arsenic, after breakfast, and five after dinner, may be taken in its place And, instead of the full dose of quinine as a preventive on special occasions from ten to fifteen drops of Fowler's solution may be substituted

C R FRANCIS, M D

(To be continued)

SYED AHMED KHAN C S I*

An interesting record of the Life and Work of this venerable and distinguished Mohammedan gentleman has just been published by his friend and admirer Lieutenant Colonel G I J Graham Some of our readers will doubtless remember the visit of the Syed and his two sons to England in 186[illegible], a visit undertaken at a time when but few of his nationality had ventured to cross the black water and which was attended with such important results inasmuch as it led the way to the foundation of the Mohammedan Anglo Oriental College at Alligurh The idea had undoubtedly been in Syed Ahmed's mind for years, but it was not until his return from England—his heart and mind quickened by all that he had seen of Western civilisation—that he took active steps towards raising a fund for the establishment of a College which should be independent of Government, and which should meet the wishes and supply the educational wants of the members of the Mohammedan faith

The College was opened on the 24th May, 1875, on which occasion Sir William Muir delivered an address, and on the 8th January, 1877, the foundation-stone of the College buildings was laid by His Excellency Lord Lytton The [illegible]

* *The Life and Work of Syed Ahmed Khan C S I* By [illegible] G F I Graham [illegible]

and community of interests And gentlemen, I felt equally certain that, so long as this state of things continued, the Mussulmans of India could make no progress under the English rule It then appeared to me that nothing could remove these obstacles to progress but education, and education, in its fullest sense, has been the object in furthering which I have spent the most earnest moments of my life, and employed the best energies that lay within my humble power'

In 1884 the College was visited by Lord Ripon—one of his last public acts before leaving India—in connection with which a curious example of the native mode of showing honour is given

"Lord Ripon received an honour that has never yet been bestowed upon any former Viceroy The party had to cross an open space to get to the Strachey Hall in which His Excellency was to receive an address and a number of native gentlemen came forward begging to be allowed to carry his lordship across in a *tonjon* or species of Sedan chair This was equivalent to their taking the horses out of his carriage and dragging the carriage themselves Lord Ripon consented, and was duly carried across in state the native gentlemen having their hands on all round the *tonjon, which was, however, really carried by stalwart bearers in red uniform*

The address which followed is a remarkable document. It recounts the causes which prevented the Mohammadans of India from availing themselves of the education imparted in Government Colleges and Schools, which led to the determination to establish an independent College in which religious and secular education should be combined in a manner not practicable in any institution maintained solely by the State It speaks of the opposition of the Mohammedan community to the scheme which by firmness and patience was overcome It acknowledges the generous support received from the more enlightened members of that community, and from liberal-minded Hindus and Englishmen The School was opened in 1875, with 11 students on the rolls and an income of Rs 2500 per annum There were now 21[illegible] students in the School department and 40 in the College Of these 70 were Hindus 184 Mohammadans and 1 Native Christian 178 were boarders and the annual income was Rs 41000, which it was hoped would be

ultimately raised to Rs. 60,000. These figures will convey some idea of the catholic character of the institution.

The College grounds comprise about one hundred acres, enclosed by a handsome stone wall, built in sections seven or eight feet long, on each of which is engraved the name of the donor of the section, amongst which will be found the names of people from all parts of India, of Englishmen, of Englishwomen, and even of Hindustani ladies. In like manner every set of students' rooms has above it a stone tablet inscribed with the name of the donor; each set costing Rs. 1,500. Among these are found the names of two English gentlemen. "Thus the very stones of this building bear witness to the aspirations of Syed Ahmed Khan, that Englishmen and Natives should work *side by side as brothers*." The buildings, when complete, will form a quadrangle whose interior dimensions will be 1,004 feet by 576 feet, and will comprise a hall, library, museum, lecture-rooms, dining-halls, two mosques (one for the Sunnis and one for the Shias), besides residences for the masters and for the boarders. Only about one-fourth of the buildings are completed.

In thus describing the crowning work of Syed Ahmed's life, we must not overlook the leading incidents of his honourable and laborious career. He was born at Delhi, on the 17th October, 1817. His paternal and maternal ancestors were men of mark under the Mogul Empire. He was educated at first at home by his mother. He learned no English. In January, 1837, he entered the British Service as Shiristehdar of the Criminal Department in Sadr Amin's office at Delhi. In December, 1841, he become Munsif, or Sub-Judge, of Fatehpur Sikri, and was transferred to Delhi in January, 1846. Before that date he had gained the notice and commendation of the Commissioner by his *Transcript and Analysis of the Regulations*; and in 1847 he published *The Archæological History of the Ruins of Delhi*, a work which "was but coldly received in England; but on a French translation of it appearing, it was appreciated according to its merits, and afterwards, in 1864, procured for Syed Ahmed the honour of a Fellowship of the Royal Asiatic Society." The work bears ample testimony to the author's industry and power of research.

In 1840 Syed Ahmed was posted to Rohtak as Subordinate Judge; and in 1855 he was transferred to Bijnore, where he remained till the Mutiny broke out, in May, 1857.

Colonel Graham recounts in a brief chapter the pluck and heroism of this noble-hearted Mohammedan gentleman, by which the lives of the European residents of Bijnore were saved, at no small risk to himself. Speaking of him, Sir John Strachey said: "No man ever gave nobler proofs of conspicuous courage and loyalty to the British Government than were given by him in 1857; no language that I could use would be worthy of the devotion he showed."

After four months of anxiety and peril, he arrived at Delhi just after the taking of the city. His mother, who was in Delhi during the siege, only survived the shock and anxiety one month, and his uncle and cousin, who occupied the adjoining house, were slain unarmed by the infuriated Sikhs three days after the assault. Syed Ahmed's personal loss in goods and chattels at Bijnore and Delhi was estimated at Rs. 30,000. In July 1858 he was transferred to Moradabad and received for his services a special pension of Rs. 200 *per mensem* for his own life and that of his eldest son.

In that year Syed Ahmed wrote in Urdu *The Causes of the Indian Revolt*, which was not however translated and published in English till the year 187[illegible]. In his preface he says:

"The following pages though written in 1858 have not yet been published. I publish them now as, although many years have elapsed since they were indited, nothing has occurred to cause me to change my opinions. An honest exposition of native ideas is all that our Government requires to enable it to hold the country with the full concurrence of its inhabitants, and not merely by the sword."

There is much in the pamphlet worthy of our earnest consideration, even in the present day; especially the remarks on the friendship, intercourse, and sympathy which should exist between the people of India and the ruling race.

In 1860 Syed Ahmed published a pamphlet entitled *The Loyal Mohammedans of India*, designed to bring to the remembrance of the English public the eminent services rendered by our Mussulman fellow-subjects during the memorable year 1857-58.

In 1862 Syed Ahmed was transferred as Subordinate Judge to Ghazipore, and almost immediately commenced the first commentary on the Bible ever written by a Mohammedan, a work the difficulty of which may be imagined when it is

borne in mind that he was ignorant of English, and that all the works on the subject which he wished to read had to be first translated into Urdu. Three volumes have been published.

In 1864 Syed Ahmed started "The Translation Society," the object of which was to bring the knowledge and literature of the Western world within reach of the immense masses of the people of the Eastern. Such works as Rollin's *Ancient History*, Senior's and Mill's *Political Economy*, Elphinstone's *History of India*, Malcolm's *History of Persia*, besides many of the best works on mathematics, have been published under the auspices of the Society, which is now known as the Scientific Society of Allygurh.

In April, 1864, Syed Ahmed was transferred to Allygurh. One of his earliest efforts there was to advocate the formation of an Association which should, through a head Association to be established in London, give the people of the North-West Provinces an opportunity of making known their wants to Parliament. Of this Association Syed Ahmed was elected Secretary.

In November, 1866, Syed Ahmed was presented by Lord Lawrence, then Viceroy, with a gold medal and a copy of Macaulay's works, "in recognition of his conspicuous services in the diffusion of knowledge and general enlightenment among his countrymen."

In 1867 he was transferred to Benares. And here the germ of the idea which culminated in the establishment of the Allygurh College was formed in his mind, and at the age of fifty-two he resolved to send his son Syed Mahmud to Cambridge, and to accompany him to England.

In 1869 Syed Ahmed and his two sons—Syed Mahmud, who had obtained the first scholarship of the North-West Provinces, given to Indian youths to enable them to study in England, now Judge of the High Court in the North-West Provinces; and Syed Hamed, now a District Superintendent of Police—left Bombay for England. Soon after his arrival he was appointed a Companion of the Star of India. While in England, he published a pamphlet called *Strictures upon the present Government System in India*, and *A Series of Twelve Essays on the Life of Mohammed, and Subjects subsidiary thereto*. These Essays show "an extraordinary depth of learning, great toleration of other religions, great veneration

for the essential principles of true Christianity, and should be attentively studied by all interested in religion"

Syed Ahmed's letters from England published in Urdu in the *Allygurh Institute Gazette*, translations of which are given in this volume, are full of interest. Their quaintness simplicity, keen observation, catholicity of spirit kindly humour and graphic power, render them the most readable chapters in the book

In 1876, after thirty seven years service Syed Ahmed retired on his pension and took up his abode at Allygurh In 1878 Syed Ahmed was by Lord Lytton made a member of the Viceroy's Council an appointment which crowned his long and honourable career He was re appointed by Lord Ripon in 1880 Whilst in the Council he was examined as a witness by the Education Commission of which he and his son Syed Mahmud were members

We have thus noticed the chief points in the long and useful career of this worthy Indian gentleman We heartily commend Colonel Graham's book to our readers both English and Indian, showing as it does ' how a native gentleman of high and distinguished family but poor educated only up to his nineteenth year has raised himself from the lowest rung of the official ladder to the highest and also educated himself without the great advantage of a knowledge of English to become, as he is the foremost Mohammedan of his day in India'

The volume is adorned by a striking portrait

J B KNIGHT

PHYSICAL TRAINING FOR INDIA.

Conclusion of the lecture by Mr Muncherjee Framjee Patell, B A on 'Physical Education among the Parsees,' in connection with the Dnyan Pursarak Society, at Bombay

We very often hear that the spirit of enterprise is dying out among our people, and that educated men prefer to take up the legal or medical profession rather than follow the calling of their ancestors Philosophers may give various reasons for this, but, looking with an ordinary eye, we see that good health is an essential element for success in any business, and that the

want of it is a drawback in such undertakings. Our educated gentlemen have, as a rule, poor health, and therefore they feel an aversion for work. They console themselves by asserting that it is not worth their while to go into business, an idea ridiculed by those who know better. There is no question but that strength is necessary for business, and that it is to that only that the cotton and piece goods' merchants owe their prosperity. If we look for the reason why educated men cannot work as well as their uneducated neighbours, we shall find it in the present system of education. Some fault may be attributed to the teachers, but there is a good deal to blame on the part of parents. If a boy passes his examinations quickly, although at the cost of his health, the parents take delight in reporting to their friends that their son is very clever; if we, however, look to the poor state of the child's health, we rather pity him, and laugh at the simplicity of the parents. Any fair or foul means are used to push a boy through an examination, but no attention is paid to his health, unless sickness in a virulent form necessitates treatment.

What we have said above refers to boys and gentlemen; but the condition of our girls and ladies is still more alarming. The ladies of former times who attended to domestic work enjoyed good health, and the history of old ladies amply proves it. In middle-class families, where at present servants and ayahs (nurses) are a *sine quâ non*, the ladies formerly looked after household work, and consequently enjoyed good health and old age, both which are apparently denied to the ladies of the present time. Of course, they themselves are not entirely to blame for this state of things, but a combination of circumstances has placed them in this unhappy condition. In former times few people cared to educate their daughters; but at present everybody knows that an uneducated girl is a drawback to social happiness, just as an uneducated boy is worthless in society. However, as education advances ladies dislike household work; they like to spend their time in knitting, reading, and music—things which are worthy of praise if the question of health did not interfere; but reading and music do not give sufficient exercise to the body, and the followers of such pursuits soon become enfeebled, and cannot cope with any difficulty. Even child-birth, which should be the cause of no apprehension, is attended with great risk in the present state of our ladies' health, and the result is that children are often weakly and delicate; but the well-wishers of a community know that the health of its women is essential to its progress.

From what has been said above, let it not be inferred that I am opposed to study or music: but as such things have

advantages, so have they their drawbacks, and it is to the removal of the latter that I beg to draw your attention The most rational way is, to arrange that ladies should have exercise, but it is a very difficult question to decide what kind of exercise is best suited to the—
England, but to
made use of by l
quarters the ladies play at Badminton and croquet, and if billiards were added, a fair amount of exercise could be taken, but all classes cannot have the advantage of such exercises, and therefore the fittest exercise for ladies who keep themselves aloof from domestic work is swimming This exercise performed in a bath under the supervision of a lady teacher, may help the body considerably, and thus supports the necessity, previously suggested, of a good bath The only difficulty is—will such people, as have themselves no idea of swimming, venture to let their family learn the art? I fear not and therefore, till its value is generally recognised by the male sex the women will have to continue in their present deplorable state

The condition of school-going girls is much worse than that of boys What I observed in the exhibition of a great school excited my pity there were nearly 500 girls but not five per cent out of them showed signs of vigour and health The assemblage was otherwise very interesting, but one could not help observing the wasted body, pale face sunken cheeks, and such other painful symptoms When we think as to how far such children will fulfil social duties we cannot but see a gloomy feature for the descendants of heroes like Rustom and Sorab, unless prompt measures are resorted to Our ability and our wealth will not help us much without health money will begin to disappear, and the mind will grow weak *Mens sana in corpore sano* This is an important matter

Although health depends mainly on exercise, there are many other things equally worthy of attention, and before concluding this essay, I will simply mention them Pure air, good simple food, in sufficient quantity, taken at proper intervals, abstinence from intoxicating substances, "early to bed and early to rise", bathing every day, with cold water as far as possible, putting on clean clothes, and keeping the house neat and clean Besides these things, care should be taken not to take exercise immediately after or before meals

WIDOW MARRIAGE.

The following is the second letter to the Editor of the Times of India, by "A Hindu Lady," to which we referred last month:

SIR,—As promised in my last letter, I beg to say a few words on "Enforced Widowhood." I am the more encouraged in writing this by the sympathy you have shown all along for us unfortunate Hindu women.

At the outset one is struck with the comprehensive sense in which the term "widow" is used by the Hindus. Our Shastris (*i.e.*, religious law-givers) are eminently equitable, and they dispense even-handed justice to the young and the old alike. According to them, if a girl—I should say, a child of five or six—married for the gratification of her parents, has been so unfortunate as to lose her child-husband, this child-wife, who hardly knows the meaning of the words "husband" and "wife," "wifedom" and "widowhood," "happiness" and "misery"—such a child, according to the incorrigible Hindu law, is as much a widow as an elderly matron of sixty, the mother of a dozen children and a score of grand-children, who loses her good man in the fulness of time, at the ripe old age of seventy! I commend the even-handed justice of our religious rulers to those who can appreciate it; but, as far as I am concerned, it shocks my feelings by its vivid contrast and obvious iniquity. I wonder, reputed as Hindus are, and I think justly, for their mild humanity, what perverse blindness warped the judgment of these earlier writers and made them lose sight of the great difference between the condition of a child-widow of six and a matron-widow of sixty? How brutalised must have been human nature when it could stamp an innocent mite with the dreadful epithet "widow," and provide for her that life-long misery which is the invariable lot of a Hindu widow!

Though my educated countrymen would hesitate to use these puerile arguments in public, they are not free from their insidious influence. Whatever natural inequality there may be between man and woman, God does not seem to have meant us to be unclean things, incapable of possessing any privileges even in matters matrimonial. I wish some of the advocates of these doctrines, whether lay or clerical, would come publicly forward and prove that we women are by *nature impure* and ineligible for the enjoyment of any rights.

But, Sir, it is not only the loss of husband and the stamp of "perpetual widowhood" which that unenviable creature the

Hindu widow has to bear. Our Shastras do not see anything hard in it, and, therefore, have invented a mode of torture for the special benefit of Hindu widows by the side of which the tortures practised by the followers of Ignatius Loyola pale! This is no exaggeration, for the tortures inflicted by the Inquisition, horrible as they were, could last only for a few hours and whatever physical agony they occasioned was at worst but temporary. But our throes are mental as well as physical, and they end only with our wretched lives.

Sir, it takes a few lines to sum up the miseries of a Hindu widow, and, perhaps, a couple of minutes to peruse them. But if anyone will take the trouble of reflecting what hardship each one of them imposes upon a young widow he cannot help pitying her lot. I entreat my countrymen to judge of the miseries of widows by transferring the same penalties to men. Suppose it had been enacted that when a man lost his wife he should continue celibate, live on coarse fare, be tabooed from society, should continue to wear mourning weeds for the remainder of his life and practise, whether he would or no, never-ending austerities? In short, if widowers were subjected to the same hard lot as the widows, I ask, would my countrymen not have long since revolted against such inhuman treatment? Can there be any shadow of a doubt that they would have torn these Draconian statutes to tatters, and indignantly repudiated the claim of the barbarous Manu and his crew to impose such odious yoke upon them? But if men with their better physique and greater enlightenment are unable to tolerate a slavish yoke like this, is it decent, is it human to make poor helpless ignorant women the victims of a system the like of which has not disgraced any civilised society?

In considering the condition of widows, it will be convenient to divide them into three classes.—Class I will include widows from 5 to 15; Class II, from 15 to 25; Class III, from 25 to 35. Sir, my pen is quite unable to give you and your readers a graphic picture of the miserable condition of widows in Class I. But what pen, however powerful, can paint adequately the condition of a widow—a child, who has hardly overcome her lisp—a mite incapable of understanding the world and its ways, but who has been doomed to perpetual widowhood and the penalties which follow in its wake by the gentle laws of her Rishis? The poor creature, hardly able to understand why she is not allowed to mix freely with her sisters and friends, why she is prevented from taking part in those social amenities which render the life of a woman tolerable, why, though Nature has been [illegible] bountiful to her of her graceful gifts than to her friends, [illegible] should be dressed and [illegible] alike a [illegible]

creature appeals to her mother for an explanation, alas! what explanation and comfort can the mother give her young widowed daughter? Poor soul! She realizes the extent of the misery that is in store for her daughter.

To take Class II.—that is, the widows ranging from 15 to 25—their condition is somewhat different; but on that account not less unenviable. Here you find a woman in the very prime of womanhood—just tasting the sweets of domestic felicity, having it may be a child or two—suddenly deprived of her dear lord by the fell hand of Death. The very fact of her having tasted partially the sweets of married life adds a point to her bitterness. It was only yesterday that we saw her a happy wife, but a day has changed the whole prospect of her life: it has darkened the horizon of her existence for ever! There is no sunshine left to penetrate the gloom which surrounds her. Though married to a rich husband, and consequently capable of enforcing a claim to a share of her husband's property, her ignorance makes her entirely depend upon the pittance which her male relatives would be pleased to dole out to her, and she must drag on her existence as best she can in agony of mind and body.

The condition of widows in Class III. is, perhaps, not so pitiable as that of the first two classes. But there is a feature which is peculiar to their unfortunate lot, and which renders their condition still harder. The women in this class are generally saddled with a number of young children, and unless there is some due provision made for them (which in most cases is not, as "Assurance" is almost unknown among our people), to their other miseries is added the misery of supporting a large family. As honest labour outside the family circle is considered *infra dig.*, the unfortunate widow in this class has to lead a life of bitterness, the monotony of which is relieved by the unfeeling taunts and harsh treatment of relatives, on whose forced bounty she and her children have of sheer necessity to subsist.

Sir, however unhappy the lot of widows might be, it would have been capable of defence had it been based on any principle of equity or justice. But in the eyes of our law-makers, men and women belonged to quite different species of humanity, and, therefore, what was sauce for the goose could not be sauce for the gander. However strange it may appear to Englishmen, our law-givers show every conceivable tenderness for the feelings of widowers, but reserve all persecution and "durance vile" for the devoted head of the widow.

Sir, instances are not rare of the edifying spectacle of a green old man of sixty, who is visited with the great misfortune of losing his second or third wife, preparing to play the young bridegroom, and sending his creatures to seek out a girl of ten

or eleven to bless the remaining days of his natural life. And this, too he is in such a hurry to do that he has generally fixed upon the future partner of his joys and sorrows before his dead wife is hardly cold in her grave, or before the ten conventional days of mourning are over! Now, this same worthy gentleman who is so solicitous to gratify his vanity (to term it in the mildest way), or, as he would put it innocently enough, to provide a guardian angel against the infirmities of old age (the native idiom is, for the care of his limbs, *lit.* hands and feet)—this same gentleman is philosophically rigid in the case of his widowed daughter or grand daughter of 15, just entering on that most critical period of life when girlhood ends and womanhood begins. The comfort he brings to his sorrowing daughter is in this wise. "My darling," says the affectionate father, "fate has ordained this widowhood for you, and what human effect can upset the decrees of fate! This is a punishment for the sins of your previous birth, and you can only expiate your sins by a life of austerity and devotion. Give up, dear, the vanities of this world, and lead a life of purity." In fact he exhorts her to be in the world but not of the world. A noble exhortation indeed! But, alas! it comes from the lips of one whose conduct belies its sincerity. Oh! what a contrast between the noble words and [illegible]

should despise the gross hypocrisy, or condemn the wickedness which dooms a tender girl to perpetual widowhood, but encourages an old man to marry even when the very shadow of death seems to stretch upon him!

A HINDU LADY.

REVIEWS.

THE STORY OF NUNCOMAR AND THE IMPEACHMENT OF SIR ELIJAH IMPEY. By SIR JAMES FITZJAMES STEPHEN, K.C.S.I., one of the Judges of the High Court of Justice, Queen's Bench Division. Two vols. (MACMILLAN & Co.)

The second article of impeachment against Impey related to the Patna Cause. Shabaz Beg Khan, a soldier of fortune from Cabul, settled at Patna and died there, leaving his widow, Naderah Begum, in possession of his property. A

nephew, named Behader Beg, whom he had brought from Cabul some time before his death, asserted that he had been adopted by his uncle, and petitioned the Patna Council to set guards to protect the property, and to order the Cazi to inquire into his claim. The Patna Council ordered the Cazi and Muftis to take an inventory of the property, to secure it, and to submit a report. In the performance of this duty, the Cazi and Muftis were said to have subjected the widow to great indignities, and these were aggravated by the Patna Council setting a guard upon her in a durgah, in which she had taken refuge, to make her give up her slave-women, and the papers and seal of the deceased. Ultimately, the Cazi and Muftis reported that a will and deed of gift, under which the woman claimed, were forged, and recommended that the property, exclusive of the Altamghá (certain rent free lands), should be divided into four shares, of which three should go to Behader Beg and one to the widow. The Council ordered the Cazi and Muftis to divide the inheritance accordingly, including a quarter of the income of the Altamghá lands. This was done; but Cojah Zekeriah, another nephew of the deceased, who was the widow's attorney, refused to accept the share offered, and the woman instituted an action in the Supreme Court against Behader Beg and the three Mahomedan law officers. The first question which arose was as to the Court's jurisdiction over Behader Beg. He was the farmer of the revenue of certain villages in Behar, and this was held to bring him within the jurisdiction, as being directly or indirectly in the service of the East India Company. Behader Beg's justification was, that he was only a litigant, and that he had merely taken what the other defendants, who were officers of justice, had given him. The case of the Cazi and Muftis was, that the Provincial Courts were Courts of Justice before the Regulating Act was passed, and that it had been customary for these Courts to refer suits between Mohammedans to their law officers, who heard the parties and the evidence on both sides, and made a report to the Court; whereupon the Court made a decree, subject to an appeal to the President and Council. This arrangement, they maintained, was still in force, with the sanction of the Governor-General, under the Regulating Act. The Supreme Court decided that the Patna Council had no right to make over to the Cazi and the Muftis the actual decision of the cause; and

as the defendants intimated that they wished to appeal, they were allowed, notwithstanding this interlocutory judgment, to give evidence of the matters stated in their notice of justification. A trial thus took place on the whole case. Impey in his judgment, in which Chambers and Hyde seem to have agreed, held that the justification had not been proved in point of fact. The report submitted by the Cazi and Muftis was pronounced unjust and absurd and the deeds held by them to be forged were declared genuine. Even the share assigned to the woman had never, it was remarked, been made over. Judgment was therefore given for the plaintiff, with three lakhs of rupees damages for the needlessly brutal and offensive way in which she had been expelled from her house and deprived of her property.

The proceedings in this case produced a storm of indignation in India and in England. Thirty-nine renters of Behar sent a petition to the Patna Council in which they asked that they might be allowed to give up their farms and retire with their families to some other country rather than be subject to the jurisdiction of the Supreme Court.

Sir James Stephen admits that there were circumstances connected with the procedure of the Supreme Court in Mofussil cases, which placed the Court in an odious position. When a writ was served the defendant, if he did not put in bail to answer the action, was liable under English law to be arrested "on mesne process," to be brought down to Calcutta, and to be imprisoned till his case was heard. Even if he pleaded to the jurisdiction, he was put to much inconvenience, and had to go to the expense of employing English counsel and attorneys. But for all this, the law and not the judges were to blame. The Supreme Court, as constituted under the Regulating Act, was not a suitable instrument for the work of checking the abuses of the *Mofussil Courts. In 1781 an Act was passed (21 Geo. III c. 70)* to amend and explain the Regulating Act. It contained several provisions suggested by the Patna Cause. It enacted that the Supreme Court should have no jurisdiction in any matter concerning the revenue or concerning any act done in the collection thereof according to the usage of the country, that no one should be subject to its jurisdiction by reason only of his being a zemindar or an ijaradar, [illegible] of the Company as such, in cases of inheritance

nephew, named Behader Beg, whom he had brought from Cabul some time before his death, asserted that he had been adopted by his uncle, and petitioned the Patna Council to set guards to protect the property, and to order the Cazi to inquire into his claim. The Patna Council ordered the Cazi and Muftis to take an inventory of the property, to secure it, and to submit a report. In the performance of this duty, the Cazi and Muftis were said to have subjected the widow to great indignities, and these were aggravated by the Patna Council setting a guard upon her in a durgah, in which she had taken refuge, to make her give up her slave-women, and the papers and seal of the deceased. Ultimately, the Cazi and Muftis reported that a will and deed of gift, under which the woman claimed, were forged, and recommended that the property, exclusive of the Altamghá (certain rent free lands), should be divided into four shares, of which three should go to Behader Beg and one to the widow. The Council ordered the Cazi and Muftis to divide the inheritance accordingly, including a quarter of the income of the Altamghá lands. This was done; but Cojah Zekeriah, another nephew of the deceased, who was the widow's attorney, refused to accept the share offered, and the woman instituted an action in the Supreme Court against Behader Beg and the three Mahomedan law officers. The first question which arose was as to the Court's jurisdiction over Behader Beg. He was the farmer of the revenue of certain villages in Behar, and this was held to bring him within the jurisdiction, as being directly or indirectly in the service of the East India Company. Behader Beg's justification was, that he was only a litigant, and that he had merely taken what the other defendants, who were officers of justice, had given him. The case of the Cazi and Muftis was, that the Provincial Courts were Courts of Justice before the Regulating Act was passed, and that it had been customary for these Courts to refer suits between Mohammedans to their law officers, who heard the parties and the evidence on both sides, and made a report to the Court; whereupon the Court made a decree, subject to an appeal to the President and Council. This arrangement, they maintained, was still in force, with the sanction of the Governor-General, under the Regulating Act. The Supreme Court decided that the Patna Council had no right to make over to the Cazi and the Muftis the actual decision of the cause; and

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The Governor-General and Council, or some Committee thereof, was to be a court of record to hear appeals from the Provincial Courts, and determine on all abuses and extortions, and on all severities beyond what should appear customary or necessary, with discretion to punish such offences by any punishment short of death, maiming and imprisonment for life. The Governor-General and Council were also empowered to frame regulations for the Provincial Courts. With regard to the Patna Cause itself, the Act provided—the Cazi being dead—that the other three defendants should be discharged from custody on security being given by the Governor-General and Council, and that they should be allowed to appeal to the Privy Council, although the time for appealing was passed. On the 28th July, 1784, an appeal, substantially by the East India Company, was entered and referred to a Committee of the Privy Council, but it was not proceeded with. When the House of Commons had declined to impeach Impey on the Nuncomar charge, an attempt was made to go on with the charge arising out of the Patna Cause; but as Impey's judgment was still in force and might be upheld on appeal, it was felt that the House of Commons could not deal with the matter. Thus the impeachment was allowed to drop and the appeal before the Privy Council was dismissed, for want of prosecution, in April, 1789. Sir James Stephen considers that the fact that the East India Company did not dare to have the appeal argued, shows that after all that was said of Impey's enormities and of his special wickedness in this case, it was felt that the judgment was good in law. The result was that the Company had to pay the plundered widow £34,000, and to compensate their own law officers for the consequences in which the unbusiness-like ways of the Company had involved them.

The third article of impeachment against Impey related to the extension of the jurisdiction of the Supreme Court, and the fourth to the Cossijurah Cause. No attempt was ever made to proceed with either or with two others which will be noticed presently. Sir James Stephen has devoted a chapter to the quarrels between the Court and Council, which began before the trial of Nuncomar, and culminated in 1780 in what was known as the Cossijurah Cause. These quarrels were mainly due to the ambiguous language of the Regulating Act

and Charter and to the dislike with which the civil and military servants of the Company viewed all attempts to interfere with their proceedings In these disputes Sir James Stephen sides mainly with the judges. It will be sufficient here to briefly notice the Cossijurah Cause Cossinaut Baboo had [illegible]
of C [illegible]
The [illegible]
class, but in this case the plaintiff had also filed an affidavit stating that the Zemindar was employed in the collection of the revenues The collector of Midnapore reported the matter to the Governor General and represented that the Zemindar instead of attending to the collection of the revenue was concealing himself to avoid service with the writ. Sir John Day the Advocate General considered that the construction placed by the judges on the Regulating Act was wrong and advised that notice should be given to the Zemindar not to appear or plead or in any way recognise the authority of the judicature Not only was this done but a general proclamation was issued informing all landholders that they were subject to the jurisdiction of the Court only if they were servants of the Company or had subjected themselves by their own consent to the jurisdiction and that if they did not fall within either class they were to pay no attention to the process of the Court The servants of the Zemindar of Cossijurah accordingly beat off the sheriff and his officers when they attempted to take him under a capias Hereupon a writ was issued to sequestrate his property and the sheriff marched to Cossijurah with a force of fifty or sixty sailors who according to the Rajah's version of the affair, were guilty of great violence and disrespect towards his idol and zenana in effecting the sequestration The Governor-General and Council ordered Colonel Ahmuty to march from Midnapore with a force of sepoys and arrest the sheriff's party, and when attempts were made to attach the commanding officer for contempt the execution of the process was resisted by military force. Cossinaut Baboo then brought actions against Hastings and the other members of Council but all except Barwell caused their counsel to declare that they would not submit to be sued for acts done in their public capacity Thus the jurisdiction of the Supreme Court outside Calcutta was destroyed by military

force, and although Impey repeatedly suggested that proper mode of testing the correctness of the Co procedure was to appeal to the King in Council, the Cou shrank from adopting this straightforward course.

The light shed by the Patna Cause on the scanda administration of justice in the courts called Provir Councils was the cause of some important changes. revenue business was separated from the judicial busir and six young civilians were appointed judges of the nev created Civil Courts, with the title of Superintendent of Diwani Adalat. An appeal lay from these courts to Governor-General and Council in the Court of Suc Diwani Adalat. These changes were made without consultation with the judges of the Supreme Court. On 29th September, 1780, when the new arrangements had b in force for six or seven months, Hastings pointed out to Council that it was impossible that he and his colleag could supervise the working of these courts, frame regu tions for their guidance and receive appeals from th decrees. He, therefore, proposed that the office of ju of the Sudder Diwani Adalat should be offered to the Cl Justice of the Supreme Court. Sir Eyre Coote agreed to arrangement as a temporary expedient. Wheler doubted legality of the transaction, and Francis objected to it a direct contradiction or desertion of everything that Council had said or done in the case of the Rajah of Co jurah. Many other objections were urged, but as Hasti had the casting voice, they were overruled, and in Octo Impey accepted the office without knowing whether a or what salary was attached to it. Hastings proposed, on 24th October, a salary of Rs. 5000 per month, with Rs. (office-rent, but the decision was adjourned to another meeti In the meantime, Sir Eyre Coote went to Madras as Comma der-in-Chief, leaving Hastings in the minority until the 3 December, when Francis sailed from India. On the 22 December, the proposed salary was sanctioned. Soon aft wards—viz., in April, 1781—Impey reported the matter Lord Thurlow, and stated that he would be ready to refu the salary, if his retention of it was regarded as improp He also addressed a letter to the Council on the 4th Ju 1781, saying that he should decline appropriating to hims any part of the salary till the pleasure of the Lord Cha

cellor should be known, and he at the same time transmitted the Code of Regulations which he had prepared The East India Company consulted their counsel on the legality of the appointment Dunning Wallace and Mansfield considered that the appointment was not illegal Rous thought it was and three days afterwards Mansfield *retracted his first opinion* On the 15th January, 1782 a motion was made in the Court of Directors that Impey should be removed from the office of judge of the Sudder Dewani Adalat and the votes being equal, lots were drawn The lot was in the negative, but on the 30th April, 1782 the Court of Directors voted that the Chief Justice should be removed and on the 3rd May the House of Commons addressed the Crown to recall Impey to answer the charge of having accepted an office not agreeable to the true nature of 13 Geo III c 63 He was accordingly recalled by Lord Shelborne and on November 16th he formally made over charge of his office to the Council

Sir James Stephen has not been able to discover whether Impey refunded his salary or not In the article of impeachment, it is not alleged that he ever received any and the following passage in a letter written to Dunning on the 1st November, 1782 speaks for itself

"*This is the real truth I have undergone great fatigue, compiled a laborious code, restored confidence to the suitors and* justice and regularity to the Courts of Justice and settled the internal quiet of a great empire, without any reward, and for my recompense shall have lost my office, reputation, and peace of mind for ever"

Impey's Code is Regulation VI of 1781 'It is not,' says the author, "a work of genius like Macaulay's Penal Code, and the length and elaboration of its sentences would jar upon modern Indian draftsmen, but it is written in vigorous, manly English, and is well arranged'

Sir James Stephen considers that the step taken by Hastings was eminently wise and useful, and was in fact an anticipation of the policy under which fifty years later, Indian legislation was put under the direction of the Legal Member of Council, while the superintendence of the Mofussil Courts, with an appellate jurisdiction, was vested, after a further interval of thirty years, in the High Court The measure, no doubt, put Impey to some extent

in a false position, but he would have been free from all reproach if he had accepted the office and refused to accept the salary, until it was sanctioned by the Home authorities.

Macaulay's account of the quarrel between the Court and the Council is shown by the author to be "absolutely false from end to end." Macaulay compares "the effect of the attempt which the Supreme Court made to extend its jurisdiction over the whole of the Company's territory" to the state of England "if it were enacted that any man by merely swearing that a debt was due to him, should acquire a right to insult the persons of the most honourable and sacred callings and of women of the most shrinking delicacy, to horsewhip a general officer, to put a bishop in the stocks, to treat ladies in the way which called forth the blow of Wat Tyler." The reply is, that no such general jurisdiction was claimed, and that as women, living in the Mofussil, could not be servants of the Company, they could not be sued at all before the Supreme Court. Sir James Stephen finds that there is no evidence whatever of the reign of terror described by Macaulay, and he shows how little foundation there is for the alleged trespasses upon zenanas. "There were instances," says Macaulay, "in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the gripe of the vile alguazils of Impey." The only matter to which this can refer is the case of the Cazi, who was one of the defendants in the Patna Cause, and who died on a boat on the Ganges on his way to Calcutta. The vile alguazils of Impey turn out to be a guard of sepoys, put over him, not by the Supreme Court, but by the Dacca Council, which had given bail for him, and which was specially directed to treat him as kindly as might be. The Cazi himself, it will be remembered, was charged with gross corruption and aggression, and if the judgment in the Patna Cause was correct, the charges were true.

Macaulay makes it appear that the office of judge of the Sudder Diwani Adalat was created as a bribe to induce Impey to desist from urging the high pretensions of his Court. "The bargain was struck; Bengal was saved; an appeal to force was avoided; and the Chief Justice was rich, quiet, and infamous." The injustice of these allegations is shown by a reference to facts and dates. No appeal to force was averted, for the sheriff's officers were taken prisoners by two

companies of sepoys so far back as January, 1780 The Council had successfully defied the Court, and the Court was powerless The Court and Council had done their worst by each other nine months at least before any offer was made to Impey There was, in fact, nothing to make a bargain about

A few days after Impey had sent in his Civil Code he proceeded, at the request of the Governor General and Council, to visit the Provincial Courts of Justice, and on reaching Monghyr, eighty miles from Patna, he received news from Hastings of the disturbances which had taken place at Benares in consequence of the Governor General's imprudence in arresting the Rajah Cheyte Sing with an insufficient military force Impey went on to Patna, and remained there some days *to give confidence to the people* The disturbances subsided, and at the urgent request of Hastings, Impey joined him at Benares and was with him there for some days Hastings told him that he was writing a narrative of the Benares riots, and Impey after hearing his account of the events which had occurred strongly advised him to authenticate the facts by having them verified by affidavits These he undertook to take

It was at first proposed that Impey should go to Allahabad to take these affidavits but Hastings having described the Begums of Oude as being in actual rebellion Impey told him that he [illegible] undoubted right to seize their [illegible] equested him to take the affic[illegible] here to acquaint the Resident, Mr Middleton, with their conversation on the subject of the Begums, and to urge him to see the Treaty of Chunar carried into execution Impey was three days at Lucknow, and after taking the affidavits went back to Chunar, and handed them over to Hastings The deponents came voluntarily before him He did not read the affidavits or know their contents In his own words he authenticated them ' in no official character whatever but as a man known to bear a great office ' All that he meant to authenticate was the fact that "the affidavits had been sworn"

This was the sixth article of Impey's impeachment, but although it was never proceeded with, the whole history of the Lucknow affidavits was gone into upon the impeachment of Hastings Impey was *examined as a witness on the 6th*

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of May, 1788, and might have refused to answer, as at that time the House of Commons had not yet decided whether he should or should not be impeached himself. His evidence completely discomfited Sheridan, and the conclusion of his address is worth quoting:

"It has been objected to me as a crime, my Lords, that I stepped out of my official line, in the business of the affidavits, that I acted as the secretary of Mr. Hastings. I did do so. But I trust it is not in one solitary instance that I have done more than mere duty might require. The records of the East India Company; the minutes of the House of Commons; the recollections of various inhabitants of India,—all, I trust, will prove that I never have been wanting in what I held was the service of my country. I have stayed when personal safety might have whispered '*There is no occasion for your delay!*' I have gone forth, when individual ease might have said 'Stay at home!' I have advised, when I might coldly have denied my advice. But, I thank God, recollection does not raise a blush at the part I took; and what I then did, I am not now ashamed to mention."

Sir James Stephen remarks that every word of Macaulay's account of this transaction is either incorrect, or a proof of ignorance both of the law and of the facts. He seems to imagine that he hurried from Calcutta to Lucknow, and to be entirely ignorant of the circumstances under which Impey joined Hastings at Benares. It was not true that "a crowd of people came before him with affidavits against the Begums, ready drawn in their hands." Of the forty-three affidavits, ten only mention the Begums, and that slightly and by hearsay. The affidavits relate chiefly to Cheyte Sing and the operations against him. Macaulay imputes it as a crime to Impey that he did not read the affidavits, that he asked no questions about them, and acted out of the local limits of his jurisdiction. The author points out that a person, before whom an affidavit is sworn, is never expected to know its contents. All he need know of the deponent's language is enough of it to ask him if the matter of his affidavit is true, and to give him the oath. All the affidavits were in English, except nineteen in Persian, one Persian translation of a Hindustani original, and one in French. Impey said before the House of Lords: "I understood the Hindustani language much more than for such a purpose, and Persian much more

him for such a purpose," and the evidence shows that Impey did ask the nineteen deponents to the Persian affidavits whether their affidavits were true. Sir James Stephen also shows that up to 1835, when the 5 & 6 Will IV c 62 was passed, the taking of voluntary affidavits for the purpose of attesting matters of fact was very common, and that the legal effect of such affidavits did not in any way depend upon the place where they were taken or the person before whom they were sworn. In his original review Macaulay said "The greater part he could not read for they were in Persian and Hindustani." On learning from Macfarlane's work that Impey knew Persian, Macaulay substituted the expression 'because they were in the dialects of northern India, and no interpreter was employed.' It has been already shown that not one of the affidavits was in any 'dialect of upper India.' With regard to the evil motives attributed by Macaulay to Impey whom he represents as intruding himself into a business entirely alien from all his official duties, because there was something inexpressibly alluring in the rankness of the infamy which was then to be got at Lucknow, Sir James Stephen charitably supposes that Macaulay knew nothing of the simple explanation given of his own conduct by Impey. The whole essay was, he considers, a mere effort of journalism, hastily put together from most insufficient materials. He shows that Macaulay was in several instances misled by James Mill, on whose misrepresentations and bad faith he passes some severe strictures.

There is a natural reluctance to speak harshly of an author over whose pages we have all spent so many delightfu hours. Macaulay, in spite of his marvellous memory an his laborious researches, fell into many errors which hav been often exposed and commented on, and fresh instanc of his inaccuracies are being constantly brought to ligh But it may be doubted whether any of the attacks on h have been more deadly than the long indictment which ru through these two volumes, and the evidence by which i supported. Macaulay is shown to be wrong throughout, the most painful feature of the case is that he had b already shown to be wrong and that, in spite of Mr Imp public vindication of his father, Macaulay persisted in publishing the gross misrepresentations by which he tarnished the fair fame of an innocent man.

the people of Ceylon, but with the system of education in the schools. It was a mistake to suppose that Ceylonese despised manual labour. What was the most honourable of occupations among the Sinhalese?—he meant the Sinhalese before Western influences affected them. Undoubtedly it was the occupation of the *Goygama* caste, the highest caste in the island. That occupation was the cultivation of the soil, and what was that but manual labour? The most respectable men and women did not scruple to take active part in it. But the mere book-education of our English schools had changed all that in many parts of the country. It had fostered in the young generation an idea that work unconnected with books, with pen and ink, was not honourable. This would not occur if to every school a technical school were attached, and the boys compelled to learn, in addition to books, some trade more useful than quill-driving. The children would thus be taught from their earliest years that there was nothing mean or dishonourable in using their hands, that it was even a more honourable and creditable thing to *make* a chair than to *spell* it,—they would learn, in fact, the true dignity of labour, and would, on leaving school, have other sources of livelihood open to them than the slavery of the desk, to which they were now condemned whether they like it or not. The speaker himself, like many other so-called educated persons, would feel very much at a loss to know what to do if they had to earn a living without utilizing their book-education, which was all they had had. It showed how deficient their own education had been, and they ought to look with sympathy on those unfortunate lads that everybody was fond of running down for their foolish, misplaced pride. It was pride, no doubt; but it was to a certain extent necessity also. That every man, rich or poor, should be taught some trade in addition to books had been stated as a fundamental axiom in the scheme of education of the great Frenchman, Jean Jaques Rousseau. . . . The true remedy, in the opinion of the speaker, for the present unsatisfactory condition of our English-educated classes, was, not to check English education, which, owing to the absence of a good modern vernacular literature, was the only means of instilling the spirit of the age into our youth, but to make technical education a compulsory part of school-education.

In addressing the successful pupils, Mr. Arunachalam dwelt on the career of the late President Garfield, whose career showed that book-education was not, after all, of so much consequence as is generally thought. He urged that everyone should have a definite aim in life, and should not work at too many things, but work patiently and perseveringly, in an undaunted spirit, in support of the aim that has been chosen. He spoke also of the

great importance of sound physical health Clever boys at school in Ceylon often thought they could do without exercise, and that they won prizes all the same But it was only for a time, and they would find out their mistake when they went to [illegible] The speaker's experience [illegible] od strong physique, and of [illegible] the triposes than men of [illegible] r physique The strain of preparing for those honour examinations was terrible, and taxed the strongest bodies It was usual, therefore, for English lads who aimed at distinction in the triposes, to pay much attention to their bodies, and to devote much time to boating, cricketing, football, and other exercise In Ceylon and India they were constantly reminded, by the premature deaths of their brilliant men, how important it was to cultivate the body not less than the mind Sir Coomara Swamy and Mr Lorenz for example, were cut off in what should be the prime of life, and the loss to the country had been irreparable In the speaker's opinion, education in Ceylon would not be as beneficial as it should be until physical education and technical education received due attention Till then the community and individuals would suffer disastrously, and many lives would be shipwrecked But, whether prizes were gained in school or in life, after all the great thing to be expected from education was that it should enable men to do well and honestly, and to the best of their ability, whatever work they had to do Whether it was a cobbler or carpenter, a judge or ruler of a country whoever passed that test was an educated man, whoever did not was uneducated, though he had stored in his mind all the treasures of every language and literature

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EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST

XII —THE SCHOOL OF SUBMARINE TELEGRAPHY AND ELECTRICAL ENGINEERING, PRINCES STREET, HANOVER SQUARE, LONDON

The Inst [illegible] Telegraphy [illegible] of Princes [illegible] some seventeen years, affords the visitor ample and evidence of the giant advance into every day l[illegible] electricity At the period referred to, telegraph sea provided almost the exclusive employmen[illegible]

There were the medical uses of electricity, of course, and the important commercial and artistic application of electrotype; but these were nothing as compared to the variety of purposes now fulfilled by a power allowed by mankind to slumber for an incredible length of time. On entering No. 12 Princes Street, Hanover Square, we find, under the care of the skilful and energetic managers, Mr. Wm. N. Tiddy and Mr. Wm. Lant Carpenter, some forty or fifty youths engaged with various practical operations in which electricity is employed. A gas engine of eight-horse power is running to drive the dynamo-machines of various construction, and the scholars are busy in testing work, in making drawings of apparatus, and in sending and recording messages by submarine telegraphy, exemplified by the Mirror Galvanometer, and occasionally by the Siphon Recorder, the latest expression of this peculiar branch of electrician's work. Practical work is going on, not only in the rooms fitted with every kind of the most elaborate apparatus, but in the basement, where students are occupied in charging a formidable array of the so-called secondary batteries in which the storage of electricity is made. Others are busy in testing batteries with condensers; and at the extremity of the main floor a dark chamber is occupied by Bunsen's photometer, somewhat modified in accordance with a suggestion of Sir William Thomson, LL.D., F.R.S., who has reported most favourably on the method of instruction pursued in the School, and takes a keen interest in it, like Professor Fleeming Jenkin* and Mr. Preece,† who have sent their sons there, to go through the regular course of theoretical and practical instruction. This course, which extends over a minimum term of twelve months, with additional time for the same fee if the pupil be slow and painstaking rather than apt, includes the entire science and practice of Applied Electricity as known generally in the three great sub-divisions of telegraphy, especially as applied to submarine cables, the installation and management of electric lighting on various systems, and the construction and organisation of telephones and telephone exchanges. The practical working of various systems of telegraphy, telephony, and illumination is taught, from the management of the gas engine and various makes of dynamos, to the construction of incandescent lamps, the delicate operations necessary for detecting the whereabouts of a flaw in a submarine cable, and also the use of the photometer in determining the candle-power of electric lamps, and the best method of employing *accumulators to* advantage. This practical department is mainly got through

* Professor of Engineering, &c., in the University of Edinburgh.

† Head of the Electrical Department of the General Post Office.

in the morning, the afternoon being devoted to the [illegible] course embodied in lectures delivered by the manager and [illegible] competent instructors on Mathematics, Chemistry, and [illegible] Physics in relation to Electricity; the General Doctrine of [illegible] Gas and other Motors; Electro Statics and Electro-[illegible] the Relation between Magnetism and Electricity, [illegible] Theory of and Mode of Constructing Dynamo- and [illegible] Electric Machines; the Theory of Electric Lighting [illegible] of Arc and Incandescent Lamps, including [illegible] their Construction; the Theory and Details of [illegible] the various Forms of Secondary Batteries or [illegible] Theory of the Telephone and Microphone; [illegible] localising faults in Electric Circuits and [illegible]

It is claimed for the system now in force at [illegible] Telegraphy that it avoids some of the [illegible] separable from the teaching of any new [illegible]

[illegible]

or adaptive brain to guide the hand of the worker, and to stand him in good stead on opportunity or emergency. Only after general principles have been thoroughly grasped is the student who displays a decided bent in any particular direction encouraged to follow it and become a specialist. It is easy to verify that the principle of instruction is not merely to let the students pick up or learn what they can, but actually to teach them. This is often forgotten in other departments of teaching. Students of science, as of art, require somebody to show them how things are done, and teach them how to do them. By combining lectures and tutorial instruction the School of Telegraphy endeavours to give a student who misses some connecting-link in the lecture an opportunity of getting it supplied in the tutorial class. He thus runs no chance of sharing the ill fortune of those who, by attending lectures alone, are frequently left more and more behind, and are sometimes discouraged by the self-suspicion of stupidity.

At the end of their course the pupils undergo the ordeal of examination. The examiner is, as a matter of course, unconnected with the School, and of high scientific position. Those who obtain 70 per cent. of the total marks in this final examination are granted the Vellum Certificate, the value of which is well known and widely recognised, the greater telegraphic companies, especially the Eastern Telegraph, having been largely recruited from the School. The Institution does not, it need hardly be said, charge itself with the future of every lad whose parents have paid £100 for his course of instruction; but as a matter of fact a register is kept at the School of all who have passed the standard, and they are recommended, not only to a first, but to subsequent employment.—*Daily News.*

BHAVENDRA BALA TAGORE.

IN MEMORIAM.

I lately referred to the loss the cause of social intercourse between Natives and Europeans had sustained by the death of Dr. Banerjea, in Calcutta: he left a blank not easily filled up. I have now to record the death of his granddaughter, Bhavendra Bala, the elder daughter of Gannendro Mohun Tagore, who, with her family, have long been resident in London, and by their example and social amenities have made a favourable impression on many English who knew nothing of India except in books or by hearsay. Bhavendra Bala Tagore was taken in

the prime of life, but not before she had set a bright example of how an Indian lady could mix in cultivated English society. Her social qualities and demeanour were admired and appreciated by all who knew her. She was very accomplished, and particularly fond of music and painting. She was presented at Court, and at her Empress's request appeared in the Indian dress. I saw her, after the Drawing Room, at her own house in the same costume, and thought it showed the Queen's good taste, and that the incident suggested a lesson not to be neglected.

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THE LATE DR. W. B. CARPENTER.

We regret to record the death, on November 19th, from the effects of an accident, of Dr. W. B. Carpenter, C.B., F.R.S. He was brother to the late Mary Carpenter, whose name is so well known to the readers of this *Journal*, and to all who seek to promote female education in India. Dr. Carpenter was born at Bristol in 1813. He took the degree of M.D. at Edinburgh in 1839, and after practising his profession for a short time, he came to London, and devoted himself to the cultivation of Physiology. He became Professor of Medical Jurisprudence in University College, and Examiner in Physiology and Comparative Anatomy in the University of London. In 1856 he was appointed Registrar of the University of London, an office he held for twenty-three years. It was chiefly to Dr. Carpenter's exertions that the series of deep-sea dredging expeditions was commenced, which culminated in the voyage round the world of the *Challenger*; and he spent much energy and thought on the consideration of the results of these expeditions. His works on Physiology were of the highest scientific importance, and have passed through many editions. As Registrar of the London University, he contributed largely to the extension of the scope of that University; and many Indian students will remember his kindly interest in their studies as Secretary of the Gilchrist Trust, to the administration of which he devoted much care. Dr. Carpenter's labours had a wide public and social influence, and his death is deeply lamented by his coworkers in science as well as by a large circle of private friends.

INDIAN INTELLIGENCE.

An important meeting was held on October 7th, at Lahore, to welcome Mr. Behramji M. Malabari, and to consider his revised statements on the subject of Infant Marriage and Enforced Widowhood. Upwards of 500 native gentlemen were present, representing many local public bodies: Anjuman-i-Punjab, the Widow-Marriage Association, the Hindu Sabha, the Arya Samaj, the Brahmo Samaj, the Guru Singh Sabha, the Aror Bans Sabha, the Kayasth Sabha. Raja Hurbans Singh presided, and introduced Mr. Malabari, who described the progress of the movement, and submitted some definite proposals for reform, which he had formulated in connection with Hindu leaders, especially the Hon. Mr. Madhava Gobind Ranade. The first suggestion was, that the marriageable age of girls should be fixed at 12. The second had reference to the re-marriage of child-widows. He also urged that there ought to be inter-marriage between closely-allied castes, and that Municipal and Local Boards be enabled to fix a limit of age, and to familiarise the masses with the idea of gradually raising the limit. All the suggestions were favourably received by the meeting, and a Committee was formed in support of the movement. Some Mahomedans were added to the Committee, as it was stated by Mahomedan gentlemen present that the customs complained of were prevalent in their community also. Mr. Malabari, in his concluding remarks, explained that he did not desire from Government interference, but support, which he felt would be of great value.—A meeting was held a few days later at Meerut, convened by the Meerut Association, at which a memorial to the Viceroy was adopted, urging that reasonable minimum ages should be fixed for the marriage of Hindus.

The Educational Department of Madras has formulated a very complete scheme of technical education for the Presidency.

The *Times of India* has given a full and interesting obituary sketch of the late Mr. Nowrozjee Furdoonjee, C.I.E., of which the following is a brief abstract:—"He was born at Broach in 1817, and received a good education in the Native Education Society's School, where he afterwards acted as teacher. He then became Assistant Professor in the Elphinstone High Institution, and he began to take a lively part in educational movements in Bombay. He guided his students by his influence as well as by instruction, and they became a band of enthusiastic reformers. To Mr. Nowrozjee is chiefly due the establishment of the first

girls' school, the first native library, the first literary society, the first body for improving the condition of women, besides institutions for social reforms, &c When only 19, he accompanied Sir Alex Burns to Cabul, as translator, but having to return to Bombay on account of the death of his father, he happily escaped the massacre which cut short the lives of the rest of the party In 1845 he became Interpreter of the Supreme Court of Bombay, retiring on pension in 1864 From that time he devoted himself undividedly to the progress of his community and to political and educational subjects The Parsees are indebted to him for many social reforms, which he accomplished in spite of great opposition and prejudice We may mention the establishment of the Parsee Girls' School Association in which he took the greatest interest In recognition of his services in that Association, a scholarship has been founded in his name Mr Nowrozjee's independence of action as a Member of the Bombay Municipal Corporation and Town Council is well known His experience was usefully employed in numerous directions, and he gave his entire energy to all that he undertook Mr Nowrozjee Furdoonjee visited England three times He used to take part in the meetings of the National Indian Association, and on one occasion he read a Paper on Social Intercourse between Europeans and Indians It has been resolved by his friends at Bombay to perpetuate his memory by handing over a fund to the amount of about Rs 10,000 intended for scholarships, to be given in his name to the proposed Ripon Technical School, and also to secure a bust of their distinguished fellow citizen

Mr K M Shroff, one of the Hon Secs of the Bombay Branch of the National Indian Association, has been elected a Member of the Bombay Municipal Corporation, in the place of Mr Nowrozjee Furdoonjee

The Anniversary of the Eurasian and Anglo-Indian Association of which Mr D O White is President, took place on October 7th In the six years of its existence it has effectually helped to promote the welfare and advancement of the Eurasians and domiciled Europeans One of its practical objects is the establishment of agricultural settlements It also encourages industrial and general education We wish much success to Mr White and his fellow workers

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Mr J. J Gazdar, Pundit Bishan Narayan Dar, and Mr Jitendra Nath Banerjea have been invited, and have agreed to act on the Council of the National Indian Association

PERSONAL INTELLIGENCE.

Mr. Prafulla Chunder Roy has passed the Final Examination for the Degree of B.Sc. in the Physical Experimental Sciences Branch, in the University of Edinburgh.

At the recent Examination held by the Council of Legal Education, Mr. Stephen Andy (Inner Temple) was among those students who obtained a Certificate of having passed a Public Examination.

The following passed a satisfactory Examination in Roman Law:—Mr. Aziz Ahmad (Middle Temple), Mr. Satya Ranjan Das, B.A., Mr. Krishna Singh Kapur, Mr. Moung Kyaw, and Mr. Roshun Lal (all of the Middle Temple), and Mr. Satyendra Prasanna Sinha (Lincoln's Inn).

Mr. Stephen Andy has since been called to the Bar.

Mr. Parvati Nath Datta (University of Edinburgh, private study) has passed the B.Sc. Examination of the University of London in the First Division (Branches IV., V., VIII.).

Mr. Keshavji S. Budhbhatti has passed the Entrance Examination of the Royal Indian Engineering College at Corpus Hill, and has entered the College.

Mr. Latifur Rahman has passed the Preliminary Examination for the Bar, and has joined the Middle Temple.

Mr. B. R. Bomanji has entered St. John's College, at the University of Cambridge.

Mr. Lala Bhagat Ram has joined the Middle Temple.

Arrivals.—Mr. N. Jaya Rao, from Madras; Mr. Adhar Sing Gour, Extra Assistant Commissioner, Central Provinces, on leave; Mr. R. K. Ray and Mr. N. G. Ghosal, from Calcutta; Mr. Lala Bhagat Ram, from the Punjab. The following are the full names of the students from Hyderabad, mentioned last month:—Syed Zainul Abedeen and Syed Hashim, sons of Motamon Jung Bahadur; Mirza KareemKhan; Muslahuddeen and Fasihuddeen, sons of Sheik Ahmed Hossain.

Departures.—Colonel Altaf Ali Khan, for the Punjab; Mr. Dina Nath P. Datta, for the Punjab; Mr. B. C. Bose, M.R.A.C., and Mr. A. K. Ray, M.R.A.C., for Calcutta.

Errata.—In the first part of the Review of the "Story of Nuncomar" (November *Journal*), page 530, line 28, page 531, lines 10, 14, 17, 23, and 34, and page 532, line 19, for *1875* read *1775*; also page 537, line 26, for "perjury" read "forgery."

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